





LUCIFER.

A Theosophical Magazine

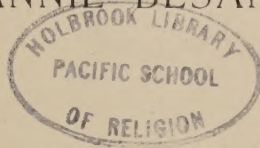
DESIGNED TO "BRING TO LIGHT THE HIDDEN THINGS OF DARKNESS."

FOUNDED BY

H. P. BLAVATSKY.

EDITED BY

ANNIE BESANT.



The Light-bearer is the Morning Star, or Lucifer; and "Lucifer is no profane or Satanic title. It is the Latin *Luciferus*, the Light-bringer, the Morning Star, equivalent to the Greek Φωσφόρος . . . the name of the pure, pale herald of Daylight."—YONGE.

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By a regrettable accident a mistake was made in the paging of the July issue, and it was commenced on p. 441 instead of on p. 353. Subscribers, in having the volume bound, should inform the bookbinder that p. 441 follows p. 352.

LUCIFER.

VOL. XII. LONDON, MARCH 15TH, 1893.

No. 67.

The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine. Nor does the Editor necessarily agree with the opinions expressed in signed articles.

On the Watch-Tower.

ANNIE BESANT'S America tour is over, and she is once more in England, bringing with her good tidings of the exceeding interest with which Theosophical ideas and teachings are being received all over the States. Judging by the past our American brethren will not be slow to utilize the opportunity which is now more than ever afforded them. In the past they have done yeoman service in the way of organizing scattered thought, and at their next Convention we shall look eagerly for the reports which will tell us that the enthusiasm which Mrs. Besant's lectures have created, has been strengthened and sustained by careful steady work. All of us know that this is the most thankless part of propaganda. Single lectures stir up excitement for the moment, and then often that excitement dies down. The great Theosophical need all over the world is patient bands of workers, who, in the various centres which lecturers visit, will take up the task where the latter have to leave it, and will do the drudgery of organization.

This is our English want, and it is probably the American want too, but we rejoice to learn that throughout the States permanent good in this way is likely to be the result of Mrs. Besant's trip. Much seed has been sown, quiet, patient, continued effort will water it, and ere long we shall see the increase.

* * *

Everywhere there are continued signs of the fact that, in spite of all the arguments of materialism and the thunders of science, the interest in things psychic and spiritual is not only unabated but is on the increase. Not a newspaper, book, or Review can be

opened without finding something which bears on the subject, and many of us know the extraordinary eagerness, which, under the surface, is being shown in many directions, for light on the "unseen," to use the common phrase. Philosophically I hold, not that this is a proof of the unseen, but that it is one of the minor indications that the heart and the intellect of man feel the paucity of mere physiology. For, reduced to its lowest terms, this is what the material view of man really means, that the loftiest and noblest conceptions, strivings, and aspirations, of poet, prophet, sage, and seer, are translatable into the grey matter of the brain.

Huxley puts this plainly enough in his famous protoplasmic lecture, *The Physical Basis of Life*:

In itself it is of little moment whether we express the phenomena of matter in terms of spirit, or the phenomena of spirit in terms of matter; matter may be regarded as a form of thought, thought may be regarded as a property of matter—each statement has a certain relative truth. But, with a view to the progress of science, the materialistic terminology is in every way to be preferred. For it connects thought with the other phenomena of the universe, and suggests enquiry into the nature of those physical conditions, or concomitants of thought, which are more or less accessible to us, and a knowledge of which may, in the future, help us to exercise the same kind of control over the world of thought, as we already possess in respect of the material world; whereas the alternative, or spiritualistic terminology, is utterly barren, and leads to nothing but obscurity and confusion of ideas.

Thus there can be little doubt that, the further science advances, the more extensively and consistently will all the phenomena of science be represented by materialistic formulæ and symbols.

* * *

When I was a materialist I was driven to believe this, for to my then imperfect knowledge the links of the whole material argument seemed to possess a mighty strength, but it was never a hopeful creed, for two probabilities were always open to my thought, and they both tended to pessimism rather than to optimism. If we possess some kind of control over the material world, much more does that material world possess control over us. First there was the contingency, ever present, that the poet, prophet, sage, or seer, who walked past an unfinished building from which a brick might fall, or who tripped on a piece of orange peel, might be picked up minus his grey brain matter, and then, for him, the end. That was the near possibility. Then there was the future probability, that bye and bye there would be no grey matter at all, for the brains which contained it would be either burnt or frozen off the earth, and so anyhow the "world of thought" would have to succumb, for the world of matter would be king. To me, neither the near possi-

bility, nor the future probability was a hopeful view of life. I admit that the majority of people do not realize either in their thought, for most of us are content to live in the moments as they fly; but I believe that what is called the cultured pessimism of the age (and it is very rife) has its root in the minds of those who do realize what a hopeless kind of business life really is when philosophically thought out in this way.

* * *

Thus, while the craving for or belief in anything is not necessarily any proof that the thing exists, the wise man will always see a fruitful field of enquiry when he is face to face with cravings or beliefs which are found in many countries, in many ages, in different races, and in varying circumstances. In his *History of the Jewish Church*, the late Dean Stanley said that no doctrine has ever lasted for long which did not contain within itself some core or kernel of truth which could nourish the heart of man, and I think the converse of that is true, that where a doctrine or belief has lasted for long it does contain this kernel of truth. In fact, it must be so from the scientific standpoint even, for science would say that no delusion can permanently enslave the minds of the majority of the human race. Now, in all countries, in all ages, in all races, in all circumstances, and always in the majority of mankind has been found this craving for and belief in the "unseen." No proof, but a fact of nature which the psychologist has to explain and account for, as the physiologist has to explain and account for his grey brain matter and its functions. I take then this eager interest in matters psychic and spiritual not as a form of lunacy, but as a bursting forth of one of the normal underlying ideas of the human mind. For the more I study it and the more experience I gather from observation and enquiry, the more I believe that what we have been pleased to call the abnormal in this realm is really the normal, although in the West people have been afraid to say so for fear of being classed as fools by those who would fain be looked upon as the Brâhmanas of thought. Many of us have yet to learn that the holding of any particular belief does not necessarily make a man either a Brâhman or a fool.

* * *

As I pointed out in last month's "Watch-Tower" this outburst of psychic enquiry is sure to run for a time on strange and chaotic lines, and the enquirers will almost certainly waste a deal of time on the outside husk (if such things can have a husk) of ghosts, mesmerism, hypnotism, automatic writing, etc., etc. By the "husk" I

mean that the phenomena, as phenomena, will inevitably attract people at first far more than the rational explanations of such occurrences. For us, this has its evil in this respect. While it is perfectly true that world-wide belief is morally certain to have a foundation in fact, yet when there is a rush, as it were, of the attendant circumstances of the belief, it is also morally certain that there will be imitations of the fact, and these will sometimes deceive the very elect. Theosophists ought to be strong enough always to be able frankly to admit that they have been mistaken with regard to any particular phenomenon or experience, if the mistake is fairly and legitimately proved—for Theosophy does not and never will depend on any particular set of experiments carried on by any particular individual, in whatever realm of investigation. I am moved to say this by what has lately been happening in Paris with regard to the hypnotic experiments of Dr. Luys.

* * *

In another part of LUCIFER my science colleague, H. T. E., has noted Dr. Ernest Hart's article in the February *Nineteenth Century*, with regard to these experiments. As to hypnotism generally, Dr. Hart is a prejudiced bigot, but if his statements be true, and they have not yet been proved false, he has certainly smashed up any idea that Dr. Luys' experiments prove the "exteriorization" of the astral. I have no room here for Dr. Hart's counter-experiments, but with regard to magnets one of these experiments is noteworthy. The hypnotic patients were supposed to see different coloured flames from the different poles of a magnet. In order to test this, Dr. Hart used an electro-magnet, and made a private arrangement with his assistant that the command to turn the current on should really mean that it was to be turned off. The patients fell into the trap and saw the flames when there was no magnet, and no flames when the magnet was in operation. To my mind this destroys utterly the magnetic theory *so far as regards these particular experiments*. Unfortunately Dr. Luys was unscientific enough to refuse to try the electro-magnet for himself. Most of his experiments seem to have rested on suggestion, or on the fraud of the patients.

* * *

As was but natural, Dr. Hart's article has been seized upon by the general and pseudo-scientific press as a complete exposure of all hypnotism, and I can fancy that I hear some weak-kneed Theosophists saying that I am playing into the hands of the enemy. Not a bit of it! Dr. Hart and his supporters are as unphilosophical

with regard to their final conclusions about hypnotism generally, as Dr. Luys was unscientific with regard to his experiments. All Dr. Hart has proved is the unwisdom of relying on any one set of phenomena for the support of any theory. Investigate, investigate, investigate—over, and over, and over again—is the watchword for Theosophists, and always first hand, if possible, under the most rigid conditions that can be devised. It is because Theosophists who know what they are about always do this, and only use other people's experiences as mere supports of their own, and nothing more, that they can afford to look upon the Hart-Luys quarrel with perfect equanimity. Every sensible person knows that, philosophically, a million non-experiences are of no avail against a single reliable one. In the *Contemporary Review* for this month, for instance, there is an article by Dr. Lloyd Tuckey in general answer to Dr. Hart which no non-experiences can explain away.

* * *

I have no means of discovering whether the following has any foundation in fact. It is a paragraph from a recent number of the *Westminster Gazette*:

A story of supernatural appearances to the Danish Royal Family at a certain castle is told by a correspondent at Stockholm. The original fabric was, it appears, demolished to get rid of the ghosts, but to no good purpose. It is stated that a month ago the Prince and Princess Royal of Denmark went to reside at the castle, and the very first night a chamberlain was tossed out of his bed by the spirits. That evening a phantom appeared to the Princess as she was writing in her boudoir, where all the candles were lit. Prince Christian, the Prince's eldest son, going to find something he wanted in a dark room, came back pale and trembling, declaring that the room was full of men who barred his passage. The evening before they left the Royal Family were playing at whist with the Hereditary Prince of Sweden, when he suddenly turned very pale and said that some unknown person had been beside him who had suddenly disappeared.

Perhaps some of our Swedish or Danish brethren can tell us. In London the ghost has been voted on. At a debating society a motion was recently brought forward that the evidence warranted a belief in ghosts, and the latter won by eight votes.

* * *

The *Daily Chronicle*, in reviewing the last report of the Psychical Research Society, comes to the conclusion that that Society has proved telepathy, mind-transference, etc., and, what is more, has discovered these. The *Chronicle* is a sensible paper, and, with regard to "discovery," should know better. The Psychical Research Society is much too coy with its investigations ever to discover anything except mares' nests. It is not generally known that it was

Madame Blavatsky who gave much of the impetus for the formation of the Psychical Research Society. It was the irony of fate that it should afterwards attempt to devour her. During the next few years Theosophists must be prepared to see all their leading ideas gradually adopted by Western writers and thinkers, and then to be calmly told that Theosophy has no title in them at all, but that they have been "discovered" in these modern days. That will not really matter so far as regards the ideas, but it will be still and always our duty to see that due honour be given to such brave and faithful souls as H. P. B., the pioneers who tread down the thorns in order that the coming race may walk on roses.

* * *

I have been waiting patiently for two months to see whether Tennyson would be denounced as a lunatic by that portion of the press which is so ready to cry knave and fool when the Theosophist talks about any existence or state of consciousness other than that bounded by the five physical senses. In January last the editor of the *Nineteenth Century*, in his "Aspects of Tennyson," stated that Tennyson once said to him: "Sometimes as I sit here alone in this great room I get carried away out of sense and body, and rapt into mere existence, till the accidental touch or movement of one of my own fingers is like a great shock and blow and brings the body back with a terrible start."

* * *

What madness is here! should be the cry of our critics, but as yet they have been dumb. The foolishness of the humble Theosophist must necessarily be condemned, but when it is a lord and a poet! well, it is very likely to be true. So argues the world. Then again, in this month's *Fortnightly Review*, Professor Sully talks thus of "dream-disclosures":

Whatever the moral dignity of these dream-disclosures may be, there is no doubt as to their having at their best a high hedonic and æsthetic value. In the revival of young experience, the delicious fulness of childish sensation, the dreamer may be said to enjoy a prolongation of life's golden prime. He sees things with the glad dilated eyes of the child artist, and feels once more the masterful spell of earth's beauty.

And he goes on to say that the dream becomes a revelation, "because it strips the Ego of its artificial wrappings and exposes it in its rude native nudity." When H. P. B. talked of the psychology of dreams she was flouted, whereas Professor Sully is praised, and so again runs Western criticism.

* * *

Yet another case. At the Royal Institution a few days ago Professor Patrick Geddes delivered a lecture on *The New Evolution*, and the newspaper comment is that "it is plain that a new and somewhat different view of the operation of the evolutionary forces in nature is now taking the field, as compared with that of the older (*sic*) authorities typified by Darwin, Wallace, and Huxley." Professor Geddes' theme was that instead of looking at living matter as a mere cast arbitrarily shaped in the stern mould of environment, we are to look upon the latter as an external factor, checking the operation of the constant internal forces rather than assisting as an accelerating force—that running throughout the whole of nature is a tendency to emerge from passivity to activity, from the conservatism of energy to the consuming energy, and that this is typified by the individual life. The *Secret Doctrine* has been laughed at, but Professor Geddes has evidently been reading it and his interpretation of it will be praised. He is an Edinburgh man, and one of the most brilliant of our newer sociologists. If he is not already a true Theosophist, our Scottish Lodge should speedily make him one.

* * *

I am very unwilling to refer again to the controversy between *Light* and myself on Theosophy *versus* Spiritualism, and if it concerned myself merely I should not do so, but in its issue of March 4th there is published a letter from an old enemy of Theosophy which contains a piece of such sheer literary dishonesty with regard to my Theosophical position that, for the sake of my fellow-Theosophists, I am constrained to mention it. It will be remembered that in *LUCIFER* I emphasized the fact that for years I had looked in vain in Spiritualism for any high spiritual teaching, and that I could never find anything that was not already in this-world thought; that, in short, I never got any forwarder. I wrote the same thing to *Light*, but it will hardly be believed that, although my whole letter to that journal was an elaboration of the point, my opponent deliberately twisted my statement to mean that I had failed to get any satisfaction in Theosophy!—that, to use his own words, I had been "unable to satisfy myself and to fathom the philosophy of man's being from a Mahâtmic and Theosophic standpoint." It is possible that it is untheosophical for me to say that this is a flagrant case of downright journalistic impudence, but I must use the phrase. Of course the editor of *Light* is not responsible for this dishonesty, but I must confess that I am somewhat surprised that he, as an honourable man, allowed such a thing to appear in his columns.

My questions to *Light* as to the high spiritual teaching still

remain unanswered, and I therefore conclude that they are unanswerable, as I always thought they were.

* * *

It is not the province of LUCIFER to attack true Christianity, but it is its province to hold the balance fairly as between all exoteric religions, especially between East and West, and when the latter is exalted unduly to say so boldly and frankly. In a sermon preached this month by Archdeacon Farrar, in St. Paul's Cathedral, London, there is this remarkable passage:

The best countries are the most Christian countries; the highest civilization is that which is most genuinely Christian; the best literature is that which is animated by Christian principle; the best men and women are (even in the admission of the world) those who are most after the mind of Christ; the noblest poetry, and architecture, and painting, and music are all Christian; the only true and solid philanthropy is Christian; even the men who think that they are not Christian cannot help borrowing the morality and tone of Christian thought and principle.

Archdeacon Farrar is noted for his rhetoric, but here he has surpassed himself. Without saying a word of condemnation of Christianity, I do say that his claims on its behalf are sheer arrogance. To attempt to confine everything that is noblest and best in humanity within the four corners of one of the many world religions, is simply to reëmphasize the Lutheran dictum that the virtues of the heathen are but splendid vices. The study of comparative religion has taught us that the day has gone by for that.

Professor Henry Drummond is a wiser Christian than Archdeacon Farrar. In his last pamphlet, on *The City without a Church*, he says:

In many lands the Churches have literally stolen Christ from the people; they have made the Son of Man the Priest of an Order; they have taken Christianity from the City and imprisoned it behind altar rails; they have withdrawn it from the national life, and doled it out to the few who pay to keep the unconscious deception up.

Archdeacon Farrar dare not say that in St. Paul's.

And now I have done my "Watch-Tower," and I resign it into the hands of our Editor.

HERBERT BURROWS.

I reach home only as LUCIFER is passing through the press, and can only send a word of greeting. Next month, I hope to give a brief record of the American work in which I have been employed, and to resume these Notes. I hope that the lessons learned, and the experience gained on the other side the sea, may make me a more useful servant than before of the MASTERS' Cause, which is the Cause of Humanity.

ANNIE BESANT.

Notes on Nirvana.

Om, shāntih, shāntih, shāntih!

Om, peace, peace, peace!

(UPANISHADS, *passim*.)

ἡ εἰρήνη τοῦ θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν.

The peace of God, which passeth all understanding.

(PHIL., iv. 7.)

יצר סמוך תצר שלום שלום כי כך בשוח

Thou wilt keep him in perfect peace,
whose mind is stayed on thee.¹

(ISA., xxvi. 3.)

THERE is a good deal of talk in Theosophical circles in the West about Nirvāna, and much indignant refutation of the general accusation that its votaries are simply preaching a pure, or at best but thinly disguised, doctrine of annihilation. True enough the objectors outside are as a rule as ignorant, perhaps even more ignorant, of the matter than its defenders in the Theosophical ranks. Nevertheless, if we investigate the matter impartially, we must confess that our championship of the belief, in nine cases out of ten, contents itself with the somewhat feeble assertion, "Whatever it means, it does *not* signify annihilation." I do not mean to say that any of us should venture on the dogmatic formulation of a creed of Nirvāna, or that we

¹ This is a beautiful text, resonant with the poetry of the Bible, or rather of the accepted English translation thereof. It is, however, always useful to verify, so I have obtained the help of two Hebrew scholars and have looked up other translations; with the following result:

Authorized and Revised Translation:

(1) "Thou wilt keep *him* in perfect peace, *whose mind is stayed on thee*."

The italics mark the words admittedly not found in the original.

ITZR SMVK TTZR SHLVM SHLVM KI BK BTHVCH.

(2) "He will keep firm whom thou shalt keep in perfect peace (lit., peace, peace), trusting in thee."

(3) "Thou shalt keep the firm mind in perfect peace trusting in thee."

The only other instance in which ITZR is found in the sense of "mind" is *Gen.*, vi. 5.

(4) "A steadfast imagination (or purpose) thou preservest, peace, peace—because in thee it is trusted."

(5) "Thou keepest the firmly established mind in peace—peace, for his confidence rests in thee."

Septuagint:

εἰσελθέτω λαός. . . . φυλάσσω εἰρήνην. ὅτι ἐπὶ σοὶ ἐλπίδι ἤλπισαν κύριε ἕως τοῦ αἰῶνος.

(6) "Let in the people . . . that keepeth peace. For with hope they trusted on thee, O Lord, for the eternity."

Vulgate:

Vetus error abiit; servabis pacem; pacem, quia in te speravimus.

(7) "The old error hath departed; thou shalt preserve peace; peace, for in thee we have trusted."

Theo. Beza (1680):

Cogitationi innitenti custodis continuam pacem quum tibi confidit.

(8) "Thou preservest continual peace for the mind for him who strives, for he trusts in thee."

J. F. Ostervald's French Protestant Version (1824):

C'est une deliberation arrêté, que tu conserveras la vraie paix; car on se confie en toi.

(9) "It is a fixed purpose, that thou wilt preserve the true peace; for there is trust in thee."

And yet there are people who believe in the literal inspiration of their own pet versions!

should impertinently add our personal glosses to the traditional formula, the ancient and venerable though simple statement, "Nirvâna—*is*," but I do think that we should have some clear idea of the problem, and be in a position to give some account of the matter.

The task I propose to myself in these papers has no further pretension than the stringing together of a few notes, which any student can amplify for himself. There will be nothing original, nothing dug out from obscure sources. The books I shall quote from are all easily procurable; they are not the monopoly of scholars, but the common property of any ordinary student. The restricted number of students in the T. S. must therefore excuse the publication of these notes.

The idea of Nirvâna is not by any means peculiar to Buddhism. Whether or not it is to be found in the Vedas, we must leave future controversy to decide; that, however, it is the burden of the teaching of the Upanishads is unquestionable, and it is entirely credible, if not clearly demonstrable, that the older Upanishads antedated Buddhism by many centuries. It is true, however, that the Bauddhas¹ have brought the *term* Nirvâna into especial prominence; but not the *idea*. The synonym Nirvâna is more rarely found in the older scriptures, and what technical term is preferred I am unable to say. There are many phrases connected with the ideas of Shânti (Peace), Moksha (Liberation), Mukti (Emancipation, *sc.*, from the bonds of matter or re-birth), and Nir-vritti (Completion, accomplishment, complete satisfaction), which is said to be confused with Ni-vritti, Returning into the bosom of the Ineffable (Brahman), which is opposed to Pra-vritti, Evolution or "forth-evolving."

In these notes, however, with the exception of a few quotations from the *Bhagavad Gîtâ* and *Vishnu Purâna*, I shall confine myself almost exclusively to the Buddhist view of the subject.

There is no doubt but that the teachings of Gautama Shâkya Muni, though a protest against the Brâhmanical literalism of his time, were nevertheless drawn from the esoteric sources of the Âryan Sanâtana Dharma or Ancient Law. The Kshatriya teacher once more tried to bring back the "lower mind" of the race from the illusions of a degenerate ceremonialism and false mysticism and place it on itself. Like teachers had done this before, did, have done and will do it again, when necessity arises, and the purer teachings get overgrown with ceremonials and dead-letterism. History shows that the effort succeeds for a shorter or longer time, and then the "lower mind" falls back into the old ruts, shaped differently perhaps but of the same nature.

It seems to me that there was no dispute between Gautama and the orthodox Brâhmins of the time about the ultimate fact, Nirvâna; what was called in question was the means to realize that fact.

¹ Some attempt has been made of late to show that the Bauddhas of India were not Buddhists, but as far as I can judge with no success.

Setting aside the question of dates which is still *sub judice*, the teachings of the Upanishads, Gîtâ and Purânas are the same as to the fact, and the teaching of Gautama the Buddha is also similar.

Let us then first of all select two works out of a regular library, simply as specimens, to show the so-called Brâhmanical view.

The passages in the *Bhagavad Gîtâ* in which the term Nirvâna is found are as follows:

Whose senses are from every side grasped back from objects of sensation, O thou of mighty arms, his *forth-knowing* (*Pra-jñâ*) is established (drawn *back* upon its source—*Prati-shthitâ*). The man of self-restraint wakes where it is night for all; and where (all) creatures wake, there for the seeing sage is night. Even as waters flow into the ocean, which, though being filled, yet remains unmoved, so for him into whom all lusts enter; he obtains peace (*Shânti*), not he who lusteth in his lusts (*Kamâ-kâmî*). He who, abandoning all lusts, lives free from attachments (sense-contacts), free from all thought of *I* and *mine*, free from the feeling of egoism—he goes to peace. This, O son of Prithâ, is the Brahmic state (*Sthiti*); he who reaches this is free from delusion; plunged in this state at the last hour of life he reaches the bliss of Brahman (*Brahma-Nirvâna*).¹

The Yogî whose happiness is within, whose joy is within, whose light is within, he, becoming one with Brahman, goes to the bliss of Brahman (*Brahma-Nirvâna*).²

The wise ones (*Rishis*) whose sins have perished, whose doubts are destroyed, who are self-restrained, and rejoice in the welfare of all beings, receive the bliss of Brahman (*Brahma-Nirvâna*). For the self-restrained, who are free from lust and wrath, who have curbed their minds, and have knowledge of the self, the bliss of Brahman is on both sides (of death).³

Thus continually uniting his self (*Âtmâ*—with the *Paramâtmâ* or *Logos*), with mind restrained, the Yogî attains the supreme nirvânic peace (*Shântim nirvâna-paramâm*), whose source is myself.⁴

The view of the Paurânîk writers is the same, as may be seen from the subjoined quotation, in which the term twice occurs. In the *Vishnu Purâna*, Keshidhvaja describes the nature of ignorance, and the benefits of Yoga or contemplative devotion, as follows:

Travelling the path of the world (*Samsâra*) for many thousands of births, man attains only the weariness of bewilderment, and is smothered with the dust of imagination (*Vâsanâ*). When that dust is washed away by the bland (*Ushna*) water of (real) knowledge, then the weariness of bewilderment sustained by the wayfarer through repeated births is removed. When that weariness is relieved, the internal man is at peace, and he obtains that supreme felicity (*Param nirvânam*) which is unequalled and undisturbed. This soul is (of its own nature) pure, and composed of happiness (*Nirvâna-maya*) and wisdom. The properties of pain, ignorance, and impurity are those of nature (*Prakriti*), not of soul. There is no affinity between fire and water; but, when the latter is placed over the former, in a caldron, it bubbles, and boils, and exhibits the properties of fire. In like manner, when soul is associated with nature (*Prakriti*), it is vitiated by egotism (*Aham-mâna*) and the rest, and assumes the qualities of grosser nature, although essentially distinct from them, and incorruptible (*Avyaya*). Such is the seed of ignorance, as I have ex-

¹ *Bhagavad Gîtâ*, ii. 68-72.

² The commentator Râmânujâ explains this as the bliss of the direct knowledge of the Self.

³ *Ibid.*, v. 23-25.

⁴ *Ibid.*, vi. 25.

plained to you. There is but one cure of worldly sorrows (Kleshâ)—the practice of devotion (Yoga): no other is known.¹

But, indeed, the problem of Nirvâna is as difficult of solution as that of the Parabrahman of the Vedântins, the Tao of the Tao-sse, or followers of Lao-tze, the great Chinese Mystic, or the Ineffable of the Gnostic philosophers. Those who know how reverently its solution is to be approached, how stupendous is the problem involved, how it transcends all human intellect, cannot but regret the unseemly and uncouth manner in which so many magazine and newspaper writers proceed to columns of misrepresentation and ignorant abuse, speaking of the *summum bonum* of the Buddhist as:

The cold hope of escaping the due rewards of our deeds by losing our sense of personality in an endless sleep—

as did an apologist, claiming the name of Christian, in a late issue of one of our most important colonial newspapers.

This is a sample of what has been consistently foisted upon the Western public, with exceptions almost too rare to be noticed, for a century.

There are, perhaps, two reasons for this: (1) the earlier generations of Orientalists who rushed into generalities from a superficial knowledge of the subject; (2) the over-cautiousness of the Buddhist metaphysicians who, in fear of polluting the pure idea with any taint of material conception, have so sublimated the problem, that the Western mind, less practised in such subtleties, feels so helplessly out of its depth, that it imagines it has the void of the bottomless pit beneath it instead of being supported on the bosom of the ocean of immortality.

Perhaps, however, the newspaper writers and apologists are not so much to be blamed in the face of the works of the earlier Western writers on Buddhism, for Eugène Burnouf, Clough, Turnour, Schmidt, Foucaux, Spence Hardy, Bigandet, Barthélemy Saint-Hilaire, and others, gave it as their opinion that the Buddhist philosophers must have meant by Nirvâna, annihilation pure and simple. Opinions have changed since then, for Buddhistic study was, in those days, in its infancy in the West, and is still hardly out of its teens. In fact, if it were the custom of the Western Orientalist "to take anything back"—we may almost say that a recantation has been made. Let us take a very fair summary of the position assumed by the Orientalists of the old school in matters Buddhistic. Professor Max Müller in 1857, in a series of articles entitled "Buddhist Pilgrims," repeatedly asserted that the meaning of Nirvâna was utter annihilation, following in this the opinion of Barthélemy Saint-Hilaire. Having been taken to task, he defended his position in the following letter to the *Times*, entitled "The Meaning of Nirvâna":

¹ *Kleshânâm cha kshayakaram yogād anyanna vidyate. Op. cit., Wilson's Trans., v. 224, 225.*

The discussions on the true meaning of Nirvāna are not of modern date, and . . . , at a very early period, different philosophical schools among the Buddhists of India, and different teachers who spread the doctrine abroad, propounded every conceivable opinion as to the orthodox meaning of this term. Even in one and the same schools we find different parties maintaining different views on the meaning of Nirvāna. There is the school of the Svābhāvikas, which still exists in Nepal. The Svābhāvikas maintain that nothing exists but nature, or rather substance, and that this substance exists by itself (Svabhāvāt), without a Creator or Ruler. It exists, however, under two forms: in the state of Pravṛtti, as active, or in the state of Nirvṛtti, as passive. Human beings, who, like everything else, exist Svabhāvāt, "by themselves," are supposed to be capable of arriving at Nirvṛtti, or passiveness, which is nearly synonymous with Nirvāna. But here the Svābhāvikas branch off into two sects. Some believe that Nirvṛtti is repose, others that it is annihilation; and the former add, "were it even annihilation (śūnyatā), it would still be good, man being otherwise doomed to an eternal migration through all the forms of nature; the more desirable of which are little to be wished for; and the less so, at any price to be shunned." ¹

What was the original meaning of Nirvāna may perhaps best be seen from the etymology of this technical term. Every Sanskrit scholar knows that Nirvāna means originally the blowing out, the extinction of light, and not absorption. The human soul, when it arrives at its perfection, is blown out,² if we use the phraseology of the Buddhists, like a lamp; it is not absorbed, as the Brahmans say, like a drop in the ocean. Neither in the system of Buddhist philosophy, nor in the philosophy from which Buddha is supposed to have borrowed, was there any place left for a Divine Being by which the human soul could be absorbed. Sāṅkhya philosophy, in its original form, claims the name of aśvara, "lordless" or "atheistic" as its distinctive title. Its final object is not absorption in God, whether personal or impersonal, but Moksha, deliverance of the soul from all pain and illusion, and recovery by the soul of its true nature. It is doubtful whether the term Nirvāna was coined by Buddha. It occurs in the literature of the Brahmans as a synonym of Moksha, deliverance; Nirvṛtti, cessation; Apavarga, release; Nihśreyas, summum bonum. It is used in this sense in the Mahābhārata, and it is explained in the Amara-Kośha as having the meaning of "blowing out, applied to a fire and to a sage."³ Unless, however, we succeed in tracing this term in works anterior to Buddha, we may suppose that it was invented by him in order to express that meaning of the summum bonum which he was the first to preach, and which some of his disciples explained in the sense of absolute annihilation.⁴

In spite of the bogey, "every Sanskrit scholar"—which must be a first cousin of the non-existent Macaulayan "every school-boy"—if we are to believe Professor T. W. Rhys Davids, the veteran Sanskritist has beaten a retreat from this outpost, the insecurity of which he probably

¹ See Burnouf, *Introduction*, p. 441; Hodgson, *Asiatic Researches*, vol. xvi.

² "Calm," "without wind," as Nirvāna is sometimes explained, is expressed in Sanskrit by Nirvāta. See Amara-Kośha, *sub voce*.

[It is pleasant to quote here verses 238 and 239 of the Professor's translation of the *Dhammapāda*: "Make thyself an island, work hard, be wise! When thy impurities are blown away, and thou art free from guilt, thou wilt not enter again into birth and decay.

"Let a wise man blow off the impurities of his self, as a smith blows off the impurities of silver, one by one, little by little, and from time to time."]

³ Different views of the Nirvāna as conceived by the Tirthakas, or the Brahmans, may be seen from the Lankāvatāra, translated by Burnouf, p. 514.

⁴ *Chips from a German Workshop*, i. 282-284.

had in mind in penning the words "which *some* of his disciples explained in the sense of absolute annihilation." In treating of the *Dhammapada* the philological serpent swallows its own tail as follows:

If we look in the *Dhammapada* at every passage where Nirvâna is mentioned, there is not one which would require that its meaning should be annihilation, while most, if not all, would become perfectly unintelligible if we assigned to the word Nirvâna that signification.¹

Nevertheless the professor has fought hard in his retreat, and no one will say that he has yielded his hands without a brave struggle; witness the skill with which he tries to parry or, at least, turn aside the deadly thrust from the famous commentator Buddhaghosha, in the notes of his translation of the *Dhammapada*.

"Immortality," *amrita*, is explained by Buddhaghosa as Nirvâna. *Amrita* is used, no doubt, as a synonym of Nirvâna, but this very fact shows how many different conceptions entered from the very first into the Nirvâna of the Buddhists.²

A well-fought fight, no doubt, but in a bad cause, so that we do not regret the final rout of exact scholarship before the armies of fact.

Of the many writers on Buddhism, one of the most appreciative is certainly Professor T. W. Rhys Davids; differing as he does from the conclusions of some of the most distinguished of his predecessors in Buddhist studies as to the interpretation of the term Nirvâna, it will be of interest to summarize his researches on this point.³

As he says:

One might fill pages with the awestruck and ecstatic praise which is lavished in Buddhist writings on this condition of mind, the Fruit of the Fourth Path, the state of an Arahât, of a man made perfect according to the Buddhist faith. But all that could be said can be included in one pregnant phrase—*This is Nirvâna*.

Some of the synonyms given for Nirvâna are:

The Heavenly Drink (by which the wise are nourished), the Tranquil State, the Unshaken Condition (alluding to the "final perseverance" theory), Cessation (of sorrow), Absence (of sin, the four Âsavas), Destruction (of tanhâ), and other expressions.

This state of supreme peace is well described as follows:

He whose senses have become tranquil, like a horse well broken-in by the driver; who is free from pride and the lust of the flesh, and the lust of existence, and the defilement of ignorance—him even the gods envy. Such a one whose conduct is right, remains like the broad earth, unvexed; like the pillar of the city gate, unmoved; like a pellucid lake, unruffled. For such there are no more births. Tranquil is the mind, tranquil the words and deeds of him who is thus tranquilized, and made free by wisdom.⁴

And even if the philological meaning of the term may be claimed to be "extinction," then:

¹ *Buddhaghosha's Parables*, p. xli, quoted in *Buddhism*, Rhys Davids, p. 115.

² "Sacred Books of the East," vol. x., *Dhammapada*, Max Müller, p. 9.

³ See *Buddhism*, pp. 110, *et seqq.*

⁴ *Dhammapada*, verses 90, 94-96.

It is the extinction of that sinful, grasping condition of mind and heart, which would otherwise, according to the great mystery of Karma, be the cause of renewed individual existence.

And again:

The three fires (of lust, hatred, and delusion) are opposed to Nirvāna.¹

It follows, I think, that to the mind of the composer of the *Buddha-vansa*, Nirvāna meant not the extinction, the negation, of being, but the extinction, the absence, of the three fires of passion.

It is a "sinless, calm state of mind." It is "holiness—perfect peace, goodness, and wisdom."

The Buddhist heaven is not death, and it is not on death but on a virtuous life here and now that the Pitakas lavish those terms of ecstatic description which they apply to Nirvāna, the fruit of the Fourth Path or Arahatsip.

The long Tibetan phrase to express Nirvāna means, according to Burnouf, "the state of him who is delivered from sorrow," or "the state in which one finds oneself when one is so delivered" (*affranchi*).²

From the Chinese version of the Sanskrit *Parinirvāna Sūtra*, Beal translates:

I (Gautama) devote myself wholly to moral culture, so as to arrive at the highest condition of moral rest (the highest Nirvāna).³

Edkins tells us that in the biographical section of the *History of the Sung Dynasty*, there is a passage which speaks of Nirvāna "as the spirit's 'final home' (Ch'ang-Kwei, lit. 'long return')."⁴

But, someone may say: Surely the learned scholars who have leaned to the opinion that Nirvāna means simply annihilation, must have had some just grounds for coming to this conclusion? They could not all of them have been bigoted religionists, and would not have been so shortsighted as to have put forward an opinion that seems to be so easy of refutation.

This is well objected, and sufficient excuse to lend colouring to some such opinion may be found in the surface statement of the teachings of the so-called Southern Church of Buddhism, which is decidedly negative and agnostic in its presentation of doctrine.

Colonel H. S. Olcott in his *Buddhist Catechism*—which has been "approved and recommended for use in Buddhist schools by H. Suman-gala, Thero, high priest of the Sripada and Galle, and principal of the Widyodaya Parivena," in Ceylon, and therefore must be considered as the orthodox teaching of the Southern Church, where, if anywhere, we should expect to find nihilistic ideas—describes Nirvāna as:

A condition of total cessation of changes, of perfect rest; of the absence of desire, and illusion, and sorrow; of the total obliteration of everything that goes

¹ Fausbøll, *Jātaka texts*, p. 14.

² *Introduction à l'Histoire du Bouddhisme Indien*, p. 19.

³ *Calena of Buddhist Scriptures from the Chinese*, p. 183.

⁴ *Chinese Buddhism*, p. 97.

to make up the *physical* man. Before reaching Nirvâna man is constantly being reborn: when he reaches Nirvâna he is reborn no more.¹

Indistinct and almost totally negative as is this definition it steers wide of the dismal whirlpool of annihilation. The physical man should mean something more than the man of flesh, and is probably used in contradistinction to the spiritual man, for the orthodox Buddhism of the south teaches that even the soul is not immortal.

"Soul," it considers a word used by the ignorant to express a false idea. If everything is subject to change, then man is included, and every *material* part of him must change. That which is subject to change is not permanent: so there can be no immortal survival of a changeful thing.²

But why, again, "material," only? Of the five classes of Skandhas or aggregates, material qualities are the grossest, and as all the Skandhas are said to be subject to change and impermanent, this impermanency is made to extend high up into mental powers, the spiritual man alone crossing the threshold of immortality. Our understanding of the abstruse metaphysics and psychology of Buddhism depends vastly upon the ideas we have of the terms "soul," and "personality." Buddhism does not deny the imperishable nature of an ultimate spiritual reality in man, of a true "transcendental subject," of an immortal changeless "self," but it discovers the existence of change so far back in the innermost nature of man as to entirely destroy the hope of eternal immortality for much that Western minds regard as the very core of their being. But change is death, and where there is change there can be no immortality. Thus distinguishing soul from spirit or the Self, the immortality of soul is denied. As Colonel Olcott says:

The denial of "soul" by Buddha (see *Sanyutto Nikaya*, Sutta Pitaka) points to the prevalent delusive belief in an independent, transmissible personality; an entity that could move from birth to birth unchanged, or go to a place or state where, as such perfect entity, it could eternally enjoy or suffer. And what he shows is, that the "I am I" consciousness is, as regards permanency, logically impossible, since its elementary constituents constantly change, and the "I" of one birth differs from the "I" of every other birth. But everything that I have found in Buddhism accords with the theory of a gradual evolution of the perfected man—viz., a Buddha—through numberless natal experiences.³

G. R. S. MEAD.

(To be continued.)

As the dust that lies on the earth, if pounded between two stones, becomes finer and finer, even so questions of morality, the more they are reflected upon and discussed, become finer and finer.—MAHÂBHÂRATA, *Shânti Parvan*.

¹ *Op. cit.*, p. 29.

² *Ibid.*, p. 58.

³ *Ibid.*, p. 78.

The "Secret Doctrine" and our Solar System.

THE *Secret Doctrine* holds more than one mystery hidden under the apparent frankness of open revelation, but none more grandly and nobly emphasizing the profoundness of Theosophic thought and the wide sweep of our teacher's insight into the deeper problems of the Universe, than the Evolution of our Solar System. In approaching it as it now stands, half revealed and half concealed, I found myself confronted by what seemed most inexplicable contradictions, and as other students of the *Secret Doctrine* may have found the same difficulties, I have ventured to place my solution of this puzzle before them. My difficulty was how to reconcile the following statements. The Sun is the elder brother of the planets, yet the planets are made of Suns. The Moon is the mother of the Earth, yet in the sequence of evolution planets become Moons, and, besides, if planets are made of their elder brother (the Sun), then the Moon becomes the wife of the Sun, and on account of the relationship of planets and Sun, it, as the mother of the Earth, produces by the Sun the Sun's younger brother. To this and much more mental confusion I was happily successful in bringing such simple order that I can only look back upon my former condition of mind with amazement. And here let me thank Mr. C. H. Green, F.T.S., for the kind help he has afforded me in looking up and sorting references.

The question which I set myself to solve is this: How does the Solar System develop according to the teaching of the *Secret Doctrine*? In the *Transactions of the Blavatsky Lodge*, Part II, we find our teacher telling us that a Sun bursts into a million million pieces, and that these pieces first form comets, and then worlds. Since we have both planets and a Sun, the stuff which formed the planets has not been thrown off by our Sun, but by some other, now defunct. As continuity in evolution is necessary to orderly progression, we may say that the Sun belonging to the next preceding Solar Manvantara furnished the material for the making of the planets of our present system by bursting into pieces. The Cosmic Dust resulting from this solar cataclysm evidently is that World Stuff which, according to La Place, lay in the beginning homogeneously spread out in space, ready to roll up into

globes. Here, then, we see the *Secret Doctrine* in agreement with the commonly accepted theory of a deposition in space of nebulous matter for the origin of worlds, but reaching further than the profoundest speculations of modern thought by giving to this fiery nebula an origin, and by accounting for it as a continuous link in the march of those great events which trouble the heavens to their depths. Madame Blavatsky tells us that the Sun and planets are younger than our Moon, and also adds that Moons are dead planets. This statement evidently means that the Moon is the dead body of a planet which lived and flourished in the previous Manvantara before the Solar Pralaya set in, and in general we may conclude, from what is stated in the *Secret Doctrine*, that Moons are dead planets whose lives were lived before our Solar System came into existence.

They now hang in the firmament, according to our teacher, as Karmic Centres for the present planets. Therefore a Moon is the peg connecting the planetary continuity of successive Manvantaric Evolutions.

We have seen how the Sun becomes a planet, let us now see how the planets become Moons. According to H. P. B., the Sun vampirizes the planets until it has, in the course of millions of years, absorbed into itself the life of every globe within its system and turned them into Moons. Big with this ethereal repast it bursts, carrying the Spiritual Results of human life into Pralaya, and leaving behind the undigested fragments of the Solar Frame to form future homes (as worlds) for those Monads which have not attained Nirvâna in that Manvantara. The Sun is said to be the elder brother of the planets. This statement evidently means that both the new Sun and the fresh planets of the present Solar System came into being simultaneously, each on their own line of evolution. Thus while the planets, phoenix-like, rise from the ashes of the former Sun, our present Sun evolves out of the Spiritual Essence which, withdrawn into Pralaya, afterwards emerges into positive activity. Let us trace the *modus operandi*.

The sequence of events given by H. P. B. is this. First a Laya centre, then a comet, then a Sun, then comets, planets, Moons.

First, then, we have a Laya centre, forming the matrix of our Sun. This Laya centre is, according to the *Secret Doctrine*, a centre of force due to the action of Spiritual Light concentrated by the process of evolution out of the previous Manvantara. It is the Spiritual Essence above mentioned, and it represents the collective individual Spirit-life evolved by a period of cyclic progress in the previous Solar System, and focussed by these ages of effort to a point. It works into the heavenly substance, evolving for itself a Solar Body, first as a comet, then as a completed Sun. Now, while, figuratively speaking, the Sun absorbed the spirituality of the evolving Monads, its Solar Body vampirized the worlds on which the Monads lived, thus forming up around

its "Diamond Heart" a solar shell, which, in the course of ages, grows to represent the effect of evolution on the substance of which the system of planets was formed. This shell it is, which, at the appointed hour, bursts, scattering in space the golden dust which is the fire-mist, the *nidus* of the new planets. Thus, then, we find the World-stuff of La Place to be the substance of a Sun refined and sublimated into a reproduction of the resultant stage of cosmic evolution reached by the previous Manvantara. Now let us leave the Sun and follow up the birth and progress of the planets, which have been going on parallel with the upbringing of the central orb.

The Moons, relics of a mighty past, swing in space as landmarks to fix the activities of Karmic Law. The *Secret Doctrine* teaches that a living body is built up of countless lives held in position by the central Will, which, when withdrawn by Death, begin to dissipate until the corpse has entirely disintegrated. So do these Moons fling into the sand-strewn depths of heaven one long-continued stream of tiny lives, items of conscious stuff impregnated with earth-born life. These Devourers, as they are called in the *Secret Doctrine*, disturb the homogeneous rest of Cosmic Dust and set the golden sands whirling. Thus, under the ceaseless discharge of lunar lives comets are formed, which, as the dust collects in denser folds, acquire an attractive individuality of their own, so that, under the fostering care of Lunar Mothers, planets waken to individual life, which makes, with the lunar influences, a balanced system of Energy in Space. Even now that our Moon circles round a fully formed Earth, it still gives off its deadly emanation of elemental lives, whose strength and character are drawn from a bodily and therefore an impure source.

Judged by the law of Karma and the relation which it bears to evolving life we may conclude that, when the Earth has worked off all the legacy of Karma left it from a previous Solar Manvantara, the Moon will have completely disintegrated. To this happy result I venture to attribute those cases where planets seem to move in space without an attendant satellite.

THOS. WILLIAMS, F.T.S.

It is not accident, it is not Heaven-commanded calamity, it is not the original and inevitable evil of man's nature, which fill your streets with lamentation, and your graves with prey. It is only that, when there should have been labour, there has been lasciviousness; and wilfulness, when there should have been subordination.

—RUSKIN.

Notes on the Gospel According to John.

(Concluded from Vol. XI, p. 456.)

III.

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

This verse relates to the great dissension between the Innocents, the Kabbalists or Initiates of pre-Christian Judæa, and the Synagogue, and was a continuation of the struggle between the Prophets and Priests.

John in this context, therefore, signifies Joannes or Wisdom, the Secret Word or Voice, Bath Kol, which the Jews called the Voice of God or Daughter of God. It is in truth the Voice of Wisdom. In the present context, however, we have only an echo of the tradition.

20. And he confessed, and denied not; but confessed, I am not the Christ.

That is to say, I am not the glorified Christos.

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

The root of the name Elias in Hebrew and Coptic has the meaning of Buddhi. It is a pun on Buddhi. The meaning conveyed is that of the principles Manas and Buddhi without Atmâ. It is not the same as the Christos, the anointed by Alaya.

"That prophet," or rather "the prophet," is the higher Manas.

John speaking as a man, the Lower Manas, did not speak as one of the three higher "principles," Âtmâ (the Absolute), Buddhi (the Spiritual), and the Higher Manas or Mind.

With regard to the idea that John was the reïncarnation of Elias it is interesting to quote a remarkable passage from *Pistis-Sophia*. The "Living Jesus," the "First Mystery," or King Initiate speaks as follows:

It came to pass, when I had come into the midst of the Rulers of the Æons, having looked from above into the World of men, I found Elizabeth, mother of John the Baptist, before she had conceived him. I planted the Power in her, which I had received from the Little Iao, the Good, who is in the Midst,¹ that he should

¹ This is to say, that the Power planted is the reflection of the Higher Ego, or the Lower Kâma-Manas.

preach before me, and prepare my way, and baptize with water the Remission of Sins. This Power then *is*¹ in the body of John. Moreover, in the Region of the Soul of the Rulers, appointed to receive it, I found the Soul of the prophet Elias in the Æons of the Sphere, and I took him, and receiving his Soul also, brought it to the Virgin of Light, and she gave it to her Receivers, who led it to the Sphere of the Rulers and carried it into the womb of Elizabeth. So the Power of the Little Iaô, the Good, which is in the Midst, and the Soul of the prophet Elias, are bound together in the body of John the Baptist.

For which cause, therefore, did ye doubt at that time, when I said unto you: John said, "I am the Christ"; and ye said unto me: "It is written in the Scriptures, if the Christ come, Elias comes before him, and will prepare his way." And I replied: "Elias, indeed, is come, and has prepared all things, according as it was written; and they have done unto him whatsoever they would." And when I perceived that ye did not understand those things which I spake to you concerning the Soul of Elias, as bound in John the Baptist, I then answered openly and face to face: "If ye will receive it, John the Baptist is that Elias, who," I said, "was coming."²

Elizabeth, in the above, is the personified female Power, or Shakti.

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

I am the Voice of Wisdom (*cf.* 19) crying in the wilderness of Matter: Purify the Antahkarana ("Internal Organ" or Astral Man), the Path that leads from the Lower to the Higher Man.

Antahkarana is the Lower Manas, the Path of Communication or communion between the Personality and the Higher Manas or Human Soul. At death it is destroyed as a Path or Medium of communication, and its remains survive in a form as the Kâma Rûpa—the "shell."³

25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

"What baptizest thou" rather than, "Why baptizest thou?"

In the *Pistis-Sophia* many baptisms, seals and symbols, or passwords, are mentioned. They all typify grades of Initiation, but there are two main divisions—the Little and Great Mysteries.

(1) The Little Mysteries (*e.g.*, the Eleusinian).

(a) Those relating to the Jîva or Prâna, the Life-principle; teachings relating to the animal side of man, because Prâna is concerned with all the functions of nature.

(b) Those relating to the Astral.

(c) Those relating to the Kâma and Lower Manas.

(2) The Great Mysteries.

Relating to the Higher Manas, Buddhi and Âtmâ.

¹ Notice the tense, the orthodox John being dead years before.

² See LUCIFER, Vol. VI, No. 32, p. 113.

³ *Voice of the Silence*, p. 88.

26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

The baptism with water typifies the Terrestrial Mary, or the Astral.

"Whom ye know not"—because it is the inner and higher "principle," Christos.

27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

A repetition of verse 15, referring to the mystery of the Higher and Lower Man, Âtmâ-Buddhi and the Lower Manas.

"Whose shoe's latchet, I am not worthy to unloose"—that is to say, even the lowest of the Great Mysteries, those of the Spiritual Man, I, John, the Lower Man, am not worthy to reveal; such is the penalty of the "fall into generation."

28. These things were done in Bethabara beyond Jordan, where John was baptizing.

Most probably a blind, unless we enquire into the mystic meaning of the words Bethabara and Jordan: to do this, it is necessary to have the original texts, for the change of even one letter is important.

29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

"Behold Jesus"; Jesus or Issi means Life, and therefore typifies a living man. The Lamb of God is the Aja, previously spoken of—the Logos.

"Which taketh away the sin of the world"—by the lower Initiation Prâna, or the Life-principle, is so purified that the Candidate becomes worthy of receiving the higher Initiation of the Lamb or Aja, which removes the sin of the Lower Man.

The name *Jes*-us is from the Hebrew word *Aish*, "man." *Jes* (in Greek *Ics*, *Jes*, the Hebrew שׂ) means several things, such as *Fire*, the *Sun*, a *God* or *Deity*, and also *Man*. It is so in the writings of the pre-Masoretic schools, and the latter on coming into use corroborated the true original pronunciation. *Man* became written שׂשׂ, *Ish*, and *Jes*, whose feminine form was שׂשׂ, *is-a*, or "woman," also the hermaphrodite Eve before the birth of Cain, as shown in the Chaldean *Book of Numbers*, the Egyptian *Isis*. So poor was the Hebrew language, especially before the settled pronunciation of the words by the Masoretic vowels—that almost every word and name in the *Bible* is liable to be

made into a *pun*. *Isi*, or *Issi*, is also *Jesse*, David's father, from whom the concoctors of the *New Testament* tried to make Jesus descend. Now the Gnostics had also a nickname for their *ideal* Jesus—or the man in the *Chrest* condition, the Neophyte on trial, and this nickname was *Ichthus*, the “fish.”

With this fish, with the waters in general, and, for the Christians, with the Jordan waters in particular, the whole programme of the ancient Mystery-Initiation is connected. The whole of the *New Testament* is an allegorical representation of the Cycle of Initiation, *i.e.*, the natural birth of man in *sin* or flesh, and of his second or spiritual birth as an Initiate, followed by his resurrection after three days of trance—a mode of purification—during which time his human body or Astral was in Hades or Hell, which is the earth, and his divine Ego in Heaven or the realm of truth. The *New Testament* describes unselfish *white* or divine magic; the *Old Testament* gives the description of *black*, or selfish magic. The latter is psychism, the former all spirituality.

Now the name of Jordan, according to Hebrew scholars, is derived from the Hebrew *Jar-ed*, to flow down or descend; add to the word *Jared* the letter *n* (in Hebrew *nun*) and you have fish-river. And *Jar-Dan*—*Jar*, “flowing river,” and *Dan* the name of the tribe of Dan—means the “river of Dan,” or judgment. Jesus, the man and the neophyte, is born of Mary, *Mar*, the waters, or the sea, as every other man is born; this is his first birth. At his second birth he enters and stands in the river Dan, or fish; and at the death of his body of flesh (the body of sin) he enters the river Styx, which river is in Hades, or Hell, the place of judgment, whither Jesus is said to have descended after death. For the zodiacal sign of the tribe of Dan was Scorpio, as all know; and Scorpio is the sign of the female procreative principle, the matrix, and even geographically the heirloom of the tribe of Dan was the place of Dan, which included that of the springs or sources of Jordan, whose waters flowed out of the bowels of the earth. As the Styx with the Greeks, which, during the mystery trial by *water*, played a like part in the crypts of the temples, so the whale or fish that swallowed Jonah in the *Old Testament*, and Jordan that immersed Jesus in the *New*—all of these great “deeps” and small “deeps,” the interiors of fish, waters, etc., all typified the same thing. They signified entering into conditions of existence by *death*, which became a *new birth*. As Jonah, the Initiate of the *Old Testament*, enters the womb of the whale (Phallic Initiation), so Jesus, the *man*, entering the water (the type of the spiritual womb of his second birth) enters *Jar-Dan*, the river of Dan, the tribe which astronomically was in Scorpio (the “gates of woman,” or the matrix). Emerging from it, he became Christos, the glorified Initiate, or the divine and sexless androgyne. So also Jonah upon emerging, became the “Lord,” with the Jews *Jah-hovah*; thus preceding *Jes-us*, the new life. The Jesus of the *New Testament*

becomes the anointed by the Spirit, symbolized by the Dove. For John, Oannes, or Jonah, or the Whale-Fish, the emblem of the terrestrial world of the Old Dispensation, is transformed into the Dove, *over* the waters, the emblem of the Spiritual Womb of the World. As said by Nigidius:

The Syrians and Phœnicians assert that a *dove* sat several days in *Euphrates* [one of the four rivers in Eden] on the *egg* of a *fish*, whence their Venus was born.¹

Venus is but the female form of Lucifer, the planet; and the bright Morning Star is Christos, the Glorified Ego—Buddhi-Manas. As said in *Revelation*: "I, Jesus, am the bright morning star"—Phosphoros or Lucifer.

There is one thing worth remembering. If you read the *Bible* you will find all the names of the Patriarchs and Prophets and other prominent characters that begin with the letter J (or I), such as, Jubal Cain, Jared, Jacob, Joseph, Joshua, Jesse, Jonah, John, Jesus, all were meant to depict (*a*) a series of reincarnations on the terrestrial or physical plane, as their legends show in the biblical narratives; and (*b*) all typified the Mysteries of Initiation, its trials, triumphs, and birth to Light, first terrestrial, then psychic, and finally Spiritual Light, every particular being made to fit in with the various details of the ceremony and its results.

30. Repetition of verses 15 and 27 (three times).

31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

"I" as a personality; or those initiated into the lower Mysteries only.

"Israel" is a "blind," but here must be taken to mean those who wish to enter the Path.

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

The Dove in symbology has many meanings; it here typifies the Erôs (Love) or Charity.

33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I, the terrestrial man, knew him not, but my Buddhist principle,

¹ Volney's *Ruins*, p. 168.

which sent me to initiate into the lower Mysteries, recognized the sign. I, the terrestrial man, knew not, but Elias and the Prophet and Christos knew.

This Dove descending and remaining upon man, that is to say, this Purified Love, Charity, or Compassion descending on the Initiate, helps him to unite himself with the Holy Ghost or Âtmâ.

On the terrestrial plane, it means, that by the "Dove," the Cloud or Aura, an Initiate is recognized by his fellows.

34-38. Narrative, and therefore a "blind."

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

The two disciples symbolize two Neophytes near the end of their trials, and the abiding with the Master, or Higher Self, is being in the Christos-Spirit.

The tenth hour signifies the period before the last of the great trials. Compare the labours of Hercules.

40-41. Narrative.

42. *Cf. Isis Unveiled*, ii. 29 and 91.

43-45. Narrative.

46. Out of Nazareth, *i.e.*, from the Sect of the Nazars.

47-50. Narrative.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Thou shalt see the Higher descend on the Lower, and gain illumination and know greater wonders than the simple power of clairvoyance.

IV.

The first eleven verses in the second chapter contain the allegorical representation of the last and final Initiation; herein we find mention of all the divine and human "principles" veiled in allegorical language, and personified, and of the purification wrought in them by Initiation; the incident ends abruptly and mysteriously, so much so, that we have reason to suspect that more was originally added. A very superficial knowledge of the laws of esoteric allegory shows it to be so.

The main point of the allegory is the turning of "Water" (the Astral) into "Wine," or Matter into Spirit.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

In all the Mysteries, after the *four* days of trial or temptation, came the *three* days of descent into Hades, or the tomb, from which the Glorified Candidate, or Initiate, arose.

"On the third day," therefore, means that the time for the final Initiation had come, when Jesus, or the Neophyte, would become Christ, or the Initiate; that is, at one with Buddhi or the Christ-principle.¹

(With reference to the 4 days mentioned above, it is interesting to note that Jesus is said to have been tempted for 40 days. Here the nought is a "blind," for in mystery numbers cyphers can be disregarded and changed according to the rules of the method employed.)

"There was a marriage in Cana"—that is to say, that the Disciple was joined to his Higher Self, the marriage of the Adept with Sophia, Divine Wisdom, or the Marriage of the Lamb, in Cana.

Now Cana or Khana is from a root which conveys the idea of a place consecrated or set apart for a certain purpose. Khanak is the "royal abode," or "the place of the ruler," with the Arabs. Cf. Deva-khan, the place consecrated to the Devas, *i.e.*, a state of such bliss as Devas or Angels are supposed to enjoy.

"And the Mother of Jesus was there," this means that the Candidate was there in Body, or at least the lower "principles" were present; for from this aspect the "Mother of Jesus" is especially the Kâmarûpic "principle," that is to say, the vehicle of material human desires, the giver of life, etc. This must not be confounded with the higher aspect, Buddhi the "Mother of Christ," the so-called Spiritual Soul. The distinction is the same as that between Sophia the Divine, and Sophia Achamoth, the Terrestro-Astral.

2. And both Jesus was called, and his disciples, to the marriage.

That is to say, the Higher Manas or Ego (not Self) which was now dominant in the Candidate and his disciples² or lower principles were present as necessary to the purification of the whole *Man*.

3. And when they wanted wine the mother of Jesus saith unto him, They have no wine.

¹ N.B.—In diagrams where the principles are symbolically represented by a triangle superimposed on a square, it should be remarked that after the "second birth" the "principles" have to be rearranged.

² The 12 "disciples" are the 3 aspects of the 4 lower principles, the  reflected in the .

The mother of Jesus here signifies his now purified desire aspiring upwards. The verse means that the human material passions of the lower self, the guests at the festival, must be made drunk or paralyzed, before the "bridegroom" can be married. It is the lower Manas (Sophia Achamoth), that says to Jesus, "They have no wine," that is to say, the lower "principles" are not yet spiritualized, and therefore not ready to participate in the feast.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Woman (Matter or Water, the lower quaternary), what hath the Spirit Ego to do with thee at this hour? There is no unity as yet between me and thee, my hour of Initiation is not yet come, I have not yet made myself one with Buddhi, my Supernal Mother, when I shall be able to associate with thee without any danger.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

The servants are the lower "principles," their thoughts, instincts and passions, the Lhamayin, or elementals and evil spirits, adverse to men and their enemies.¹

6. And there were set there *six* waterpots of stone after the manner of the purifying of the Jews, containing two or three firkins apiece.

The six waterpots typify the six principles, the seven without Âtmâ the seventh or universal principle—six from the earthly standpoint including the body. These are the containing principles from Akâsha to the Astral; also the four lower principles (the others being latent) filled with Astral Water. The Lower Manas sports in the Astral waves.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

In the Lesser Mysteries all the powers of the four lower planes were brought to bear on the Candidate to test him.

The six waterpots were filled with Water—the symbol of Matter—that is to say, that during the Neophyte's trials and temptations before Initiation, his human passions being made full to the brim, he had to conquer them or fail. Jesus, the Higher Manas, in changing that Water into Wine, or Divine Spirit, conquers and is thus filled with the

¹ Cf. *Voice of the Silence*, p. 58.

Wisdom of the Gods. (See ch. xv., "I am the vine," etc.) Lustral water was given to the Neophyte to drink and turned into Wine at the last moment; in India it was turned into the Soma juice, the Water of Life Eternal.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

The "governor of the feast" was the chief official who had the direction of the feast and servants and the duty of *tasting* the food and drink. Here it typifies the conclave of Initiates who do not know whether the Candidate will succeed or fail, and who have to test him. This explains the sentence in the next verse, "he knew not whence it came," that is, did not know until the Candidate had been fully tested.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom.

The servants, or lower "principles," and the lower powers that had been subjected to the purified will of the Christ-man, knew that the great change was accomplished and that the lower "principles" were purified and spiritualized.

The "bridegroom" is, of course, the Candidate, who is to be married to his Higher or Divine Self, and so become a Son of God.

It is curious and interesting to remark in the ancient cosmogonies, especially in the Egyptian and the Indian, how perplexing and intricate are the relationships of the Gods and Goddesses. The same Goddess is mother, sister, daughter and wife to a God. This most puzzling allegory is no freak of the imagination, but an effort to explain in allegorical language the relation of the "principles," or, rather, the various aspects of the one "principle." Thus we may say that Buddhi (the vehicle of Âtmâ) is its wife, and the mother, daughter, and sister of the Higher Manas, or rather Manas in its connection with Buddhi, which is for convenience called the Higher Manas. Without Buddhi Manas would be no better than animal instinct, therefore she is its mother; and she is its daughter, child or progeny, because without the conception which is only possible through Manas, Buddhi, the Spiritual Power, or Shakti, would be inconceivable and unknowable.

10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.

"At the beginning" means when the Mânasa-putra first incarnated.

Every candidate as he progresses needs less and less good Wine, or Spirit, for he becomes that Spirit himself as his powers and knowledge increase the new-won strength. At the entrance of the Path "good wine," or the spiritual impetus, is given, but as the disciple mounts the ladder such help is no longer needed, for he tends ever more and more to become All-Spirit.

11-13. Narrative.

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

This represents the attitude of the Initiate to exoteric religion and his work after he has attained the victory. The "temple" here signifies all externals, exoteric creeds, or bodies of flesh.

"Oxen" typify material things, the physical man. In all symbology, the bull has the significance of bodily strength and generative power. "Sheep" typify the passions and desires which are subdued and tamed, and "Doves" spiritual aspirations. The "money changers" are those who traffic in spiritual things, the money-seeking priesthood.

15. And when he had made a scourge of small cords [symbolizing that which binds the passions], he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

The "scourge," which appears so often on the Egyptian monuments and cartouches, signifies the means whereby the passions and lower nature are tamed. The noose of Shiva has the same signification, symbolizing that whereby the passions, desires and fears are bound together, tamed and subdued.

16. And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandize.

Those "that sold doves" are the traffickers in spiritual knowledge. "My Father's house" is the human body which is the temple of God, that which should be naturally the temple of the Holy Ghost.

17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

The domination of the lower man had devoured the higher.

18. Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?

By what authority do you endeavour to reform the popular religion, what right have you?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

That is to say, that he had passed through Initiation, and had died to his old life, and risen again from the "dead" in a "new birth."

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

Wilt thou, with the three Fires do more, then, than with the forty-six?—there are in all forty-nine Fires, 7×7 .

H. P. B.

The Dream of Raban: a Mystery.¹

FOLLOWING the Æolian murmurs of Vâyû, we arrive at the hermitage called Ashta Vati, or "The Eight Banyan Trees." In point of fact there was but one parent tree, but seven of the suckers which it had originally thrown down to take fresh root in the earth had now grown up into massive trunks, sweeping in an irregular octagon round the central stem, and joined to it and to each other by picturesque arches, from each of which again descended fresh slender shoots towards the ground, which some had already penetrated, and others only approached—the rudiments of a future still more massive and extended arcade of foliage. The descending suckers fell so thick as to form almost a continuous curtain between the arches and to shelter the centre of the retreat: and with the aid of one or two thick groups of broad-leaved plaitain trees judiciously planted, and a mass of green creepers dotted with large trumpet-shaped white or small and delicate-shaped scarlet and violet flowers, the sanctuary of the Rishi was complete and impenetrable to the eye. It stood on a long high ridge of ground, and occupied nearly the whole breadth between two loose stone walls, enclosing cottages on either side, inhabited by his friends, admirers, and disciples. In front, descending by a gradual slope, spread a vast plain, green with the growing rice crops, dotted here and there with solitary clumps of mango trees of a century's growth, and terminating in groups, and at last in a dense grove, of feathered palm.

¹ From the *Dublin University Magazine* of 1853. See LUCIFER, Vol. IX. pp. 286, 385.

Behind, the ground descended abruptly into a still lower plain of less extent, breaking down at no great interval into a deep valley, and in the distance, through one of the more open arches of the banyan tree, you could see the blue Antapa Mountains, and glimpses of the sea flowing in to fill up the recesses of its dentated base. Upon the plain between the hermitage and the mountain an army had once been encamped, and a great battle had been fought in the valley beyond. Even now, after nightfall, spectre battalions were sometimes seen to march along the ground; and from the direction of the valley and sides of the mountain a strange knocking was often heard at midnight, which some alleged was caused by the fishermen in the creeks repairing their boats, but others maintained to proceed from the valley where the remains of the slain warriors reposed.

The whole circuit of the hermitage resounded with the songs and various cries of many species of birds, the larger of whom walked boldly up to the very entrance, while the smaller built their nests in the leafier branches of the eight banyan trees, and twittered all day overhead. A fat cow lay lazily chewing the cud on one side of the hermitage; a small white mare grazed quietly in front; a tame gazelle with a garland of flowers round its neck galloped playfully about. A white cockatoo, a blue and scarlet lori and two green parroquets climbed up the lofty columns and screamed by turns. In this retreat dwelt the Rishi Ananta, surnamed Yajamāna, or as the court-ladies softened it, Ezamana, *i.e.*, the sacrificer, from his long devotion to the solemn offerings and stately ceremonials of religion. He was an intimate friend of the Rishi Marīcha, and yet totally different from him—different in the taste which guided his choice of a retreat, in personal appearance and in tone of mind.

The hermitage of Marīcha was in the centre of a dense forest corresponding strictly to the injunctions given by Krishna to Arjuna regarding

THE YOGI'S APPROPRIATE RETREAT.

“A place in which Sādhakas, or practisers of particular discipline for attaining spiritual and thaumaturgic perfection, have been in the habit of dwelling, but where the footfall of other men is never heard.

“Where trees, sweet as Amrita or immortal nectar, to the very roots, crowd thickly together, ever bearing fruit.

“Where, at every footstep, are waters of surpassing clearness, even without the autumnal season; where springs abounding are easy to find.

“Where the broken sunshine falls at intervals and yet which is cool with shade; where the wind, scarcely moving, softly blows in intermitting airs.

“Devoid in general of sound; so thick that the beasts of prey

penetrate it not; no parrot, no humble bee is there (to disturb with its scream or hum).

"Close to the water may dwell swans and a few flamingoes; the kokila also or black cuckoo, may alight occasionally there.

"Peacocks should not abide there constantly; but should a few come and go at intervals, let them, I forbid them not.

"Thou art without fail, O son of Pandu, to seek out and find such a place; there let thy profoundly embowered hermitage be or oratory dedicated to Shiva."

Marîcha again was a skeleton; his features intersected with millions of needle-like wrinkles; his shrivelled skin smeared with ashes; his beard reached down to his girdle; his head was covered with a pyramid of coiled up, grizzled, sun-scorched hair; and his garments consisted of shreds of dingy, tattered bark. Ananta, on the contrary, though advanced in years, had a fresh and almost roseate look. His features, naturally handsome, wore the impress of a loving as well as a reverential nature, and the holy calm of a spirit at peace crowned their blended expression of dignity and sweetness. His beard and head were close shaven; and round the latter were wound with graceful negligence two or three folds of unbleached cloth, the end of which hung down on one side like a veil; a streak of fresh sandal unguent marked his forehead horizontally, and his garments were of a snowy whiteness, and even fine in their texture. Ananta differed considerably from his friend Marîcha in his spiritual exercises. Like him, he was a follower of the ascetic and contemplative life; but the pursuit of the Siddhis or miraculous faculties, though he did not absolutely condemn it in others, he utterly avoided himself, pronouncing it a road beset with dangers and often leading to the profoundest darkness. But even in the details of the ascetic and contemplative paths he was distinguished from his fellow Rishi. As far as the discipline of Vairagya, or utter conquest over and freedom from passion, desire, and self-interest of every kind, he went fully along with him, and had come to be absolutely devoid of self. In the doctrine of Tyâga, or renunciation of all things, he also coincided in the principle, but he applied it less to the letter and more to the spirit and intention. Thus while Marîcha scrupled on account of his vow of renunciation to wear any clothing but woven bark, and even renounced all action itself, Ananta wore fine and clean cotton garments without being attached to, or taking any pride in them; and took his part in useful action without looking to a reward; holding with the *Gîtâ* (Sect. xviii) that:

"He is properly a Tyâgî who is a forsaker of the fruit of action."

The practice of Tapa or severe penitential austerities was carried to excess by Marîcha, who had stood on his head for a series of years;

for a similar period upon one leg; hung suspended by one toe from a tree with his head down for one decade; for another stood gazing on the sun, so motionless, that in the rainy season the creeping plants grew up around him, the white ants constructed their clay galleries all over his body, and the birds, seeing in him no longer any duality, ceased to fear him, and at last perched freely upon his head and built their nests among the foliage with which he was entwined. But the most extraordinary penance he underwent was carrying for forty years on one hand a flower-pot containing a Tulsi or basil-plant sacred to Vishnu. His nails not being cut grew out at last like the claws of a vulture, piercing the flower-pot and curling back till they grew into his flesh, so as to lock the hand, the plant, and the flower-pot together.

Ananta Rishi, though interiorly a man of mortified spirit, avoided all such excesses, for he considered them often to spring from spiritual pride or fanatic zeal; and he followed the maxims of the *Gītā*, which says (Sect. vi):

“The Yogī, or he who energizes himself to recollect and reunite his scattered self by internal contemplation is more exalted than the Tapasvins, those zealots who harass themselves in performing penances.”

Even in the performance of Yoga, or the internal contemplation and self union, he differed from Marīcha. The latter, following his mystic, thaumaturgic bent, was full of internal visions and revelations. Sometimes, according to the mystic school of Paithana, sitting cross-legged, meditating at midnight at the foot of a banyan tree, with his two thumbs closing his ears and his little fingers pressed upon his eyelids, he saw rolling before him gigantic fiery wheels, masses of serpent shapes, clusters of brilliant jewels, quadrats of pearls, lamps blazing without oil, a white haze melting away into a sea of glittering moonlight, a solitary, fixed, swan-like fiery eye of intense ruddy glare, and at length the splendour of an internal light more dazzling than the sun or the whole star-paved court of heaven. An internal, spontaneous, unproduced (*anāhata*) music vibrated on his ear; and sometimes a sweet mouth, sometimes a majestic nose, sometimes a whole face of exquisite beseeching beauty would rise out of a cloud before his inward gnostic eye, look into his soul, and advance to embrace him. At other times he followed the path laid down by the more ancient and profounder school of Alandi, and sought to attain, and sometimes deemed that he had attained, the condition of the illumined Yogī, as described by Krishna to his friend Arjuna, in the sixth Adhyāya of that most mystic of all mystic books, the *Dnyaneshvari*:

THE ILLUMINED.

“When this path is beheld then thirst and hunger are forgotten; night and day are undistinguished in this road.

“Whether one would set out to the bloom of the East or come to

the chambers of the West, *without moving*, O holder of the bow! *is the travelling in this road.*

"In this path, to whatever place one would go, *that town* (or locality) *one's own self becomes!* How shall I easily describe this? Thou thyself shalt experience it.

"The ways of the tubular vessels (nerves) are broken; the nine-fold property of wind (nervous æther) departs; on which account the functions of the body no longer exist.

"Then the moon and the sun, or that supposition which is so imagined, appear; but like the wind upon a lamp in such manner as not to be laid hold of.

"The bud of understanding is dissolved; the sense of smell no longer remains in the nostrils; but, together with the POWER,¹ retires into the middle chamber.

"Then with a discharge from above, the reservoir of moon-fluid of immortality (contained in the brain), leaning over on one side, communicates into the mouth of the POWER.

"Thereby the tubes (nerves) are filled with the fluid; it penetrates into all the members; and in every direction the vital breath dissolves thereinto.

"As from the heated crucible all the wax flows out, and then it remains thoroughly filled with the molten metal poured in;

"Even so, that lustre (of the immortal moon-fluid) has become actually moulded into the shape of the body; on the outside it is wrapped up in the folds of the skin.

"As wrapping himself up in a mantle of clouds, the sun for a while remains; and afterwards, casting it off, comes forth arrayed in light;

"Even so, above is this dry shell of the skin, which like a husk of grain of itself falls off.

"Afterwards, such is the splendour of the limbs that one is perplexed whether it is a self-existing shaft of Cashmere porphyry, or shoots that have sprouted up from jewel seed:

"Or a body moulded of tints caught from the glow of evening, or a pillar formed of the interior light:

"A vase filled with liquid saffron; or a statue cast of divine thaumaturgic perfection molten down. To me beholding, it appears QUIETISM itself personified with limbs:

"As a painting of divine bliss; a sculptured form of the sovereign happiness, a grove of trees of joy erectly standing:

"A bud of golden champa; or a statue of ambrosia; or a many sprinkled herbarry of fresh and tender green:

¹ This extraordinary power, which is termed elsewhere the "World-Mother"—the "Casket of Supreme Spirit," is technically called Kundalini, which may be rendered serpentine or annular. Some things related of it would make one imagine it to be electricity personified.

"Or is it the disk of the moon, that, fed by the damps of the autumn, has put forth luminous beams? or is it the embodied presence of light that is sitting on yonder seat?

"Such becomes the body, what time the serpentine (or annular) Power drinks the moon [fluid of immortality descending from the brain] then, O friend! Death dreads the shape of the body.

"Then disappears old age, the knots of youth are cut to pieces and THE LOST STATE OF CHILDHOOD REAPPEARS!

"His age remains the same as before, but in other respects he exhibits the strength of childhood; the greatness of his fortitude is beyond comparison.

"As the golden tree at the freshly sprouting extremities of its branches puts forth jewel-buds daily new; even so new and beautiful nails sprout forth (from his fingers and toes).

"He gets other teeth also, but these shine beyond all measure beautiful, as rows of diamonds set on either side.

"Like grains of tiny rubies, minute perhaps as atoms, so come forth over the whole body tips of downy hair.

"The palms of the hands and soles of the feet become like red lotus flowers; the eyes grow inexpressibly clear.

"As when, owing to the crammed state of its interior, the pearls can no longer be held in by the double shell, then the seam of the pearl oyster rim bursts open:

"So, uncontainable within the clasp of the eyelids, the sight expanding seeks to go outward; it is the same indeed as before, but is now capable of embracing the heavens.

"The body becomes of gold in lustre, but it has the lightness of the wind; for of water and of earth no portion is left.

"Then, *he beholds the things beyond the sea, he hears the language of Paradise, he perceives what is passing in the mind of the ant!*

"He taketh a turn with the wind; if he walk his footsteps touch not the water; for such and such like conjunctures he attains many supernatural faculties.

"Finally—

"When the light of the Power disappears, then the form of the body is lost—then he becomes hidden to the eyes of the world.

"In other respects, indeed, just as before he appears with the members of his body; but he is *as one formed of the wind!*

"Or like the (delicate) core of the plantain tree, standing up, divested of its mantle of outward leaves, or as a cloud from which limbs have sprouted out.

"Such becomes his body; then he is called *Khechara* or *Sky-goer*; this step being attained is a wonder among people in the body.

"Behold the Sâdhaka (the Thaumaturgic Saint) departeth; but the

talk of his footsteps remaineth behind; there in various places, invisibility and other supernatural faculties become acquired."

Ananta without condemning such visions and the (Rosicrucian?) pursuit after such a transfiguration and rejuvenescence, without expressing disbelief or daring to pronounce them to be hallucinations, simply declared that his own experience had furnished him with none such. Admitting the infinite possibilities of the spiritual world and the internal life he looked with wonder and respect on Marîcha, but contented himself with the humbler exercise of fixing the contemplations of his spirit on the infinite moral beauty and goodness of the divine nature, and endeavouring by contemplation to transform himself to some likeness of the eternal love.

Marîcha, notwithstanding the natural timidity of his nature, came down from the mount of contemplation with a wild and terrible splendour on his brow, and a crazed, unearthly expression, which scared his fellow-men. Ananta with a glow of sweetness and love, that encouraged and drew them towards him.

[Ananta is summoned before the King and interprets the dream, which interpretation is given in LUCIFER, Vol. IX. He concludes his peroration with the following mysterious labyrinth of metaphysics.]

There the WHEN is an ETERNAL NOW.

The WHERE an ETERNAL HERE.

The *what* and the *who* are one.

A universal "That-I"—(So-Ham)—impersonal merging into personal; personal returning into impersonal and feeling its identity with it.

But True Being is broken by the prism of Mâyâ into a multitudinous phenomenal development, and it is then only it can be contemplated by spirit become fractional itself, and fallen into finite intellect. As it is sung by the virgin poetess of Alandi:

A change, a mirage ariseth in True Being,
From the One the Many are evolving.

In this evolution, which is phenomenal only, the seed germinates into a thousand roots and shoots; the monad of light breaks into ten thousand rays. The sphere is spun out into an infinite thread; the lump of gold becomes broken into ten millions of jewels of infinite variety of make and pattern.

The SAT, Being, or substance of the Primordial Triad, is spread out into the phenomena of infinite material universes.

The one central CHIT or Consciousness, into infinite personalities and lives.

The unity THAT-I [So-Ham], which is the experience of the

original consciousness, becomes dissevered first into THAT and THOU, and then into infinite I's and THOUS and THATS.

The eternal Thought, united with this Consciousness, into infinite successive cognitions, and systems of science, philosophy and literature.

The ANANDA, its harmonious Joy, into tones of sentiment and passion, which produce the result of tragic history.

The infinite Here is rolled into Space.

The eternal punctual Now into successive Time.

And the divine, eternal, and round life of True Being becomes evolved and extended, and rolled out, as it were, into successive history.



The Foundation of Christian Mysticism.

An examination into the mysteries of Theosophy from the point of view of the Christian religion, according to the doctrines of

MASTER ECKHART,

The Great German Mystic of the fourteenth century. Compiled and translated

BY FRANZ HARTMANN.

(Continued from page 476.)

II.

KNOWLEDGE.

THERE are three ways of attaining knowledge:

1. By means of the impressions received through the senses.
2. By means of reasoning.
3. By means of the interior illumination from the light of divine wisdom.

All recognition begins by perception. The sensual perception refers to material and corporeal objects, but the mind does not perceive these objects themselves; it merely receives the impressions which the soul gathers from these objects and carries them to the consciousness of the mind by means of the senses. The eye as well as the mind is a mirror in which the images of visible things are reflected. For the purpose of perceiving one image clearly the mind must be free of other images. The visible can be seen only by means of the invisible; the eye could see nothing corporeal if there were not something incorporeal which enables the eye to see. I do not see a hand or a stone, I only see their images mirrored in my eye and in my soul, and these images I see not by means of any other medium, but directly.

I see a colour by means of the light; the colour does not enter my eye, and my eye must be free of all colour to enable me to see it. Thus what we actually see are the spirits or forms of things, and only by means of these forms or images can they enter the mind.

Each organ of sense has its own sphere of activity; but the root of all is the touch. To touch a thing with the sense of seeing is to see it, to touch it with the power to smell is to smell it, etc. The sensual perceptions give rise to thoughts and reasoning, but the highest is Reason itself without becoming manifested as reasoning, and the more pure Reason is tranquil and free from activity, and the more Reason itself is pure and undefiled by material images, the more will it be capable of the reception of real knowledge. Pure Reason recognizes the truth in all things apart from their external appearances, for pure Reason is God, and when the mind is tranquil, God Himself takes the place of reasoning and exercises the functions of the soul.

The reasoning mind has no rest so long as it has not found the truth and the essence of the object of its search. It seeks and tumbles about until it has discovered the foundation upon which to rest. Therefore there is no rest in this life for a mind which has not yet found the truth. There is truth in all things, and there is truth within the foundation of the soul; but it is hidden from the self-seeking mind, and reason finds no final rest except in the truth. For this reason there is nothing within the world of created things that will permanently satisfy the mind until it has found the one eternal truth itself; which means to say that it must rise above the variety of forms to the Unity of the All. The lower powers of the soul are instruments, each having its own object to accomplish; but the object of all is to lift up the mind to the highest perception of truth.

Thought is a power by means of which we may free ourselves gradually from the world of objective perceptions and rise above the conception of space and time. The true inner light of reason is of such a noble origin, and so powerful, that all created things are for it too narrow and low. It is nobler than all material things, and every being, when illuminated by the light of Divine Reason, becomes thereby ennobled, luminous, purified and elevated above the world of matter.¹ The mind has the capacity of being impressed with the forms of all things. If the spirit is to recognize the essence of all things, it must have the principles of all these things within its own constitution. The mind receives the impressions of the forms of things, but the spirit recognizes their essence. The truth and essence of everything is hidden behind its outward appearance; this essence is not seen by the eye, but can be known by the spirit, and the more a thing is true and essential, the easier can it be known. The spirit (the character) is the basis of

¹ "I am the luminosity among luminous things. I am the intelligence in intelligent beings." (*Bhagavad Gîtâ*, x.)

the external form; if both are in harmony with each other, they represent the most perfect expression of truth.

Thus, by the act of recognizing the truth in a thing, the image of that thing attains such a form within the mind as will correspond to its real nature; this is the form which belongs to such things or beings universally, and the universal being is the real state of being of everything. To arrive at real knowledge of a thing its fundamental cause ought to be known. The progress in knowledge is a continual progression from superficial to still deeper causes, until one arrives at last at the one great and universal Cause which is the foundation of all existence. Each effect comes from a cause, each action from a power, each power from the essential being. Therefore we must penetrate from essence to essence, until we arrive at the essential source of all things, which is one universal principle. The soul continually strives to rise up from the state of differentiation in its relation to things, to the unity of all, the *Be-ness* of all being, which is not a being, although it is not the negation of being, but rather its exaltation and purification. This only is the true state of the spirit for the recognition of the formless universal, the *Absolute*; but this state the mind cannot attain by the exercise of any special power or activity, it cannot enter the one universal being, so long as it is divided in its activities. A liquid poured into a vessel adopts the form of that vessel, and likewise an object of understanding is understood according to the capacity of the knower and not according to its own qualities. Whatever enters the soul is formed within the soul according to the soul's nature. Every kind of objective scientific knowledge is at the same time a process of distinguishing one thing from another, and therefore all such knowledge is limited and temporal; only he who knows the one universal All in everything has the true understanding. That which was formerly known as a perishable body is now recognized as being imperishable, things are perceived as such as they are in truth, without any parts and as manifestations of one Unity. There will be no past and no future, only one eternal presence. The knowledge of the Absolute is absolute knowledge, a transcendental knowledge wherein the soul finds rest and the mind permanent happiness.

The nobler a thing is, the commoner it will be. God is the *one*, common to all numbers, and without Him nothing could exist. He is the essence of life in all things. I would sooner sacrifice my eye than my life, for I can live without an eye, but not see without life; and I would sooner give up my life than my own essential being (God) for I can *be* without living, but not live without being. Universal being is more essential than life in a limited form.

There is no real knowledge possible unless a certain equality exists between the knower and the object which is to be known. Perception is a unification between the perceiver and the object perceived. If I

look at a stick of wood, the stick remains what it is; but what I perceive in my mind is not wood, but a form, and this form has become a part of my own constitution, being incorporated into my mind. If a thing were of an entirely spiritual nature and nevertheless visible to my eye, it would, in the act of my seeing it, become itself united to my own consciousness, so that I and that thing would constitute only one being. True and real knowledge is therefore the identification between the perceiver and the object of his perception. The soul in attaining the true recognition of God, becomes God, and receives His divine wisdom, which means the true knowledge of self.

III.

THE NATURE OF THE SOUL.

THE fact that the soul has the inherent faculty of attaining self-knowledge in God, proves its divine nature and origin. In its temporal manifestation as a terrestrial form its true nature is not expressed. In attaining divine wisdom the soul becomes free of all materiality and limitation of time and space, and retains only its own pure and essential being. The process of its purification begins with sensual perception and rational thinking, and finishes with the recognition of its own eternal, universal and unlimited state. In its very foundation the soul is itself God and remains God, independent of the form in which it appears. The relations of the soul to the sensual world only extend to its surface. That which fills the noblest part of the soul does not enter through the bodily senses. All sensual perceptions serve merely for the purpose of instructing the soul in the lower degrees of her initiations preparatory to entering into a higher state. They serve for awakening the slumbering soul and stimulate its activity. The soul remaining within the pure light of Divine Reason, stands in no relation to any material things, and receives no impressions from them.

Whatever is to be known of any object can be known only by means of the images of the objects of one's recognition. The soul possesses such images only of external things and has no image of its own self. Therefore the soul knows all things, but not its own self; there is nothing of which the soul has less knowledge than of its own self, and it is therefore as inexpressible and incomprehensible as God. The soul never grows old, but always remains young;¹ the more we find in it its own origin manifest, the younger is such a soul; for to be young means to be near one's birth or one's origin. The soul is still as young as it was when its creation took place; what appears old, is the body and its activity. I should be sorry if my soul were not younger

¹ "I never was non-existent, nor thou, nor these rulers of men, nor shall any of us ever cease to be."

"It never is born and it never dies, it has never been brought into being, nor shall it be brought hereafter. Unborn, undying, eternal, primeval, it is not slain when the body is slain." (*Bhagavad Gita*, ii. 12, 20.)

to-morrow than it is to-day; because I hope that I shall every day come nearer to God. That part of the soul's quality which clings to the material body, is not a vehicle for the highest truth; but the true essence of the soul is the *Truth* itself,¹ and therefore the soul finds no peace until it has found its true self, become purified of all that is foreign to its own true nature and attained again its true state.

The powers which lift the soul towards its own divine origin are reason and will; their activities are spiritual knowledge and love. These two activities are the feet upon which the soul must stand firmly and stride forward over all material things, so that it may not become soiled by the dust of that which is doomed to perish. Our salvation and happiness consist in the presence of God in us. God is in all of His creatures; but they do not all know it, and therefore they are not all blessed with happiness. The substance of happiness is in the recognition of God's presence in us.² "This is the true life, that one recognizes Thee as the true God." The will grasps God in His aspect as goodness; pure reason grasps Him without any attributes, in His own essence or non-being. Soul-knowledge guides the will and precedes its manifestation as love. We cannot love God if we do not recognize Him; the foundation of all existence is consciousness, without consciousness or soul-knowledge there can be no love. If the will alone were sufficient, there could be no oneness with God. God and I are one, and this oneness does not exist for me unless I am conscious of it in my heart. The will has two functions, desire and love; but reason has only one function, namely recognition, and reason does not rest until it has embraced its object in its true essence without any mask or form. Therefore reason precedes the will and tells the will what to love. As long as we desire a thing, we have it not; if we are in possession of it, we love it, and there is an end of desire. Reason is the head of the soul. Love is directed towards that which is good in God, but wisdom goes directly to that cause which causes the good to be good. Love grasps for God in so far as He is lovable, but wisdom rises higher and realizes His essence.

Reason and will must work together in unity; reason must be penetrated and fructified by will. In the activity of reason there is a motion which impregnates the soul with the images of external things, and the beginning of such a motion creates the substantial forms of the soul in union with the true essence of the objects of its perception, which become objective images in the mind by the power called "imagination"; but the recognition of sensual things is not the highest function of reason, its highest function is the recognition of absolute truth. Some teach that love is superior to reason; but love without knowledge

¹ "I am the Truth and the Life."—*St. John*.

² "I am the soul seated in the heart of every creature. I am the beginning and the middle and the end of all things." (*Bhagavad Gītā*, x. 20.)

is blind, and wisdom cannot exist without love. We say that true happiness is found neither in love nor in knowledge separately, but that there is something within the soul from which springs knowledge and love. It knows not and loves not like the powers of the soul, it has no "before" and no "after," it needs no addition from outward things, it does neither increase nor decrease, it is itself, and enjoys its own self as God. Divine Reason or wisdom receives everything directly from God; it is itself the wisdom of God and sees Him for ever face to face. Happiness is neither within the will nor within reason, but stands above both. Whatever desires in desire, or what can be comprehended by mind, is not God. Where the comprehension of the mind and the desire of the will ends, there begins the darkness in which is the light of God. Holiness is happiness, and is within the foundation, in the apex of the pyramid constituting the soul. In this foundation will, reason, and memory are only one.

The highest region of the soul qualities is called by Eckhart the "man" (reason); the lower regions the "woman" (the will). All the powers of the soul must be subject to divine reason to enable the soul to rise up in its consciousness to its own higher spheres, where it becomes illuminated by the light of divine wisdom.¹ There the powers of the soul remain behind, as it enters the innermost temple and stands in naked purity before the throne of its creator. This highest portion of the soul is always in the presence of God, and knows nothing about time nor of the existence of the physical body. It is always in eternity, where there exists no past and no future. Animal man knows in time and locality; the spiritual self-knowledge of the divine man is above time and locality. The "now," however momentary it may be, is still related to time and has to be abolished. The same is to be said of space. Whatever is on the other side of the ocean is as near to the soul as if it were on this side. All ideation and thinking takes place in time; true self-knowledge knows everything independent of time. As long as you wish to be something distinguished you cannot be all; rise above all distinction and you will be and possess everything. There is nothing that hinders the self-knowledge of the soul in God so much as the illusions of time and space. They are divisions; but God is One. Therefore, if the soul is to know God, it must rise above the conceptions of space and time; for God is neither this nor that; it is the truth within all.

Nothing can enter the highest region of the soul, its divine nature; but the light of divine wisdom and the divine soul is perpetually in God. By means of the highest power of the soul man recognizes all things; not as things that appear to be, but such as they are in God;

¹ If it is said that a man shall have only one wife, it means esoterically that he must have only one will; that is to say, that his will must be one and undivided, so that it may become wholly one with his reason. The penetration of man's lower nature by the light of intelligence coming from his divine nature constitutes the true marriage of the soul.

divested of their material part, only their beauty remains. This power is a light which can never become extinguished, a spark within the soul which renders it possible even for the greatest sinner to return again to God. Sorrow and pleasure affect only the lower powers of the soul; the divine spark is always directed towards the divine state, and battles continually against that which is opposed to its own divine nature. It is not a special power; it is neither this nor that; it is of the nature of God, omnipresent and absolute. Whatever it is, it is it through God and one with Him. It is in the unity of God and from this "spark" the soul receives its essence and life. Only this essence is fully in God, all the rest has to remain "outside." It is uncreated, eternal. Wherever the soul wears its natural terrestrial aspect there is no truth. It is not nothing; but it is above and beyond everything; it is itself the Creator, having within itself the images of all creatures, but without any forms and above all formation. It is itself an image of God and yet not an image, but the power to manifest and restore in man the true image of God. In thus producing this manifestation it remains without form, containing the image of all images. It rests in eternal tranquillity, performing no work itself, and nevertheless all that is performed takes place through its essence and power.¹ The mind is the sum and substance of the higher functions of the soul, the dwelling of ideas and rational conceptions. There the attributes of the manifestations of God can be known. If we penetrate deeper into the essence of the soul, we find that divine reason which has the power to know God without any attributes in His own essence.

This "spark" like God has no name. It may be called the spirit of the soul or the *innermost* man in contradistinction to the *external* sensual man and to the *inner* man, who still retains the sense of separateness and "self." It may also be called the *Light of Divine Wisdom*, in which no darkness exists.

(To be continued.)

Science and the Esoteric Philosophy.

[It is proposed to give under the above heading short notices of recent events and utterances in the realm of Modern Science, and to comment upon them from the standpoint of the Esoteric Philosophy. This has been done with a view to meet the requirements of readers who have expressed a wish to be kept up to date in these matters.]

DR. ERNEST HART AND THE "NEW MESMERISM."

IN the controversy which has been going on in the *Times*, and has culminated in an article by Dr. Ernest Hart in the *Nineteenth Century*, as to Dr. Luys' experiments in Mesmerism at the *La Charité*

¹ "Nothing whatever, O son of Prithā! must needs be done by me in the three worlds, nor is anything to be attained that is unattained; yet I am occupied in work." (*Bhagavad Gītā*, iii. 22.)

Hospital, Paris, we have the old story of the contest between materialistic conservatism and enterprise in an unorthodox field of enquiry. The discussion has left matters almost exactly as they were before, and nothing has been proved either for or against mesmeric psychology. Dr. Luys has had to contend against the double evil of a powerful and deeply prejudiced fault-finder as opponent, and untrustworthy and even confessedly fraudulent subjects as allies in his investigations. The result—a foregone conclusion—is that Dr. Hart has proved fraud, both conscious and unconscious; conscious in that some of the subjects acknowledged their deceit, unconscious in that most of the results were due to involuntary “suggestion” on the part of the operator. A significant instance of the latter is contained in a letter from Geo. C. Kingsbury, M.A., M.D., in the *Times* for Jan. 9th:

At the time of my visits it was asserted that the subjects saw a lovely yellow light issuing from the north pole and a blue light from the south. . . . Baron Reichenbach's subjects saw a beautiful blue colour at the north pole and a disagreeable yellow at the south, and it is pleasing to note that Luys' subjects have now fallen into line with the earlier observers of “odylic light.”

This goes to prove that the subjects were either cheats, or that their minds were mere duplicates of the operator's mind for the time being; but Reichenbach's theories, and mesmeric phenomena in general, are untouched.

THE AURA OF INANIMATE OBJECTS.

With reference to the aura seen by Reichenbach's subjects round the poles of magnets, and round crystals and other objects, and seen also by clairvoyants of our own time, I question whether science is so far removed from such a belief as many suppose. Scientists admit that the particles of matter are in a state of rapid vibration, and that this vibration is communicated to a tenuous medium—the æther—occupying space, in the form of radiant heat or light. They also admit that some of these vibrations affect our sensory organs so as to produce sensations of warmth or light, and that the nature of the sensation so produced varies according to the nature of the sense organ perceiving it. Thus the same rays may produce in one eye the sensation of red light, and in another (which is colour-blind) a different sensation. There are vibrations of sound which are audible to some ears, inaudible to others; and there are probably rays of light which are visible to some, and to others invisible. If, then, all bodies emit vibrations which are transferred by the æther to the sensorium, where they are either perceived or not perceived according to the nature and condition of the organ they affect, what is to prevent an abnormally constituted person from perceiving, as light, certain vibrations, which to other persons mean darkness? Or what is to prevent him from feeling, or hearing, or smelling them? This suggests that the particular colour seen round

a magnet by a sensitive, may depend more upon the state the sensitive is in than upon the actual rays coming from the magnet.

OD AND ELECTRICITY.

In the January *Theosophist* appears the first instalment of a translation of a well-known German scientist's article in the *Sphinx*, in which he attempts to draw a parallel between certain electrical discoveries by Herr Hertz and Reichenbach's discoveries on the aura round bodies. It is well known to electricians that, if there be two parallel but unconnected wires, in one of which an electric current can be made to run, then, at the moment when such current is started or broken off, another current is "induced" in the other wire. The way in which the electric force is transmitted through space from one wire to the other is unknown, but Herr Hertz assumed that it was transmitted in the form of undulations through the æther, and to prove his hypothesis he made the following experiments. He arranged a circuit in which currents could be alternately made and broken with extreme rapidity. He arranged wires at different distances from this alternating circuit, so that momentary currents would be induced in them every time the primary current was made or broken. When the primary current is made the induced current is in the opposite direction to that in which it is when the primary current is broken. Hence in these wires there ran currents in both directions alternately, the direction changing in correspondence with the make and break of the primary current. Now the important point—hitherto unobserved in Science—is this: that the currents in the nearest wire were always found to be one ahead of the currents in the next further wire; that while a direct current was flowing in the first wire an inverse current would be flowing in the second, a direct in the third, an inverse again in the fourth, and so on. This proved that the influence by which the electricity was conveyed from wire to wire took an appreciable time in travelling, and supported Hertz's theory that this influence was of the nature of a wave-motion in the æther. In short, whenever there is a rapidly alternating current running through a wire, the inductive influence is propagated in all directions as an undular vibration. Now Reichenbach's sensitives perceived the existence of alternating zones of influence surrounding certain bodies, such as rock-crystals. At three feet distance from such a body heat would be felt, at six feet cold, at nine feet heat again, and so on; hence there is an analogy between the zones of influence around a rapidly alternating electric current, and those around a rock-crystal. The important point about this is that it confirms a theory which Scientists have long held, viz., that the atoms composing a solid body are in a constant state of vibration to and fro, thereby rendering that body strictly comparable, in so far as rapid alternations of motion are concerned, with the above-mentioned electric current.

To sum up: Scientists postulate that the atoms of bodies vibrate rapidly to and fro. Hertz discovers that when an electric current oscillates rapidly to and fro, an undular influence is propagated in all directions around it. Therefore there ought to be a similar undular influence propagated by solid bodies. Hypothesis confirmed by Reichenbach's experiments.

THE DARWINIAN THEORY.

The *Secret Doctrine* is strong upon the point that Man, so far from being descended from apes, is a distinct kingdom; and that he has descended from a more exalted and spiritual class of beings, rather than ascended from the inferior kingdom of animals. The anthropoid apes are, on the contrary, traced back to crimes committed by one of the earlier and "mindless" races of Man. (See *Secret Doctrine* ii. 56; i. 186, *et seq.*) The following paragraph from the *Globe*, February 3rd, supports the *Secret Doctrine* on this point.

Professor Rudolph Virchow, the well-known biologist, is one of those who receive with caution the proofs of a low order of man uniting him to the apes, and in a recent speech has pointed out that all the low-type skulls yet found resemble those of modern and even civilized races. We are still seeking in vain for the "missing link." He admits that the human body is an animal organization governed by the same laws as the bodies of animals, but recognizes a definite barrier separating man from the animal, namely, heredity, which transmits to children the faculties of their parents. All men having a simian appearance are simply pathological variants. The Eskimo and Tierra del Fuegan heads, formerly regarded as low, are now known to belong to perfected types. The Andaman skulls, and those of the Veddahs of Ceylon, were once thought to be low, but although they are small they are of good shape. A single race, the Orang-Simaings and Orang Cekai of Malacca, still remains unstudied. Mikluklo Maklai, the Russian traveller, has reported that they are small and have curly hair, and an expedition has been sent to investigate their anthropology. Professor Virchow has received a skull and a few locks of hair from the party, and, as far as he has examined them, he regards the stock as that of a black race with curly hair. The head is broad and of moderate capacity, but does not present the segment sign of bestial development. According to Professor Virchow, there is no *proanthropos* or man-monkey. The missing link remains a phantom of the mind.

THE MOON.

The point on which the *Secret Doctrine* and Modern Science agree is that the moon is a played-out globe from which most of the life has vanished.

Then the Moon (our satellite), pouring forth into the lowest globe of our planetary ring—Globe D, our earth—all its life, energy and powers; and having transferred them to a new centre, becoming virtually a *dead planet*, in which rotation has almost ceased since the birth of our globe. The Moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and "principles" are transfused. (*Secret Doctrine*, i. 156.)

Nature, for February 9th, says:

At the present day the general idea with regard to the peculiar features of the Moon is that they are the results of stupendous volcanic actions, the number and

activity of which surpassed anything that we can imagine. Owing to the extraordinary circularity in the craters, ring plains, walled plains, and to the well-known fact that many of the craters have not the raised lava-floor half-way up or near the summit of the cone, which is such a typical terrestrial characteristic, doubt as to their volcanic origin has often been raised. In a small pamphlet which we have received from Mr. S. E. Peal, Sibsagor, Assam, the author suggests a "theory of glaciation" in the light of recent discoveries with regard to the maximum surface temperature, and also to the non-viscosity of ice at low temperatures, together with the admitted possibility of snow existing on the Moon. The author assumes the Moon to be constituted somewhat like our earth, having an atmosphere, water, etc., and draws attention to the facts that there are no polar caps, that colour is conspicuous by its absence, "a feature quite opposed to terrestrial experience, except at the poles," and therefore "may not the entire globe be swathed in snow?" and the absence of river valleys and drainage sculpturing, indicating that a piling up of dry material has taken place in opposition to a fluvial erosion.

BE CONSISTENT.

An article on Telepathy in the *Agnostic Journal* for February 11th gives me an opportunity to preach a little sermon to Theosophists on consistency. Somebody has been trying to explain telepathy by means of the "æther," and "vibrations," and "atoms," and Mr. J. H. Beatty very naturally objects that the above words in inverted commas signify—not facts but hypotheses. H. P. Blavatsky in the *Secret Doctrine* quotes many Scientists, notably Stallo and Butlerof, to the effect that they are wondrous poor hypotheses at that. See Stallo's *Concepts of Modern Physics*, where the "æther," the "atom," and other things are shown to be the most hopelessly contradictory figments that ever non-existed. Now, to say that telepathy is effected by the vibrations of one brain being communicated through the æther to another, is like saying that the vibrations of an absurdity (the atoms) are transmitted to a nightmare (the æther), and thence to another absurdity in some one else's brain. If a Theosophist wants to use the "æther" as a means of explanation on one page, it is, to say the least, injudicious to first of all explode the said æther on the preceding page.

H. T. E.

The Beautiful.

All the world's a stage,
And all the men and women merely players:
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages.—SHAKESPEARE, *As You Like It*.

THESE Ages seem to me an emblem, so many symbols of the greater life of the race as a whole drifting along its weary round of slow development by oft-renewed experience, and oft-repeated suffer-

ing, till, worn and wearied by the useless repetition of experience, at last the Soul awakes and yearns for Something which it calls the Beautiful. Hitherto it has fed upon Sensation alone in its long journey round these seven Ages; from infancy to senility travels the race, and the man; "From the Great Deep to the Great Deep he goes," still blindly drifting.

This life of Sensation is the only school for those whose souls are yet asleep or who will not look up and see the light of the Ideal, by which they may guide their steps out of the track that leads to "mere oblivion" on to the path of progress. Progress towards what?—the Unknown, the Ideal, the Beautiful, the True.

Vague dreamers are the Poets and Seers, Painters and Singers of all times, they are not practical.

The child sucking its sugar-stick scorns the lover kissing his mistress (without being made to); the lover is not *practical*, you can't eat kisses. "The schoolboy with his satchel and shining morning face" despises the dullards who could take pleasure or pride in writing such stuff as is contained in his classics. And when one stops in the ridiculous round of daily life to ask what is it all for? Where are we drifting? what *are* we? Why, the child with his sugar-stick knows all about it; Pleasure, enjoyment, that's what it means. Realization, possession, sensation, what more do you want? The Ideal; the Beautiful; what's that? Is it anything to eat?—asks the child; can you make money out of it?—asks the man; am *I* not beautiful?—asks the woman. Yes, you are beautiful; yes, the sugar-stick is sweet; yes, money has its charms. But as the time for sugar-sticks passes, so the time for enjoyment of sensation passes, and unless the Soul awakes in man and seeks another mode of Life, he must slip into the path that leads to mere oblivion, only to recommence again and again the round of experience on the Wheel of Life.

The Spirit chained to the Animal Soul is the fact symbolized in the myth of Prometheus bound to the rock while the vulture devours his vitals by day to be restored each night; so the Thirst for Sensation devours the life of the Soul during life, and the Soul is restored by union with the Spirit during the period of the after-death sleep, to be devoured again during the succeeding day of Earth-life. This is the wheel of Ixion. But we are not irretrievably bound, it is by our own acts that we are here, and so by our own acts that we may free ourselves from the chain, so teaches the Esoteric Philosophy. And at any moment it is possible to begin the struggle that will eventually free us from the bondage on this Wheel of Life, the attempt must be made during Life, and can only be made effectively, I imagine, during the vigour of Life, when all the forces are strong both for good and for evil—for the force is one though the direction vary. The first thing necessary for this effort is the desire to get away from the present condition

of things; this serves to shake off the deadly torpor produced by the oppression of the mind or Human Soul by the Passional or Animal Soul. The Mind first begins to see that there exists in all things something that escapes the grasp of the senses. Up to a certain point these senses are good servants, but they have been too long the slaves of the passional nature to be able to record accurately even that which lies within their own sphere; while the Beyond is recognized as a mere vague sense of uneasiness, which is like the drop of doubt in Psyche's cup of happiness which makes contentment impossible.

Then the effort to reach this something begins, its nature and region are unknown, and some, refusing to credit the existence of anything beyond the reach of their known senses, endeavour to grasp this vision by straining their senses to the utmost, seeking by every conceivable means to reach satisfaction, only to find disappointment. This to me suggests a possible explanation for the horrible and unnatural vices that occasionally are brought to our notice, and which seem so impossible to account for. And, indeed, to some extent this accentuation of the sensuous nature will probably be noticed by each one in their own lives, as corresponding with some critical point in their moral and intellectual development.

Obviously the one who can master his nature and concentrate all his forces in the desired direction, becomes strong for achievement and for service.

Most of us, alas! try to carry pleasure along with us, and so we are too heavily weighted to do the service we might otherwise do in showing to the mass of dissatisfied ones the direction in which lies the road to the Path. But if, sunk in self-indulgence as most of us are, we still have once seen a glimpse of the Light, shall we refuse to tell to others the good news, because we are not pure enough to know, or strong enough to tread the Path ourselves? The sign-post may be fixed in a mud heap, but, if it points consistently in one direction, it can be of some use, though not to be compared to the guide who, having travelled the road, and knowing its dangers, can warn and direct, counsel and lead. He is a King, we seekers are but the knights errant in pursuit of the Beautiful, but no mere dreamers of useless dreams.

When the Knights of the Round Table were set at meat in the Great Hall of Camelot, and Galahad sat in the Siege Perilous, wherein no man might sit unless he were without stain, there came into the Hall in a wondrous flood of light, the veiled wonder of the Sangreal, and no man might see it clearly nor who bore it. But when the wonder had passed from the Hall, then the face of Life was changed to those knights, and they conceived so ardent a desire to see the wonder unveiled and face to face, that they made vows to seek the achievement of this high adventure.

And anon some wearied of the quest. The Beautiful was too high for them, they wanted pleasure. And some sought diligently, but were beaten down in the adventures they encountered. And those who achieved the highest success in this quest, did not neglect their duty as Knights of the Round Table, but accepted whatever perilous adventure came to them, ever true to their vows as champions of the oppressed and weak; for the Beautiful, when it has found a faithful servant, is seen, by that one, veiled in every suffering face, and every wronged creature. And the knight who follows the adventure of the Beautiful, if he be a true knight, is the servant of all that reflects the image of the mystic lady of the Quest. No other lady will he love, though he must be ready to give his Life in the service of any that are in need. This is the Love of the one who follows the quest of the Beautiful. It is not the love of the lover, nor the lust of the libertine. And it is very different from the cold asceticism of the disciple of selfish isolation, the "slayer of his soul," who lives not for Humanity but for himself. How shall he love who seeks the Beautiful?

Love, not because one is worthy,
 And not because one loves you;
 But Love, because of the need of the world
 For a steadfast heart and true,
 And because where sin and sorrow are rife,
 There your heart's blood is due.

And yet even the love of the lover, narrow and selfish though it be because essentially exclusive, is yet far higher than simple egotism, for it recognizes in a slight degree the overshadowing presence of the Beautiful, and if the lover but recognize that fact, he will seek deeper in the nature of his loved one for the image of the Goddess, and set the shrine in the region of pure sympathy, wherein he may light a lamp whose flame may guide them both; but it is hard to rise with the load of gratified passions tied to one's back. Still we must all carry a load of some kind until strong enough to shake it off, and so, perhaps, such a burden is lighter in the end than the burden of hate and envy, bred of self-righteousness and the worship of a degraded type of God; and perhaps the fetters of lust are less binding than the fetters of fear, the servile fear of the so-called opinion of the world, that creed of nineteenth century respectability, the most accursed of all creeds, and most ignoble of all servitudes, I verily believe. However, all such comparisons are dangerous; we are all, like Hudibras, too willing to:

Compound for sins we are inclined to,
 By damning those we have no mind to.

Certain it is that no man can judge his neighbour, nor say that one is worse than another, because at any particular stage of his progress he is attacked by temptations, from which, for the time being, the one

is free, while himself indulging in other vices equally bad in the eyes of a third, and so on. So there are dangers that wait on every course of action and every path in life. Still I hold that to one who is in search of the Beautiful, Love must become the *rule* of his Life, and Freedom the *condition* of Life, freedom from the artificial bonds of opinions and creeds. For:

A creed is a rod
And a crown is of night;
But this thing is God
To be man with thy might,
To grow straight in the strength of thy spirit, and
Live out thy life as the Light.

—SWINBURNE'S *Hertha*.

It is a good saying that the Good, the Beautiful and the True are One, and that One is the great Unknown, for these are terms of the ever inexpressible Ideal considered from different points of ignorance. There is in all, however, the one quality which is inseparable from them. They are all to be recognized as being Desirable.

I can conceive of no other impulse to growth, evolution, or development than this recognition of something as yet unattained which is most Desirable. So that towards which Nature strives is that which appears to her as Desirable; first Beautiful because desired, and then Good because Beautiful, and True because Truth appears the most abstract quality conceivable, and must be claimed as a quality inherent in the Beautiful; for to desire that which is not True, Good or Beautiful to that which desires is not a conceivable position, until the point is reached where human consciousness has begun to put forth the bud of Self-consciousness, and the individual becomes aware of a dual action of consciousness; one part desiring that which the other part does not recognize as Good or Beautiful. It is at this point that the war begins, and here we find that there are many kinds of Good, many kinds of Beauty and many aspects of Truth, and all false, all deceptions, all impermanent. And yet the Ideal remains unmoved. We know that the Desirable exists because we desire, and though every flower of life may wither in our grasp, and every fruit turn to ashes in our mouth, though Satiety like a dark vampire suck the life blood from the fair form of the dead Pleasure—that lovely Pleasure that bore in her hair the wreathed flowers of Sense, and breathed the promise of Bliss eternal; though Pleasure be dead, and Love be lost to sight, and Hope show no light, and the Darkness of Despair be upon us, yet Desire remains, and grows strong, though the object desired be no longer Life but Death. The Beautiful has changed its aspect, and now the bruised Soul longs with intense desire for the absolute bliss of annihilation and the perfect rest of non-being. It is but the backward swing of the pendulum, and Desire is the cause of its motion. At one end of the

swing is the Joy of Life, at the other is the Bliss of Death, but the pendulum hangs from a point where the backward and forward motion are alike action, and its own state of rest is one unknown to the moving body below—and as Desire is the motion of the body, so the point of Supreme Rest is not to be reached by the violence of the Desire either for the joy of action or the bliss of rest, that point is the Ideal. When the blissful sleep of Death has healed the wounds and closed the eyes of the Soul to the suffering of the last day of Earth-life, then once more Satiety, the dark attendant of Desire, urges the Soul to awake and joy in life, for the time of rest is past and sleep gives place to restlessness, and the Soul plunges again into Earth-life to seek the unattainable in the regions of sense. All the details of the past are forgotten, and the fruits of the past days of the long Quest remain as the blurred mirror which we call our character, reflecting the aspects of the Beautiful, which lead us on to renew the Great Quest; but Satiety has done its work, and obliterated some one of the many masks which hide the face of the Beautiful, and so the light is a little stronger, a little clearer perhaps; yet another mask is fair to behold, it can be seen so near, seen and seen reflected in all about, till all Nature and Life are full with this one face, and the Soul feels joy that it has entered into the harmony of Nature, and throbs with the pulse of the Life that surrounds it. Surely this is Truth, this is the realization of the Ideal! No mere pleasure is this, but *joy*, for the Soul has grasped the Truth, it holds it in its palm. Shall not now this treasure be shrined in a temple worthy of it, and shall not all men fall down and worship it? The Truth realized, the Beautiful itself made manifest to man, God come down on Earth. Now we have found the end. Just so! Build high the wall of the temple, for there is nought but Truth, and we hold it in our hand. Enjoy your treasure while you may, your beautiful Truth, your Science, your Art, your Religion. The dark monitor Satiety is at your back and will soon grow strong again to whisper in your ear, What is beyond the end? The seed of doubt is sown, and Joy dies as Pleasure died. For can there be a limit to Truth? Can Desire cease while there remains a Beyond, an unattained? The materialized ideal is seen as a barrier, and no peace can be known till that barrier be broken down, and the light of the Beyond let in. The gross form of the man-made God is doomed, the Soul has heard the voice of the dark messenger, and its beloved idol is seen plainly for what he is, and his hour is come; the Giant Human Soul awakes and:

God trembles in heaven, and his angels are white
 With the terror of God,
 For his twilight is come on him,
 His anguish is here;
 And his spirits gaze dumb on him,
 Grown grey from his fear;

And his hour taketh hold on him stricken, the last
 Of his infinite year.
 Thought made him and breaks him,
 Truth slays and forgives;

—SWINBURNE'S *Hertha*.

The wall of limitation, the dogma, the creed, or the negation, is a hard obstacle to break down, and when passed, despair falls on the Soul, for the expected Light can nowhere be seen. The light shines around on every side, but the eyes accustomed to the light of the enclosure can see no light but only darkness beyond, and a great waste land, where all is cold and dead. A great fear falls on the Soul, and shuts out the path. The terrible trial of Darkness is upon the pilgrim. For he has dared to stand alone, and if his courage fail he must fall, for it is the light of courage in his heart that can alone guide him at this critical pass. What is that courage in his heart but interior recognition of the existence of the Beautiful, which is his goal? It is the light of Truth which burns in the place of peace, the essence of his own being, and towards which his Soul seeks to travel. Let no man rashly break the sheltering prison wall of his Soul, his belief, his creed or faith, unless he is willing to face the trial of the absolute solitude of Darkness, and unless he is prepared to fix as his goal the unknown, unseen, and to lean on none, trust to none, but stand alone. For at this point in the progress of the Soul there is no longer hope of pleasure, nor joy of life, nor bliss of death for the aspirant. The Pilgrim has chosen to look on the face of his beloved without veil or mask, and the light has gone out of life and there is no refuge in death, and the Beautiful has become a cold flame in his heart, that must consume it to ashes before the Soul can see in the light of that flame that the Goal is within the unknown essence of its own being. The mystic lady of the Quest is there, the Spiritual Bride is there. But ere we can know that Bride, we must first seek the path which itself is concealed behind the veil of Knowledge.

We are as the knights of ancient legend who rode upon the Great Quest. They knew not the nature of the Great Goal towards which they strove, nor how to attain, but were bound by their vows which they took at the outset of the adventure, that they would ride through all lands redressing human wrongs, protecting ladies and those who were oppressed, removing evil customs, and ever addressing their meditation to the Supreme, waiting patiently, if perchance they should find that which they sought. And to some one or two the Quest was clear and the course plain though strewn with perils and obstacles, but to these pure ones the Light itself appears, the veil is removed, and they pass on out of the ken of other men to higher tasks and wider aims. They have passed on beyond, and to them the face of the Beautiful may

appear as the veil of Truth, for though "veil upon veil may lift, there yet remains, veil upon veil behind."

When first we begin to rouse ourselves and to resist the rule of necessity that seems to hold us chained to the Wheel of Life, when first the light is seen with the eye of the Soul, then at once we call it *The Beautiful*, *The Good*, and Truth itself, though in verity it be but a flash reflected from something around us. Let us rest assured that at that stage we could not recognize Truth in itself, nor Goodness, nor Beauty, but only some reflected aspects of them. Truth is everywhere doubtless, the Beautiful surrounds us without doubt, but we cannot see it, because we are looking for something else, to which we have attached the label of Beautiful. We have made up our minds before we set out, what is to be the appearance of the Unknown and in what surroundings we are to find it, and if by chance we do find it we are duly disgusted because it is lacking in all the qualities which we have hitherto considered to be attributes of harmony. How then are we to proceed? There is but one way, I think, which is to meditate constantly on the inner nature of objects, persons, facts, theories, occurrences of all kinds, seeking in each the note of harmony, trying to see what is necessary to make beautiful that which seems to us unbeautiful, and we shall find that as we expand our views, so we grasp larger combinations, and find the wider Beauty possible where the detail appears discordant, and so we may come to learn the principles of beauty and harmony, and apply them in all we do, gradually seeking the wider good of the whole, and killing out the particularizing tendency of personality, which ever seeks to force others to dance to its tune, rather than trying to fill its own place in the harmony of Nature.

I fear that, before setting out on this Quest, it will be necessary for some of us to devote some time to the useful work of demolishing our idols, our bogey gods and goddesses. One of these is *Conventionality*, another *Respectability* (a big one and much beloved is that), and then the monster Idol of the age, the *Practical*, the god of physical energy; he is the most ferocious and also the most insidious of all, he offers great gifts, immediate blessings to his followers, feeds their desire for action by more means of activity, and must chuckle when he sees his followers inventing practical means of moving from place to place so quickly that they have no time left for thinking whether they would not do better to stay where they are and learn something about themselves and their surroundings; and printing-presses that can pour out such a flood of literature that people have to swallow their intellectual food whole and have no time to think what it all means. But quaint and humorous as this great god appears to the irreverent Idealist, his power is such that he must be taken into serious account, for there is only one power greater in its influence for evil, and that is *Superstition*, the child of Faith and Fear, fostered by ecclesiastical systems and feign-

ing the appearance of the true Goddess of Light. These are but a few of the false gods of the Heathen. I do not love them, nor reverence them at all. This is a polytheistic country, worshipping many such gods and reverencing deeply such archangels as Wealth and Hypocrisy who stand at either hand of the Throne of the goddess *Respectability*.

And all this hierarchy of fraudulent gods trembles at the approach of the Beautiful Queen whom we call the Esoteric Philosophy, the priests and worshippers cry out that their gods are blasphemed. So be it! The Light is blasphemy to the night, and the rising sun makes the lamp with its smouldering wick useless.

So we seek the Beautiful, our mystic Queen, the Occult Wisdom, whose face is veiled, as Dante saw his Beatrice, and as those few who saw face to face the mystic wonder of the Holy Grail. This mystic lady is no woman, Dante has said it,¹ and a mighty singer of our own day, Swinburne, has said it.

Our lady of love by you is unbeholden;
For hands she hath none, nor eyes, nor lips, nor golden
Treasure of hair, nor face nor form; but we
That love, we know her more fair than anything.

Is she a Queen having great gifts to give?

Yea these; that whoso hath seen her shall not live
Except he serve her sorrowing, with strange pain,
Travail and bloodshedding and bitterer tears;
And when she bids die, he shall surely die.
And he shall leave all things under the sky,
And go forth naked under sun and rain,
And work, and wait, and watch out all his years.

(“The Pilgrims,” *Songs before Sunrise*.)

The Path of Occultism is not the path of Pleasure in the ordinary sense, for the first step is Sacrifice and the second is Renunciation.

R. MACHELL.

Death—and After?

(Continued from Vol. XI, page 228.)

KÂMA LOKA (continued).

WHEN an average man or woman reaches Kâma Loka, the spiritual Intelligence is clothed with a Kâma Rûpa, or body of desires, which possesses considerable vigour and vitality; the lower Manas, closely interwoven with Kâma during the earth-life just ended, having lived much in the enjoyment of objects of sense and in the

¹ See “Dante’s Beatrice” in LUCIFER, Vol. IX. pp. 48 and 49.

pleasures of the emotions, cannot quickly disentangle itself from the web of its own weaving, and return to its Parent Mind, the source of its own being. Hence a considerable delay in the world of transition, in Kâma Loka, while the desires wear out and fade away to a point at which they can no longer detain the Soul with their clinging arms.

As said, during the period that the Immortal Triad and Kâma remain together in Kâma Loka, communication between the disembodied entity and the embodied entities on earth is possible. Such communication will generally be welcomed by these disembodied ones, because their desires and emotions still cling to the earth they have left, and the mind has not sufficiently lived on its own plane to find therein full satisfaction and contentment. The lower Manas still yearns towards Kâmic gratifications and the vivid highly coloured sensations of earth-life, and can by these yearnings be drawn back to the scenes it has regretfully quitted. Speaking of this possibility of communication between the Ego of the deceased person and a medium, H. P. Blavatsky says in the *Theosophist*,¹ as from the teachings received by her from the Adept Brothers, that such communication may occur during two intervals:

Interval the first is that period between the physical death and the merging of the spiritual Ego into that state which is known in the Arhat esoteric doctrine as Bar-do. We have translated this as the "gestation" period [pre-devachanic].

Some of the communications made through mediums are from this source, from the disembodied entity, thus drawn back to the earth-sphere—a cruel kindness, delaying its forward evolution and introducing an element of disharmony into what should be an orderly progression. The period in Kâma Loka is thus lengthened, the body of desires is fed and its hold on the Ego is maintained, and thus is the freedom of the Soul deferred, the immortal Swallow is still held down by the bird-lime of earth.

Persons who have led an evil life, who have gratified and stimulated their animal passions, and have full fed the body of desires while they have starved even the lower mind—these remain for long denizens of Kâma Loka, and are filled with yearnings for the earth-life they have left, and for the animal delights that they can no longer—in the absence of the physical body—directly taste. These gather round the medium and the sensitive, endeavouring to utilize them for their own gratification, and these are among the more dangerous of the forces so rashly affronted in their ignorance by the thoughtless and the curious.

Another class of disembodied entities includes those whose lives on earth have been prematurely cut short, by their own act, the act of others, or by accident. Their fate in Kâma Loka depends on the conditions which surrounded their outgoings from earthly life, for not all suicides are guilty of *jido de se*, and the measure of responsibility may

¹ June, 1882, art. "Seeming Discrepancies."

vary within very wide limits. The condition of such has been thus described :

Suicides, although not wholly dis severed from their sixth and seventh principles, and quite potent in the séance room, nevertheless, to the day when they would have died a natural death, are separated from their higher principles by a gulf. The sixth and seventh principles remain passive and negative, whereas in cases of accidental death the higher and the lower groups actually attract each other. In cases of good and innocent Egos, moreover, the latter gravitates irresistibly toward the sixth and seventh, and thus either slumbers surrounded by happy dreams, or sleeps a dreamless profound sleep until the hour strikes. With a little reflection and an eye to the eternal justice and fitness of things, you will see why. The victim, whether good or bad, is irresponsible for his death. Even if his death were due to some action in a previous life or an antecedent birth, was an act, in short, of the Law of Retribution, still it was not the direct result of an act deliberately committed by the personal Ego of that life during which he happened to be killed. Had he been allowed to live longer he might have atoned for his antecedent sins still more effectually, and even now, the Ego having been made to pay off the debt of his maker, the personal Ego, is free from the blows of retributive justice. The Dhyân Chohans, who have no hand in the guidance of the living human Ego, protect the helpless victim when it is violently thrust out of its element into a new one, before it is matured and made fit and ready for it.

These, whether suicides or killed by accident, can communicate with those in earth-life, but much to their own injury.

This class is the one which the French Spiritists call les esprits souffrants. They are an exception to the rule, as they have to remain within the earth's attraction and in its atmosphere—the Kâma Loka—till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore. But it is a sin and cruelty to revive their memory and intensify their suffering by giving them a chance of living an artificial life; a chance to overload their Karma by tempting them into opened doors, viz., mediums and sensitives, for they will have to pay roundly for every such pleasure. I will explain. The suicides who, foolishly hoping to escape life, find themselves still alive, have suffering enough in store for them from that very life. Their punishment is in the intensity of the latter. Having lost by the rash act their seventh and sixth principles, though not for ever, as they can regain both—instead of accepting their punishment and taking their chances of redemption, they are often made to regret life and tempted to regain a hold upon it by sinful means. In the Kâma Loka, the land of intense desires, they can gratify their earthly yearnings but through a living proxy; and by so doing, at the expiration of the natural term, they generally lose their monad for ever. As to the victims of accident, these fare still worse. Unless they were so good and pure as to be drawn imme-

diately within the *Ākāśhic Samādhi*—i.e., to fall into a state of quiet slumber, a sleep full of rosy dreams, during which they have no recollection of the accident, but move and live among their familiar friends and scenes, until their natural life-term is finished, when they find themselves born in the *Devachan*—a gloomy fate is theirs. Unhappy shades, if sinful and sensual, they wander about (not shells, for their connection with their two higher principles is not quite broken) until their death-hour comes. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford to gratify them vicariously. They are the *Pishāchas*, the *Incubi* and *Succubæ* of mediæval times; the demons of thirst, gluttony, lust and avarice—*Elementaries* of intensified craft, wickedness, and cruelty; provoking their victims to horrid crimes, and revelling in their commission! They not only ruin their victims, but these psychic vampires, borne along by the torrent of their hellish impulses, at last—at the fixed close of their natural period of life—they are carried out of the earth's aura into regions where for ages they endure exquisite suffering and end with entire destruction.

Now the causes producing the "new being" and determining the nature of Karma are *Trishnā* (*Tanhā*)—thirst, desire for sentient existence—and *Upādāna*, which is the realization or consummation of *Trishnā*, or that desire. And both of these the medium helps to develop ne plus ultra in an Elementary, be he a suicide or a victim. The rule is that a person who dies a natural death will remain from "a few hours to several short years" within the earth's attraction—i.e., the *Kāma Loka*. But exceptions are the cases of suicides and those who die a violent death in general. Hence one of such *Egos* who was destined to live—say, eighty or ninety years, but who either killed himself or was killed by some accident, let us suppose at the age of twenty—would have to pass in the *Kāma Loka* not "a few years," but in his case sixty or seventy years as an Elementary, or rather an "earth-walker," since he is not, unfortunately for him, even a "Shell." Happy, thrice happy, in comparison, are those disembodied entities who sleep their long slumber and live in dream in the bosom of Space! And woe to those whose *Trishnā* will attract them to mediums, and woe to the latter who tempt them with such an easy *Upādāna*. For, in grasping them and satisfying their thirst for life, the medium helps to develop in them—is, in fact, the cause of—a new set of *Skanthas*, a new body with far worse tendencies and passions than the one they lost. All the future of this new body will be determined thus, not only by the Karma of demerit of the previous set or group, but also by that of the new set of the future being. Were the mediums and spiritualists but to know, as I said, that with every new "angel guide" they welcome with rapture, they entice the latter into a *Upādāna*, which will be productive of untold evils for the new Ego that will be reborn under its nefarious shadow, and that with every séance, especially for materialization, they multiply the causes for misery, causes

that will make the unfortunate Ego fail in his spiritual birth, or be reborn into a far worse existence than ever—they would, perhaps, be less lavish in their hospitality.

Premature death brought on by vicious courses, by over-study, or by voluntary sacrifice for some great cause, will bring about delay in Kâma Loka, but the state of the disembodied entity will depend on the motive that cut short the life.

There are very few, if any, of the men who indulge in these vices, who feel perfectly sure that such a course of action will lead them eventually to premature death. Such is the penalty of Mâyâ. The "vices" will not escape their punishment; but it is the cause, not the effect, that will be punished, especially an unforeseen, though probable effect. As well call a man a "suicide" who meets his death in a storm at sea, as one who kills himself with "over-study." Water is liable to drown a man, and too much brain work to produce a softening of the brain matter which may carry him away. In such a case no one ought to cross the Kâlapâni, nor even to take a bath for fear of getting faint in it and drowned (for we all know of such cases), nor should a man do his duty, least of all sacrifice himself for even a laudable and highly beneficial cause as many of us do. Motive is everything, and man is punished in a case of direct responsibility, never otherwise. In the victim's case the natural hour of death was anticipated accidentally, while in that of the suicide death is brought on voluntarily and with a full and deliberate knowledge of its immediate consequences. Thus a man who causes his death in a fit of temporary insanity is not a felo de se, to the great grief and often trouble of the Life Insurance Companies. Nor is he left a prey to the temptations of the Kâma Loka, but falls asleep like any other victim. A Guiteau will not remain in the earth's atmosphere with his higher principles over him, inactive and paralyzed, still there. Guiteau is gone into a state during the period of which he will be ever firing at his President, thereby tossing into confusion and shuffling the destinies of millions of persons; where he will be ever tried and ever hanged, bathing in the reflections of his deeds and thoughts, especially those he indulged in on the scaffold.

The population of Kâma Loka is thus recruited with a peculiarly dangerous element by all the acts of violence, legal and illegal, which wrench the physical body from the soul, and send the latter into Kâma Loka, clad in the body of desires, throbbing with pulses of hatred, passion, emotion, palpitating with longings for revenge, with unsatiated lusts. A murderer in the body is not a pleasant member of society, but a murderer suddenly expelled from the body is a far more dangerous entity; society may protect itself against the first, but in its present state of ignorance it is defenceless as against the second.

Finally, the Immortal Triad sets itself free from the body of desires, and passes out of Kâma Loka; the Higher Manas draws back its Ray, coloured with the life-scenes it has passed through, and carrying with it the experiences gained through the personality it has

informed. The labourer is called in from the field, and he returns home bearing his sheaves with him, rich or poor, according to the fruitage of the life. When the Triad has quitted Kâma Loka, it passes wholly out of the sphere of earth attractions:

As soon as it has stepped outside the Kâma Loka—crossed the “Golden Bridge” leading to the “Seven Golden Mountains”—the Ego can confabulate no more with easy going mediums.

There are some exceptional possibilities of reaching such an Ego, that will be explained later, but the Ego is out of the reach of the ordinary medium and cannot be recalled into the earth-sphere. But ere we follow the further course of the Triad, we must consider the fate of the now deserted Kâma Rûpa, left as a mere *reliquum* in Kâma Loka.

KÂMA LOKA. THE SHELLS.

The Shell is the Kâma Rûpa, the body of desires, emptied of the Triad, which has now passed onwards; it is the last of the transitory garments of the Soul; cast aside and left in Kâma Loka to disintegrate.

When the past earth-life has been noble, or even when it has been of average purity and utility, this Shell retains but little vitality after the passing onwards of the Triad, and rapidly dissolves. Its molecules, however, retain, during this process of disintegration, the impressions made upon them during the earth-life, the tendency to vibrate in response to stimuli constantly experienced during that period. Every student of physiology is familiar with what is termed automatic action, with the tendency of cells to repeat vibrations originally set up by purposive action; thus are formed what we term habits, and we unconsciously repeat motions which at first were done with thought. So strong is this automatism of the body, that, as everyone knows by experience, it is difficult to break off the use of a phrase or of a gesture that has become “habitual.”

Now the Kâma Rûpa is during earth-life the recipient of and the respondent to all stimuli from without, and it also continually receives and responds to stimuli from the lower Manas. In it are set up habits, tendencies to repeat automatically familiar vibrations, vibrations of love and desire, vibrations imaging past experiences of all kinds. Just as the hand may repeat a familiar gesture, so may the Kâma Rûpa repeat a familiar feeling or thought. And when the Triad has left it, this automatism remains, and the Shell may thus stimulate feelings and thoughts which are empty of all true intelligence and will. Many of the responses to eager enquiries at *séances* come from such Shells, drawn to the neighbourhood of friends and relatives by the magnetic attractions so long familiar and dear, and automatically responding to the waves of emotion and remembrance, to the impulse of which they had so often answered during the lately closed earth-life. Phrases of affection, moral platitudes, memories of past events, will be all the

communications such Shells can make, but these may be literally poured out under favourable conditions, under the magnetic stimuli freely applied by the embodied friends and relatives.

In cases where the lower Manas during earth-life has been strongly attached to material objects and to intellectual pursuits directed by a self-seeking motive, the Kâma Rûpa may have acquired a very considerable automatism of an intellectual character, and may give forth responses of considerable intellectual merit. But still the mark of non-originality will be present; the apparent intellectuality will only give out reproductions, and there will be no sign of the new and independent thought which would be the inevitable outcome of a strong intelligence working with originality amid new surroundings. Intellectual sterility brands the great majority of communications from the "spirit world;" reflections of earthly scenes, earthly conditions, earthly arrangements, are plentiful, but we seek in vain for strong, new thought, worthy of Intelligences freed from the prison of the flesh.

And there is an ever present danger in this commerce with the Shells. Just because they are Shells, and nothing more, they answer to the impulses that strike on them from without, and easily become malicious and mischievous, automatically responding to evil vibrations. Thus a medium, or sitters of poor moral character, will impress the Shells that flock around them with impulses of a low order, and any animal desires, petty and foolish thoughts, will set up similar vibrations in the blindly responsive Shells.

Again, the Shell is very easily taken possession of by Elementals, the semi-conscious forces working in the kingdoms of Nature, and may be used by them as a convenient vehicle for many a prank and trick. The Astral Body of the medium, and the Kâma Rûpas emptied of their immortal Tenants, give the material basis by which Elementals can work many a curious and startling result; and frequenters of *séances* may be confidently appealed to, and asked whether many of the childish freaks with which they are familiar—pullings of hair, pinchings, slaps, throwing about of objects, piling up of furniture, playing on accordions, etc.—are not more rationally accounted for as the tricky vagaries of sub-human forces, than as the actions of "spirits" who, while in the body, were certainly incapable of such vulgarities.

Let us leave the Shells alone, to peacefully dissolve into their elements, and mingle once again in the crucible of Nature. The authors of the *Perfect Way* put very well the real character of the Shell.

The true "ghost" consists of the exterior and earthly portion of the Soul, that portion which, being weighted with cares, attachments, and memories merely mundane, is detached by the Soul and remains in the astral sphere, an existence more or less definite and personal, and capable of holding, through a sensitive, converse with the living. It is, however, but as a cast-off vestment of the Soul, and is incapable of endurance *as ghost*. The true Soul and real person, the *anima*

divina, parts at death with all those lower affections which would have retained it near its earthly haunts.¹

If we would find our beloved, it is not among the decaying remnants in Kâma Loka that we must seek them. "Why seek ye the living among the dead?"

KÂMA LOKA. THE ELEMENTARIES.

The word "Elementary" has been so loosely used that it has given rise to a good deal of confusion. It is thus defined by H. P. Blavatsky:

Properly, the disembodied *souls* of the depraved; these souls having, at some time prior to death, separated from themselves their divine spirits, and so lost their chance for immortality. But at the present stage of learning it has been thought best to apply the term to the spooks or phantoms of disembodied persons, in general, to those whose temporary habitation is the Kâma Loka. . . . Once divorced from their higher Triads and their bodies, these souls remain in their Kâma Rûpic envelopes, and are irresistibly drawn to the earth amid elements congenial to their gross natures. Their stay in the Kâma Loka varies as to its duration; but ends invariably in disintegration, dissolving like a column of mist, atom by atom, in the surrounding elements.²

Students of this series of Manuals know that it is possible for the lower Manas to so entangle itself with Kâma as to wrench itself away from its source, and this is spoken of in Occultism as "the loss of the Soul."³ It is, in other words, the loss of the personal self, which has separated itself from its Parent, the Higher Ego, and has thus doomed itself to perish. Such a Soul, having thus separated itself from the Immortal Triad during its earth-life, becomes a true Elementary, after it has quitted the Physical and Astral Bodies. Then, clad in its Kâma Rûpa, it lives for awhile, for a longer or shorter time according to the vigour of its vitality, a wholly evil thing, dangerous and malignant, seeking to renew its fading vitality by any means laid open to it by the folly or ignorance of still embodied Souls. Its ultimate fate is, indeed, destruction, but it may work much evil on its way to its self-chosen doom.

The word Elementary is, however, very often used to describe the lower Manas in its garment the Kâma Rûpa, not broken away from the higher Principles, but not yet absorbed into its Parent, the Higher Manas. Such Elementaries may be in any stage of progress, harmless or mischievous.

Some writers, again, use Elementary as a synonym for Shell, and so cause increased confusion. The word should at least be restricted to the Kâma Rûpa *plus* lower Manas, whether that lower Manas be disentangling itself from the Kâmic elements, in order that it may be reabsorbed into its source, or separated from the Higher Ego, and therefore on the road to destruction.

ANNIE BESANT, F.T.S.

(To be continued.)

¹ Pp. 73, 74. Ed. 1887.

² *Theosophical Glossary*. Elementaries.

³ See *The Seven Principles of Man*, pp. 44-46.

Aphorisms on Karma.

[The following, among others not yet used, were given to me by teachers, among them being H. P. Blavatsky. Some were written, others communicated in other ways. To me they were declared to be from manuscripts not now accessible to the general public. Each one was submitted for my judgment and reason; and just as they, aside from any authority, approved themselves to my reason after serious consideration of them, so I hope they will gain the approval of those my fellow workers to whom I now publish them.—WILLIAM Q. JUDGE.]

(1) There is no Karma unless there is a being to make it or feel its effects.

(2) Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.

(3) Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.

(4) The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogi, to the Sage, or the perfect Seer: there is therefore no stoppage, but only a hiding from view.

(5) Karma operates on all things and beings from the minutest conceivable atom up to Brahmâ. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested Universe is exempt from its sway.

(6) Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.

(7) For all other men Karma is in its essential nature unknown and unknowable.

(8) But its action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedant to the cause.

(9) The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.

(10) And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.

(11) Because the Karma of this earth and its races began in a past too far back for human minds to reach, an enquiry into its beginning is useless and profitless.

(12) Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

(13) The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

(14) In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.

(15) And until such appropriate instrument is found, that Karma related to it remains unexpended.

(16) While a man is experiencing Karma in the instrument provided, his other unexpended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of time during which no operation of that Karma is felt causes no deterioration in its force or change in its nature.

(17) The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life.

(18) Every instrument used by any Ego in any life is appropriate to the Karma operating through it.

(19) Changes may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: (*a*) through intensity of thought and the power of a vow, and (*b*) through natural alterations due to complete exhaustion of old causes.

(20) As body and mind and soul have each a power of independent action, any one of these may exhaust, independently of the others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels.

(21) Karma is both merciful and just. Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. That which man calls Mercy and Justice are defective, errant, and impure.

(22) Karma may be of three sorts: (*a*) Presently operative in this life through the appropriate instruments; (*b*) that which is being made or stored up to be exhausted in the future; (*c*) Karma held over from past life or lives and not operating yet because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating.

(23) Three fields of operation are used in each being by Karma: (*a*) the body and the circumstances; (*b*) the mind and intellect; (*c*) the psychic and astral planes.

(24) Held-over Karma or present Karma may each, or both at once, operate in all of the three fields of Karmic operation at once, or in either of those fields a different class of Karma from that using the others may operate at the same time.

(25) Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency.

(26) The sway of Karmic tendency will influence the incarnation of an Ego, or any family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

(27) Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

(28) No man but a Sage or true Seer can judge another's Karma. Hence while each receives his deserts appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude, and sympathy.

(29) Race-Karma influences each unit in the race through the law of Distribution. National Karma operates on the members of the nation by the same law more concentrated. Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of family—as obtains in each Kaliyuga period—family Karma is in general distributed over a nation. But even at such periods some families remain coherent for long periods, and then the members feel the sway of family Karma. The word “family” may include several smaller families.

(30) Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

(31) Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: (*a*) by repulsion acting on their inner nature, and (*b*) by being called and warned by those who watch the progress of the world.

The Easter Island Inscriptions.

"THE Easter Island relics," says the *Secret Doctrine*, "are the most astounding and eloquent memorials of the primeval giants. They are as grand as they are mysterious; and one has but to examine the heads of the colossal statues that have remained unbroken on that island, to recognize in them at a glance the features of the type and character attributed to the fourth race giants."

* * *

A further description is quoted from *The Countries of the World*: "Their workmanship is of a high order, and it is believed that the race who formed them were the frequenters of the natives of Peru and other portions of South America. Even at the date of Captain Cook's visit, some of the statues, measuring twenty-seven feet in height and eight across the shoulders, were lying overthrown, while others still standing appeared much larger. One of the latter was so lofty that the shade was sufficient to shelter a party of thirty persons from the heat of the sun. The platforms on which these colossal images stood averaged from thirty to forty feet in length, twelve to sixteen broad, all built of hewn stone in the Cyclopean style, very much like the walls of the temple of Pachacamac, or the ruins of Tia-Huanaco in Peru."

* * *

Further details touching Easter Island—which takes its name from its discovery on Easter Day, 1722—are contained in the *Journal of the Polynesian Society*: "At the south-west end of the island is a collection of ruins of nearly a hundred stone houses, built in regular lines and facing the sea. They are generally about forty feet long, by thirteen feet wide, roofed over with slabs overlapping like tiles. The walls are five feet thick, about five feet high, and consist of layers of flat stones faced inside with flat slabs. The inside walls are painted in black, white, and red, with pictures of mythical beasts and birds, and geometrical figures. In one of these houses was found a stone statue about eight feet high, and weighing four tons, now in the British Museum. On the back of the head of the statue is carved a bird, over which is a solar crown, and on either side a paddle, with a human face on the spade-shaped blade.

* * *

"On some of the walls of the cliffs are carved huge faces, and on each headland of the island stand enormous stone statues. On one

platform fifteen images were found, ranging from three to thirty-five feet in height. They are of human shape as to the upper part of the figure, and have crowns of a different kind of stone—red tufa—from the rest of the figures, which are made of grey lava. The platforms are built of sea-worn stones, the rocks composing the outer face being hewn and fitted with the greatest nicety, without cement, mortised and tenoned together. They are built on sloping ground, presenting a seaward face of twenty or thirty feet high, and from two hundred to three hundred feet long.

* * *

“The tradition that the islanders came from Rapa-iti is curious, as that island also contains huge platforms, and a five-tiered fort of solid stone. Figures resembling the smaller statues of Easter Island were found on the little island of Raivavai, and also at Pitcairn and Tupuai. The most valuable productions of Easter Island are the celebrated tablets of wood, carved with figures, undeciphered up to the present.”

* * *

Quite recently, an attempt has been made by Dr. A. Carroll, of Sydney, to decipher these tablets, with results which, if reliable, will confirm the tradition which connects Easter Island with Peru. Dr. Carroll writes: “While engaged in studying the languages, histories, antiquities, and inscriptions of the ancient American peoples, I came upon similarities to the Easter Island characters. With these as keys, I discovered what certain groups expressed, and from these, proceeding upon the recognized methods of decipherment, I succeeded in reading into the original languages, and translating into English the Easter Island inscriptions.

* * *

“In ancient America, from the northern Lenipe to the nations in Anahuac, from these through Central America, and thence onward to what is now Peru, to Bolivia, and to Chili, many peoples used hieroglyphic, phonetic and other writings before the Inca monarchs interdicted their use. Many of these old peoples of Western America sailed and traded over wide regions of the Pacific Ocean. One of the places to which they sailed was Easter Island, then much larger than it is at present.”

* * *

Dr. Carroll continues: “I obtained copies of the Easter Island inscriptions, and upon examining them was much impressed with the many instances in which the characters were similar to those used by the oldest civilized nations in America, who wrote in hieroglyphics or in phonetic characters.” Dr. Carroll then satisfied himself that the inscriptions in Easter Island were entirely unlike any form of writing used by Polynesians, and hence concluded that the writers of the Easter Island inscriptions were not Polynesians.

A series of coincidences gradually led Dr. Carroll to the opinion

that the writers of the Easter Island inscriptions, who were evidently not Polynesians, must have been natives of South-Western America, who are known to have navigated the Pacific long before the days of Columbus. The similarity of the hieroglyphics with the ancient picture-writing of South America confirmed this view, and it only remained to compare the language of the Easter Island inscriptions with the languages of the South American hieroglyphics. This Dr. Carroll believes he has succeeded in doing; and, following this comparative method he has translated portions of the Easter Island inscriptions, which we shall recur to in a subsequent number. C. J.

Correspondence.

PLANETARY PERIODS.

SIR,—In the article on “The Musical Scale and Man,” in last month’s LUCIFER is a paragraph, quoted from W. R. Old’s *What is Theosophy?* which puzzles me considerably. It runs thus:

4,320,000 is the least common multiple of the number of days required by the planets Saturn, Jupiter, Mars, Earth, Venus, Mercury, and the Moon, to perform their revolutions round the Sun. At the end of this period they are all in conjunction.

Is the writer referring to the revolutions of the planets round the Sun, or to their apparent motion in the Zodiac round the Earth? Two points support the latter view; they are that the Moon is included in the list, and that the astronomical term “conjunction,” which refers to the geocentric system, is used. On the other hand, the fact that the Earth is included points to the former view. I should like to have this dilemma solved. Another difficulty lies in the fact that the planets do not favour an *exact* number of days in their choice of a convenient period in which to accomplish their revolutions; on the contrary, the rotation period of our Earth does not seem to enter into their calculations at all, for they run into as many as seven places of decimals, which considerably aggravates the difficulty of finding the least common multiple.—I am, etc. H. T. E.

[As Mr. Old is in India, some time must elapse before his reply can be received—to which, we may add, we look forward with as much interest as yourself.—EDS.]

Reviews.

AZOTH; OR, THE STAR IN THE EAST.¹

THIS book claims to be a “New Light of Mysticism,” and is an exposition of the belief and methods of the Western Mystics, with a view to their adaptation to the necessities, intellectual and spiritual, of the present age. The work is divided into two chief parts: I. The Outward Man; II. The Inward Man; the key-note of both is Evolution. All that is necessary for the perfection of humanity, says Mr. Waite, is to be learned from the transcendental science of the Hermetic School, from

¹ *Azoth; or, the Star in the East.* By Arthur Edward Waite. Theosophical Publishing Society, 7, Duke Street, Adelphi, London, W.C. 1893. Price £1 1s.

the transcendental theology of the Christian Mystics, and from a third source which is designated as the physical mysticism of the Alchemists.

Mr. Waite divides the Alchemists into two classes; those who sought for the physical secrets of Nature, in short, what was in earlier ages the higher chemistry, and those who under the veil of physical experiments, were pursuing a spiritual quest. Yet these latter considered the spiritual and physical order to be so interblended, that to attain to the true and higher transmutation in man, a knowledge of the secrets of physical nature was also deemed a necessity.

The grand restitution included both body and soul, the processes were intimately united, and in a sense they were almost one.

In descanting on this theme, under the heading of "The Alchemical Transfiguration of Humanity," Mr. Waite allows himself to be carried away by his enthusiasm. He lays far too great stress on what he imagines will be, in the future, the increased beauty of outward man, and especially of woman, in that new Earthly Paradise which presents itself to his delighted vision as the outcome of this greater knowledge. He reverts to it again and again throughout the book, and considering its dangerous tendency, we cannot help thinking that this note is struck a little too often. This side of man's evolution is even put in antithesis to that of his inward and upward striving, which all the masters of the spiritual life have assured us is a strait and narrow way, a steep ascent, to look backward from which is unsafe for all but the strongest. Mr. Waite speaks thus (p. 77):

Grand is the destiny, and the way after all is facile, for it is not the maceration of the flesh; it is not eternal war with environment; it is not renunciation, at least in its hard and common significance—by which we shall gain our end. . . . It is by the perfectionizing and beautifying of the flesh; it is by adjustment with higher environment, and by civilizing what is savage in our surroundings . . . and doubtless these things are easier than the old way of asceticism.

Doubtless *easier*, Mr. Waite; but surely you mean that these things will be the *result* of right living, right thinking, and right acting? No, for you continue:

How not easy, when it is possible to ascend into Heaven on the wings of a woman's voice, singing in the spring of the year, and in the spring of being?

What sort of a heaven, then? Surely a Mohammedan Paradise, which is entered, Mr. Waite says,

Through the open gladness and light of loving eyes.

He even twists the meaning of the words from the *Imitation of Christ*, that text-book of renunciation and of the spiritual life, in support of his theory. *Ista est summa sapientia, per contemptum mundi tendere ad regna celestia* means, according to Mr. Waite,

That we must despise and cast behind us . . . all things dull, common and unclean, all that is tame and arid and commonplace, and set ourselves to enter into that other and divine environment, illuminated by the purple flower of love, wherein all is poetry and romance, wherein all is dream and vision, and where the amber light of the ideal, and the dead gold and the old rose of the enchantment of a moderated aspiration involve all land and all sea in the permanent vestment of a subdued incandescent glory.

Let us, at least, hope that St. Thomas à Kempis is now in some region which has no communication with that wherein dwells his latest interpreter! In his chapter on "The Religion of Evolution," however, Mr. Waite strikes a truer chord. He rightly shows that true religion has always been and always must be the same. That which differs in the various world-religions is the outward expression of the one and only truth. It is not the thing symbolized, but the veil of symbolism which alters. The present official garbs of religion are everywhere being stripped off or torn to pieces; but the question arises, Shall we not still need, by the law of correspondence, some outward sign of the thing signified, some sacrament typifying the inward and spiritual

grace? Mr. Waite is strongly of opinion that some reconstruction of exoteric religion will naturally be developed, since all ideals seek to clothe themselves in form on this plane. But he thinks that such work can only be done by true mystics, possessing a true knowledge of man, both inwardly and outwardly, and of all the needs to which outward religion is intended to minister. "The glory to be realized within" will also reveal itself outwardly with an exterior splendour, and to realize this all the arts will bring their tribute. This is just what happened when the great Gothic cathedrals were built all over Europe, and the reason that such buildings cannot now be constructed, on any original plan, at least, is just that which leads Mr. Waite to see that any reconstruction of exoteric religion is for the present impossible. It may be the work of the future, but men's minds are now all too disturbed, and spiritual thought is in too great a state of ferment to allow of any such design being carried out. Any definite proposition to this end is deprecated by Mr. Waite, and it seems to us that it would have been well had he applied his own rule to the physical evolution of man. When he says, "in the light of the Hermetic philosophy the path of perfection becomes the path of beauty," we reply that in a world of *ultimated* perfection this proposition may be a true one, but so long as the *struggle towards* perfection lasts, the wrestling soul must be outwardly more or less the Man of Sorrow, and that, so soon as the perfect state is reached, man's home will be no longer in a world whose outward beauty is its chiefest charm. That will have become to him the mere illusion of the senses. Even in physical nature this law prevails; there is a certain beauty in the rosebud, but no sooner does the flower reach the glory of its full expansion, than it begins to fade; the breath of the destroyer is upon it. The moment of perfect beauty in a sunset is so transitory that, in the act of asking the friend at your side to behold it with you, the finest flush of colour has already died away, and his eye can never share with yours the enjoyment of that transcendent beauty. So it is with the mystic. What he sees and feels in the inner life is incommunicable, and can never be put into words or taught to another. It can be hinted at in poetry, or suggested in stone or marble, or on canvas, and this is undoubtedly the origin of the great works of art which have lived or are destined to live. And to bring the outer life into such harmony as we can with the beauty of the inner vision is undoubtedly the aim and end of all religion, worship and praise. And, to do Mr. Waite full justice, this is what we think he really means, but he has, unfortunately, overlaid the purity of his thought with such turgidity of expression, which is, perhaps, the result of his excursions into the hermetical and alchemical writings, that it is sometimes hard to understand him. One of the most useful chapters in the book is the first of the Second Part: "Some Axioms of Transcendental Science." These all can understand, and they contain valuable teaching.

The remaining portion of the book is occupied with the further elaboration of what is to be understood by Christian mysticism, the true knowledge of which is, and always has been, transmitted by a body of Initiates, here spoken of as the Holy Assembly.

Of the truth and value of that which is transmitted only those who have received it are able to judge, and we can say nothing further about it. Throughout these chapters, however, Mr. Waite keeps well before the reader the golden truth that all spiritual evolution must be from within. "The Spirit does not really descend into us, but we are elevated into the Spirit."

The consideration of the various doctrines concerning a future state of existence, as put forward in Theosophy, Spiritualism, and Mysticism respectively, is of special interest.

The doctrine of Reincarnation is but slightly touched, as, though

probably true, yet not of vital importance to the mystic. Our task is to go forward by developing the inner man as far as possible in the life now present to us, for "illimitable possibilities of eternity open about, beyond and above us."

In conclusion, Mr. Waite pleads for a fair trial of what he calls the New Mysticism. It is not, he says, for dabblers, but for patient experimentalists and earnest students:

The sanctuary of esoteric science is closed to the frivolous, not by an arbitrary decree, but by the law of their own nature.

The book is handsomely printed and enclosed in olive cloth covers illuminated with gilded symbols, and its appearance will not disgrace a well-kept library. E. K.

AMENITIES OF THE COMMONPLACE WOMAN.¹

Janet Smith is a fine specimen of "Saladin's" winning style, which combines in such a remarkable way wit with pathos, and a love of humanity with contempt for orthodox religion. The book is written in a chatty manner and literally bristles with anecdotes and observations drawn from the author's vast fund of information and experience. "Janet" is the ordinary poor man's wife, daughter of one John Smith and spouse of another.

She is, if kindly and considerately treated, suited to making a common clay man, with a lighted halfpenny candle of a soul in him, happy; and she is well adapted to driving a bigger and better man crazy.

She has not yet mastered the art of producing at will quality in her offspring.

Miss Foote, the actress, got married to Lord Harrington. *She* tried to produce quality. During gestation she directed her will-power to secure that the unborn child should be a girl. She further directed her desire vehemently that the girl might be the born image of Mary Queen of Scots, and to this end she hardly ever averted her adoring eyes from a very handsome portrait of the beautiful and ill-starred Queen. The child was born. It was a girl. It was the very picture of Mary Queen of Scots. And—it was an idiot.

Saladin is a little unjust in his severity against J. Smith's beliefs, and the following remarks must be taken as mere burlesque rather than as a fair joke at his expense.

A man is, chemically speaking, forty-five pounds of carbon and nitrogen diffused through five and a half pailfuls of water. And very frequently the only determined effort of J. Smith's life is to infuse as much whisky as possible into his five and a half pailfuls of water. All this water that is in his composition does not prevent J. Smith from believing that he was made out of the dust of the ground! But what wise thing can you expect five and a half pailfuls of water to believe?

H. T. E.

RÂJAYOGA BRAHMAJÑÂNBHÛTI SANGRAHA VEDA.

We have been sent a remarkable work on practical Yoga, under the above title, in the Hindi language, for notice. For those who do not read Hindi it is of interest because of the numerous diagrams. It is by the well-known Sabhâpati Svâmi of Bombay, whom his disciples style by the vain-glorious title Mahâtmâ Jñânaguruyogi, and is full of Mantras and Yogic receipts. Needless to say that serious students of Occultism regard the great claims put forward by the Svâmi as a self-advertisement which can only delude those who are ignorant of true Râja Yoga and the modesty of its followers. But as there are a few students who have the ability to sift out truth from error in such things, we publish this notice for their benefit. The cuts are exceedingly interesting, but for the generality it will remain so much Greek, or rather Hindi. It is printed and published by the Tatva-Vivechaka Press, 81, Khetwadi Main Road, Bombay, from which further information can be obtained.

¹ *Janet Smith: a Promiscuous Essay on Woman.* By W. Stewart Ross. Stewart and Co., 41, Farringdon Street, E.C.

Theosophical Activities.

INDIAN SECTION.

INDIAN LETTER.

ADYAR,

January 25th, 1893.

Colonel Olcott and Bro. Edge are in the north, stirring up the Branches; while Bro. Keightley, who will be with you in person very soon, is making his way to Colombo, having just escaped with many others a watery grave in the "coffin-ship" *Niemen*. The ship broke its propeller and part of the hull was knocked to pieces. The captain made for land, but within twenty miles of the coast-town Trincomalee, the boats had to be lowered, and shortly afterwards the ship broke up with all its cargo on board.

As soon as the s.s. *Yarra*, which is conveying the shipwrecked passengers to Colombo, can leave Ceylon for Marseilles, Bro. Keightley will no doubt resume his journey, and, it is to be hoped, with better fortune than he has experienced so far.

Thus abandoned by most of the staff, this "remnant" cannot record any stirring activities at Headquarters. But I can do what will very well take its place, that is, give you some "first impressions" of India, or that part of it which is daily under my observation.

The first thing I was introduced to in the way of Hindû functions was a meeting at Kernan's Castle for the purpose of unveiling a portrait of the legal reformer, Judge Kernan. The edifice is dubbed "castle" by way of compliment, and the builder has done what he can to meet the suggestion. But what goes on inside is the main thing which concerns us at present. You will have heard or read that in the old days when the Princes of India were in their meridian of glory, social disputes were settled by the *Panchai*, a Council consisting of five persons of good repute in the district and "elders among the people," knowing the history and connections of every single *gangwar* or villager. This Panchai was instituted for the purpose of arbitration. It was supplanted by Mussulman censorship and later by the European law-court. Judge Kernan proposes at a single sitting to save the characters of the disputants, the legal fees, and the integrity of the people.

Natives of Madras may now resort to Panchai in their quarrels, and Judge Kernan is to be thanked for the possibility of such a blessing. Colonel Olcott took the chair, and spoke of the kindred nature of Judge Kernan's work and our own. The ceremony over, we were invested with the usual compliment of floral wreaths, and departed. It was at this place that I was introduced to Hindû music, which was of the best, the band having lately been in the service of one of the Maharajahs. It took me a quarter of an hour to catch the rhythm of the piece in execution, and that was a very bad quarter of an hour, I can assure you. The following days, during our Convention, I heard more of this music, and finally decided that another incarnation would be necessary for me to fully appreciate the art as interpreted in India. Christmas is not a festival here, but the new year Pangal festival amply takes its place, and this is the occasion of exchanging gifts and goodwill greetings. There is no imperious demand for "Christmas-boxes" on the part of functionaries; for in the first place there is no lamp-lighter, no water-works man, etc.—in short, no little autocrats, but the postman and such other *kāmarwālās* put their case in a much neater

and more agreeable way. One will bring you fruit, another a garland of flowers, and so on, with many good wishes; thus giving you an opportunity of returning the compliment in spontaneous rupees. Pangal is a festival that lasts several days, and commemorates the rising of the sun towards the northern tropic. One Hindû told me it was held when the sun crossed the equator, which would set the date of its origin at fifteen and a half millions of years ago; while if we take the other view, that of the sun's rising towards the equator, it goes back to some three thousand years.

However that may be, Pangal was held on Jan. 12th, and Gao-pangal on the following day. Pangal means "soft food," and the ceremony takes its origin from the legend in the *Mahâbhârata*.

Daksha at one time made sacrifice to the gods, and by mishap left Shiva out of the count. The latter, therefore, came to Daksha's country and laid a scourge upon it, Daksha's son being afflicted by his teeth falling out so that he could only eat "soft food." Consequently, the Hindûs uniformly boil their food at this season and make it up into a paste. Gao-pangal is the Cow-festival, to which many curious ceremonies are attached. The cows are decorated with flowers, have their horns coloured with red and green paints, and are paraded in the streets. All Hindustan keeps this festival, and the priests perform a ceremony in which the cow is extolled as the source of Plenty, and the "five products" of the animal are employed in the ritual. I have heard that a similar veneration of the cow is current in some parts of Spain at this day. On the 15th, in the early morning, I went to the adjacent village of Urur, familiar by name as the seat of the "Talking Image," and there witnessed a masquerade dance that had been on all night in honour of the Pangal. Having been admitted by the priest with the customary smudges of sandal-wood paste upon the forehead and breast, I was duly installed as "one of themselves" and presented with a wreath of flowers, some betel-nut and lime-paste. The chorus of singers surrounded an image of Krishna and Sarasvatî which was mounted on a car. At a signal from the priest, the singing was changed, and the car being hoisted aloft, the people fell into procession and so paraded through the village.

But one could write indefinitely upon the curious sights of Adyar at this season; but I have no doubt said enough by way of an excuse for want of some really Theosophical news, and I hope not more than you will find interest in.

W. R. OLD.

NOTES FROM BENGAL AND THE NORTH-WEST PROVINCES.

The Bengal Theosophical Society of Calcutta has recently opened some rooms at 2, Creek Row, Wellington Square, Calcutta, where there are the library and reading-room of the Branch. The house in question is at present shared with the Mahâ Bodhi Society, which has its office, visitors' rooms, and the nucleus of its library there also. Here Bro. Dharmapâla may be found at work daily, and the well-known forms of Babu Norendro Nath Sen, Dr. Salzer, Babu Neel Comul Mukherji, Dr. Rakhal Chunder Sen, Babu Sarat Chandra Das, C.I.E., are frequently visible.

A meeting of the Branch is held every Sunday in a fair-sized room upstairs. Though the house is small and the accommodation necessarily limited, there is no reason why, in time, the Branch should not take larger rooms. The T. S. in New York, I am told, had a still smaller beginning, and now they have the mansion in Madison Avenue, to show what may be done by united and persevering effort.

The *Kalpa* is the name of a Bengali monthly paper devoted to Theosophy, which is shortly to be issued by the Calcutta Branch. The

paper is to be under the management of Babu Baroda Kanta Mozumdar, and promises to be a success. The subscription is extremely low, and the eight annas asked should place it within the reach of all Bengali readers. The first number will be out on the first day of the Bengali New Year.

Speaking of Theosophical papers reminds me that the *Indian Mirror* is really our English organ in Bengal. Babu Norendro Nath Sen has determined never to issue his daily paper without some reference to Theosophy, the Society and its doings—this exclusive of gratis advertisements of meetings and literature. Words of commendation would be out of place in speaking of this work of one of our oldest and staunchest members.

The Indian Museum at Calcutta, if it could be transported to Regent's Park, would be a boon to our Western Theosophists. As far as archæology is concerned it is *facile princeps* in India. An American professor, whose acquaintance I made, spent days of laborious, but rewarding labour there. Some specimens of Indian carving in stone, showing markedly the Grecian influence, were especially interesting, and the stone-railing erected by King Asoka at Buddha Gya, transported to the museum, and partially restored, will long remain in my memory.

The rooms and magnificent library of the Bengal Asiatic Society are calculated to raise covetous desires on behalf of Adyar. But we must be satisfied; we are not yet a popular Society, nor have we a Government at our backs.

Allahabad is the centre of a further Theosophical Activity promoted chiefly by Bros. Gyanendra N. Chakravarti, Hydari, and Bhagwan Das. A special feature of the Branch is a Students' Association, consisting of some twenty members who meet regularly and discuss Theosophy and kindred subjects. A member of the Branch from time to time gives them help when needed.

During the three days' visit of Col. Olcott and myself, a Branch Meeting, an Association Meeting, a Public Meeting with Lectures and a *Conversazione* were held. Though the activity of some members has been diverted into political channels, yet I feel I am honest when I say that the Allahabad Branch is a real centre, and one that will always afford help and guidance to those seeking light.

From Allahabad to Bankipore is only a night's journey, and it is pleasant to find within so short a distance another honest Branch of the Society which is really doing its best. Though this Branch is not numerically strong, yet it is thoroughly organized and does systematic work. Bro. Purnendra Narayana Singh is the mainstay of the Branch. The Colonel and I lectured in the hall of the College at Bankipore to a full audience. The room, the doorways, and even the windows were full of eager faces.

At Bankipore there is a granary, a huge, dome-like structure, affording what I should imagine was one of the most remarkable echoes in the world. Every word, every whisper, is repeated distinctly from the floor exactly beneath the feet of the experimenter, with a weird and ghost-like faithfulness of imitation positively startling. The chanting of the *Gâyatri* by a Brâhman present, and of the *Namaskâra* by a Buddhist in our company, was reëchoed and repeated from the floor and walls, while the building throbbed with the vibrations of these resonant mantrams.

I write these few notes from Gya, in some spare moments. Yester-

day we had a lecture in the Bar Library here, which was well attended. The President's utterances on "The Truth about Theosophy" were listened to with profound attention. I paid a visit to Buddha Gya this morning, but I must reserve an account of that for another time.

I have been much struck during the past few weeks by the genuine sympathy and kindness of our Eastern brothers to us. Everything that could be done to make our visits pleasant and profitable has been done with a cheerfulness and alacrity beautiful to see. Though we are too often, alas! obliged to differ from our Indian brothers, and sometimes to blame them, yet we can never lose sight of the good-will and kind-heartedness which has been always their characteristic.

The "native" newspapers out here, in eulogizing our President-Founder, are often amusing, sometimes absurd. The *A—B—P—* especially distinguishes itself in this direction by the fulness and all-embracing nature of its metaphors. Here is a paragraph describing a portion of the Colonel's lecture:

"He pointed out how Theosophy, misunderstood and decried, had striven and succeeded, and that how it will prosper in the future, with the banner of Truth unstained by dogma, carried by earnest workers *shouting pennons of joy, waving triumphantly in the breezes of Time.*"

The Colonel's fellow-lecturer is described as having "harped upon the eternity of Spirit," and, in another paragraph, is set forth the ideal conception of "a brotherhood of men standing on a common platform of tolerance and sympathy and singing 'glory to God on the highest.'" S. V. E.

CEYLON LETTER.

January, 1893.

After a short holiday of ten days, our schools have been reopened and general work has been resumed. During the holidays the workers were not idle. They scattered about in different parts to work for the cause.

During the middle of this month we expected the arrival of our General Secretary, Bertram Keightley, from Madras on his way to Europe. He was expected by the s.s. *Niemen*, a coasting steamer belonging to the "Messageries Maritimes." Unfortunately, the *Niemen* was wrecked off the coast of Trincomalee on the eastern coast of Ceylon. Four days later the General Secretary arrived at Colombo. The account of the shipwreck as related by the passengers was simply dreadful. Our General Secretary was the last of the passengers to leave the ship. He came to Colombo with only the clothes he stood up in, having lost all his baggage, as have also the rest of the passengers. Among the articles lost was Mr. Keightley's "despatch box," which contained his Theosophical treasures, such as MSS. and papers of our late teacher, H. P. B. The s.s. *Niemen* is an old boat, and the enquiry regarding the accident is still proceeding. Bertram Keightley leaves Colombo in a few days for Europe.

Among the visitors to the Sangamitta School were Mrs. Cooper Oakley and the Earl and Countess of Meath. They came by the s.s. *Ophir* on the 24th. Mr. Peter de Abrew met them on board and brought the visitors ashore to the school, where they were received by the Principal.

The party made a "tour" of the Institution with Mrs. Higgins, and they were all quite delighted with the work of the school.

Lady Meath, as many of my English readers will know, is the foundress of the "Children's Ministering League," and we were all anxious to form a Branch of the League for the Sangamitta girls, but it was found impossible to do so, for the "prayer" of the League will

not do for our girls. However, it is hoped that Lord and Lady Meath and their co-workers of the League in London will consider the subject of forming branches among *non-Christian* children also.

Mrs. Cooper Oakley resumed her journey to Australia by the same steamer the same day. Already the voyage had done her some good, and it is sincerely hoped that she will be herself again when she reaches Australia. Mrs. Cooper Oakley is not a stranger to us. She was here nine years ago with H. P. B., and we were all very glad to see her again.

On the 31st the General Secretary convened a meeting of the Buddhist Branch of the Theosophical Society, and addressed the members and gave them some valuable practical hints as to the mode of work for the cause. On the following day he met the workers at the Sangamitta School, and spoke to them and encouraged them in their work. A special meeting was held later on. Before the General Secretary leaves Colombo he will address the Sangamitta girls.

Mrs. Higgins and her party of workers are doing their best to raise the Sangamitta Building Fund. Here is a grand opportunity offered for any friends of women's education to help the cause by contributing to the Fund. Theosophists especially would do well to contribute what they can, as the Sangamitta School is an institution of the Society.

SINHALA PUTRA.

EUROPEAN SECTION.

ENGLAND.

Blavatsky Lodge.—New Scheme for Saturday Meetings. At a meeting on Saturday, Feb. 18th, H. T. Edge was elected Assistant Secretary in place of Thos. Green. A new scheme for a syllabus of future discussions was proposed, and, after some debate, adopted. Volunteers are to open the discussion in regular rotation, each volunteer undertaking to study a particular book or part of a book bearing on the subject in hand. The syllabus is as follows: *The Essential Nature and Constitution of Man, the Thinker.* (a) *Definition of Man;* (b) *Scheme of Human Evolution from the First Root-Race on this Earth;* *Heredity;* (c) *Physical Body;* (d) *Astral Bodies;* (e) *Nervous Ether;* *Aura;* (f) *Animal Magnetism;* (g) *Vitality; Life; Lives; Microbes; Elementals;* (h) *Passions; Instincts; Sensation; Sympathy; Antipathy; Elementaries; Spooks;* (i) *Intellect; Mind; Reason; Psychic and Noëtic Action;* (j) *Genius; Idiocy;* (k) *Intuition; Conscience;* (l) *Will; Conscience;* (m) *Spiritual Soul;* (n) *Spirit.* L. M. COOPER, Sec'y.

Headquarters' Discussion Class.—A class has been formed with the following objects: "The object of this class is to train its members in shaping, framing, and expressing clearly and concisely their opinions concerning the Esoteric Philosophy, with the view of propagating the same."

Any member of the T. S. is eligible for membership, and the expenses are paid by a contribution of 2d. per week per member, payable monthly in advance.

The rules provide for the free expression of opinion upon the subject under discussion. The chair is taken by each member in turn, and all the members are bound to address the class when their turn comes.

The class meets in the Lecture Hall, 19, Avenue Road, N.W., at 8 p.m. every Friday, and an hour's elocution lesson is given on the first Friday in the month.

All information can be obtained by addressing the undersigned at 17, Avenue Road, N.W.

THOS. GREEN, Sec'y.

Bow Club.—A Jumble Sale will be held in April, and it is hoped that the inevitable spring cleanings will furnish many contributions. Sacks are always ready to be posted on receipt of an enquiring post card.

Mrs. McDouall has kindly supplied the Musical Drill Class with pretty and appropriate costumes, and a grand demonstration of their skill may be expected about Easter time by the friends of the Club.

Six young ladies of the Clifton Centre have applied for information as to the most useful needlework for the coming Jumble Sale in April.

If all Branches would start such useful work, substantial aid much needed would be given to the Funds of the Club.

Annual subscribers, of however small a sum, would greatly relieve the burden, and set matters upon a firmer basis. Few who know the real work of the Club in the East End, can doubt its usefulness.

A. C. LLOYD, *Matron*.

League of Theosophical Workers.—"Lotus Club." The Club for working men, for which subscriptions were recently set on foot, was opened on Feb. 20th by the Countess Wachtmeister, the opening ceremony being followed by a concert. The chief room, which is capable of holding upwards of two hundred persons, was crowded to its utmost capacity, and in a few well-chosen words the Countess explained to those present the object for which the Club has been founded. There are at present some 120 names on the roll, and the membership will doubtless be much increased now that the Club is no longer a project, but an established fact. It has been somewhat of an arduous matter to convert the dilapidated building into the pleasing and comfortable interior which it now presents, but we firmly believe that the venture will answer our expectations, and be the means of brightening the lives as well as raising the moral and intellectual standard of its members; and the efforts of the Secretaries of the League in this direction will be greatly aided if members of the Theosophical Society will enrol themselves as members of the Lotus Club, and so be enabled to come into contact to some extent with the working classes. The names of those who will follow out this suggestion will be welcomed. The subscription to the Club is half-a-crown per quarter. It is their strong desire that this Club should be used for the purpose of spreading a knowledge of Theosophical truth amongst a class of men who are generally not easy of access. And in this way, as well as in helping to maintain an elevated tone, members of the Society can do much.

The thanks of the promoters of the Club are due to Mr. Machell and two brother artists for their invaluable aid in decorating the walls of the large room, as also to the following subscribers to the fund. The expenses of repairing and furnishing have considerably exceeded the first estimate, and donations will still be gratefully accepted. They would also be glad of any games (chess, draughts, etc.), which friends could spare, or for any illustrated papers, such as the *Graphic*, etc. The following amounts have been received since our last issue: A Friend, £5; J. Morgan, 2s. 6d.; J. C. S., £3 3s.; C. I., 10s.; Lady M., £10.

M. U. MOORE.

Annie Besant's Lectures.—March 7th, National Liberal Club, *What Politics can do and What they cannot do*; 26th, Sunday Lecture Society, St. George's Hall, Langham Place, *Mesmerism and Hypnotism*, commencing at 4 p.m. Prices: 1s. (reserved), 6d., 1d. Tickets on application by letter to Hon. Treasurer, Wm. Henry Domville, Esq., 15, Gloucester Crescent, Hyde Park, W.

Birmingham Lodge.—At our last meeting an excellent paper on *The Higher and Lower Selves* was read by our President, Bro. O. H. Duffell, and a healthy discussion resulted. The feature of the evening, however, was a reading by Miss Mace, a Worcester Theosophist, of that new and delightful pamphlet *The Place of Peace*, which met with general approbation.

SYDNEY H. OLD, *Sec'y*.

The Liverpool Lodge continues to hold its meetings every Thursday at 7.30, at 62, Dale Street. The second scheme of *Secret Doctrine* study is now in the hands of the members, and papers on the *Zodiac*, *Fohat*, *Egyptian Mythology* (three) and the *Kabalah* have already been read and discussed, and other papers are in active course of preparation.

On evenings when no special paper is ready for consideration, the time is spent in reading and commenting on *Letters that have Helped Me*, and on two unappropriated evenings recently, a paper named *Cyclic Impression and Return and Evolution*, by W. Q. Judge, was read by one of the members, and Bro. Duncan repeated his paper on *Some Cogent Reasons for Embracing Theosophy*. GUSTAVE E. SIGLEY, *Asst. Sec'y*.

Manchester Lodges.—A house has been taken for the Crèche and Girls' Club at 36, Gt. Jackson Street, Hulme, and the following officers and committee of management have been appointed. President, Mrs. S. J. Thomson; Secretary, Mrs. A. H. Guest; Medical Officer, Dr. A. H. Guest; Treasurer, Mr. C. Corbett; Committee: Mrs. C. Corbett, Miss O'Neill, Mr. and Mrs. Price, Miss E. Thomson, Miss M. Thompson.

The expense of fitting up the premises will be about £20, and the working expenses for the first year about £1 10s. per week. Subscriptions have been promised to the amount of £7 for preliminary expenses and 16s. per week for working expenses. Further contributions will be thankfully received.

The City Lodge Syllabus for March is as follows: March 7th, *Theosophical Gleanings*, No. 4, from LUCIFER, Vol. VI; 14th, *Pantheism*, by J. H. Fletcher; 21st, *The Devil's Own*, from LUCIFER, Vol. VIII; 28th, *The Advaita Philosophy*, by F. D. Harrison.

Lectures have been given during the month by members of the Lodge (1) at the Presbyterian Church Schoolroom, Withington, on *Evolution*; (2) to the Burnley Coöperative Society on *Theosophy*. On the latter occasion there was an attendance of about 250, and the lecture was very well received.

The Library has been increased and now contains seventy-one volumes besides nineteen volumes belonging to members which are lent to the library when required.

JOHN BARRON, }
SARAH CORBETT, } *Secretaries*.

Harrogate Branch.—Public meetings are held on Sunday afternoons at three o'clock. Papers and Addresses: Feb. 19th, *Five Minutes Papers*, Members of the T. S. and others; 26th, *Disciples of Jesus Christ*, Eliza Pickard (Leeds); March 5th, *Life of Gautama Buddha*, W. Williams (Bradford); 12th, *Reincarnation and Karma*, Sarah Corbett (Manchester); 19th, *Theosophy and Daily Life*, Oliver Firth (Bradford); 26th, *Atonement*, Louisa Shaw; April 2nd, *The Bible*, Hodgson Smith; 9th, *Society and the Individual*, Edward S. Pickard (Leeds); 16th, *Spiritual Gifts*, David S. Ward; 23rd, *What is Occultism?* T. H. Pattinson (Bradford); 30th, *Universal Brotherhood*, Wm. Bell; May 7th, *The Talmud*, Rev. J. A. Meeson, M.A., LL.B.; 14th, *Objections Considered*, Members of the T. S.

7, James Street.

WILLIAM BELL, *Hon. Sec'y*.

Bournemouth Lodge.—Papers on the following subjects have been read recently by various members: *Atlantis*; *The Fall*; *Phrenology and Theosophy*; *Immortality and Reincarnation*; and *The Theosophic Life*. Each subject was well discussed by the members present.

H. S. GREEN, *Sec'y*.

Bradford Lodge.—The Second Annual Meeting of this Lodge was held on February 1st. Bro. Mead, being present, was unanimously voted into the Chair. The following officers were appointed for the ensuing year: O. Firth, President; Dr. E. B. J. Edwards, Vice-Presi-

dent; J. Midgley, Sec. and Treas.; Miss Laura Cooper, Corresponding Sec.; and a Council of seven other members.

During the year nine applicants have obtained membership, eight of whom have joined the Lodge; three have resigned membership in the Society, and eight have removed to other spheres of labour. For some months past the Lodge has been assiduously studying the *Key to Theosophy* and the *Secret Doctrine*. J. MIDGLEY, Hon. Sec'y.

IRELAND.

Dublin Lodge.—Meetings are held at 3, Upper Ely Place, every Wednesday evening, commencing at 8.15 p.m. Syllabus of Discussions for March, April, and May, 1893: March 8th, *The Aim of Theosophy*, Mrs. Duncan; 15th, *Some Teachings of H. P. Blavatsky*, F. J. Dick; 22nd, *The Path*, Mrs. Dunlop; 29th, *Myths of the Old Testament*, P. E. Jordan; April 5th, *The Secret Doctrine on Man's Evolution*, H. M. Magee; 12th, *Paracelsus*, E. Harrison; 19th, *The Theosophical Basis of Brotherhood*, F. A. Roberts; 26th, *Laurence Oliphant*, D. N. Dunlop; May 3rd, *New Light on Old Religions*, J. Duncan; 10th, *Theosophy and Socialism*, J. Varian; 17th, *Dreams*, G. W. Russell; 24th, *Sun and Fire Worship*, A. W. Dwyer; 31st, *Kāma Loka and Devachan*, Miss Lawrence.

F. J. DICK, Sec'y.

SPAIN.

We regret to announce the sad loss sustained by our Branch in the death, on Feb. 2nd, of Donna Maria Millán de Corrales.

Day by day the Theosophical movement becomes more noticeable. We are continually receiving fresh requests for admission into the Society, and the number of subscribers to our review *Sophia* also increases.

Several important Clubs in Madrid take in our Review, which is also sent to all the clubs of the Peninsula.

Two new branches are being formed, one in Valencia, under the direction of our brother, Dr. Bernardo de Toledo, whose zeal and activity in the cause of Theosophy never relaxes one moment, and another at Alicante, which is due to the efforts of our brother, José Jimenez Serrano. The latter, it is to be feared, will have to overcome many obstacles raised by the clerical party, which is very powerful in this part of the Peninsula; he hopes, however, to succeed in forming there a solid basis for active propaganda.

We do not know how to congratulate ourselves enough on the presence amongst us of Miss L. Constance Arthur. This lady, who is a member of the Spanish Group, has come to our country to help on our work, in which she takes a lively interest, as she has proven in many instances. She is now in Valencia, where she will do excellent work as soon as her acquaintance with the Spanish language is more perfect.

In Barcelona the situation, which at one time was very critical, seems to have become less strained, thanks to the removal of certain elements.

In Madrid the Group continues to set an example of unity, Theosophical zeal, tolerance, and loyalty. All our brothers strive to outdo each other in activity and intelligence in carrying out the important mission which we have to accomplish—the spreading of Theosophical ideas. Justice compels me to name especially our Bros. Melian, Treviño, and Doreste, whose devotion to the cause in all ways is truly praiseworthy.

The *Seven Principles of Man*, and *Reincarnation*, by Annie Besant, are in the press. These two important pamphlets will appear first in our review *Sophia*, and will be afterwards published separately.

Altogether the general situation is excellent and encouraging, for

Theosophical doctrines are extending little by little throughout Spain, and our brotherhood increases in consequence.

GERMANY.

As a few of our readers may be aware, Dr. Hübbe Schleiden, the editor of the *Sphinx*, has lately founded a Society at Steglitz, near Berlin. As the Doctor's prospectus had, by error, the seal of the T. S. upon it, some of our correspondents have imagined that the "Theosophische Vereinigung" was a Branch of the T. S. Dr. Hübbe Schleiden has promised to rectify the above error and withdraw the seal from his prospectus. In order that there may be no further misunderstanding he has further issued the following notice, which we print with the sole comment that we have a higher opinion of the German people than the Doctor seems to have of his compatriots.

"T. V. and T. S."

"Frequent mention has already been made in the *Sphinx* of the Indian T. S., *i.e.*, Theosophical Society. We have repeatedly and from various sides been asked what relation the T. V. (Theosophische Vereinigung) in Germany bears to the T. S. in the (almost exclusively English) remainder of the world. This is easily explained:

"The T. V. has no official connection whatever with the T. S. But since Truth is always and everywhere the same, whether expressed in English or German, so is also the Theosophy which the T. V. represents precisely the same as that promulgated by the T. S. At most there is only a slight difference of mental bias observable in the fact that the T. V. emphasizes the point that Truth is also to be found in the Christian traditions, if one only knows how to seek it, and is not blinded by dogmatic spectacles; even in the T. S. however, this has never been ignored. But, above all, will the founders of the T. V. never forget and never keep secret that they were first aroused and led on to a scientific recognition of the individual (relative) immortality and to the Theosophical striving after the highest ideal, by the founders of the T. S.

"Why then is the T. V. not a branch of the T. S.? Why should it be such, when the difference of language permits no immediate union between the English and German Theosophists! Again and again have we represented to Theosophically-minded Germans that they should become members of the Anglo-Indian Society, since it aims at extending its sphere of influence over the whole earth and paving the way to a union of all races. But we were always answered: We are quite ready to share in spirit in this brotherly fellowship of all races; but what is the good of an official connection with subscriptions to a country whose language we do not understand and whose books we cannot read? We will always receive here in brotherly manner every foreign Theosophist; and we shall be glad to experience the same hospitality in other countries. But more than a bond in spirit this Brotherhood cannot be. In order to strive after Truth and to teach it, to realize the consciousness of individual immortality (law of Karma), and to awake in ourselves the striving after the highest aims, we need no authorization from England or India; and if we had it, it would be of no use to us. But we Germans are not dependent upon, nor tributary to England from a social, and we should not be so from a financial, standpoint. Reciprocity seems to us the only true *modus vivendi*, for it is the only real Brotherliness.

"As a matter of fact we had tried in the year 1884 to found a branch of the T. S. in Germany. The possibility of gaining many members foundered, however, upon that very consideration, especially among the Germans who did not speak English, and we had to coincide with it then as now.

"HÜBBE SCHLEIDEN."

AMERICAN SECTION.

ANNIE BESANT'S AMERICAN TOUR.

Since our last notice Annie Besant has lectured at Columbus and Dayton, on her way across the Continent from San Francisco to New York. At the latter city she again lectured twice. From thence she undertook a second series of lectures at Boston, Providence, Newhaven, Philadelphia, Baltimore, Washington, ending with Harlem, a suburb of New York. In our next issue we hope to publish a review of the whole tour.

AMERICAN NOTES.

Feb., 1893.

The good work done by Annie Besant's visit to this country simply cannot be over-estimated. Everywhere she has stirred deeply the growing interest in the ancient science.

She leaves for the British shores on Saturday, the 25th inst., carrying with her the good wishes, respect, and love of thousands.

The writer has visited many more of the U. S. Branches this month, and begins to more fully understand and appreciate the American Theosophical movement.

Theosophists are much the same the world over.

In Pittsburg, Pa., there is great endeavour to be found. The energies of Miss S. A. Macmillan, the secretary, and other members must eventually make Theosophy a power in the Iron City.

Kansas City Branch, Mo., has lately awakened to activity. This is mainly owing to the efforts of Dr. J. P. Knocke. Since the visit of Annie Besant many new members have joined, rooms have been taken for library and public meetings, weekly gatherings are held, and, generally, energetic impulses to Theosophical work are everywhere to be found.

A charter has been issued to the Kalayana Branch at New Britain, Conn. It has thirteen charter members.

Chicago T. S. has started a Branch of the League of Theosophical Workers. A headquarters has been opened at 292, 43rd Street, with programme for active work. Open meetings are held on Sunday evenings, and a secretary is in attendance all day to receive visitors.

St. Louis T. S. is holding regular meetings on Thursdays.

The centre at Boston is as active as ever. Under the direction of Mme. Peterson monthly conversaziones are held, with representatives from the Boston, Malden, Cambridge and Harvard Branches. The writer had the pleasure of being present at the first of these. He was strongly reminded of the London original.

Malden T. S., Mass., has commenced a new cycle of growth. After seven years of germinal development its term for sprouting has come, and it is rapidly putting forth shoots in every direction. Perhaps this is to some extent due to a transplanting which took place on Dec. 3rd, new rooms being then engaged for it. The plant is carefully tended by Mr. and Mrs. Wade, Mr. and Mrs. Harmon and others.

New Haven and Bridgeport, Conn., have received several lectures from New York friends during the past month, notably from Alex. Fullerton, H. T. Patterson, Wm. Main, Jas. H. Connelly.

The Lotus Circle, of New York City, under the care of Miss L. P. Chapin, progresses with exceeding rapidity. Over thirty persons are in attendance on Sunday afternoons. This work is one of the most valuable.

Harlem and Brooklyn Branches are active and bright as ever.
CLAUDE F. WRIGHT.

We regret to announce the decease of General Abner Doubleday, one of the earliest members of the T. S. in America.

AUSTRALASIA.

Lemurian Lodge, 17, Bond Street, Sydney.—Syllabus of Addresses and Discussions for Enquirers during the months of January, February, and March, 1893. The meetings are held at 17, Bond Street, on Monday evenings at 8 o'clock, on the following dates: Jan. 9th, *Esoteric Philosophy: The Seven Principles of Man; Individuality and Personality*; 23rd, *Practical Problems of Life: The Esoteric Philosophy in its Relation to the Practical Problems of Social Life*; Feb. 6th, *Does Heredity and Atavism conflict with or support Reincarnation?*; 20th, *The Esoteric Philosophy in its Relation to Modern Scientific Thought and Research*; March 6th, *Misconceptions and Clear Definitions: Facts and Fancies; Are Theosophical Assertions Dogmatic or Rational?*; 20th, *Cosmopolitanism as opposed to Provincialism, or the Key to Intellectual and Spiritual Progress.*

Our Budget.

BOW CLUB.

	£	s.	d.
B. Everett - - - -	1	0	0
Mrs. Scatcherd - - -	5	0	0
W. F. B. - - - - -	0	10	0
	£6	10	0

BOW CLUB CHRISTMAS ENTERTAINMENTS.

EXPENDITURE.

	£	s.	d.
150 Match girls - - -	8	15	8
250 Children and toys - -	12	3	9
100 Girls, various - - -	4	10	11
100 Mackintosh workers - -	8	18	5
100 Bryant and May's - - -	4	0	9½
Stage properties - - - -	0	12	0
Tuning and moving piano - -	0	5	0
Decorations - - - - -	0	14	3
Hire of china, etc. - - -	0	16	0
Carpenter - - - - -	0	18	6
Crackers - - - - -	1	15	0
Servants and helpers - - -	2	0	0
Gas - - - - -	2	0	0
Washing and Sundries - - -	1	11	8½
	£49	2	0

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIV, No. 5:—1. Old Diary Leaves, XI.—H. S. Olcott. 2. Od and Electricity: A Parallel with Special Reference to Supersensuous Psychology. 3. True Welsh Ghost Stories, II.—John M. Pryse. 4. The Story of Sikhidwaja-Kumbakonam T. S. 5. Bishop Copleston on "Buddhism"—A Review by a Sinhalese Buddhist. 6. Occident and Orient—J. D. Buck, M.D. 7. Psychometry—W. R. Old. 8. Balzac on Music—Pestonji Dorabji Khandalwala. 9. Wisdom of the Upanishads: Man Here and Hereafter—Rama Prasad, M.A. 10. Reviews. 11. Correspondence. 12. Supplement.

1. The reader still assists at the obsequies of the de Palm. His "sthool body" is finally placed, head downwards, in a fire-clay crucible and reduced to six pounds of ashes and "osseous articulations." 3. Mr. Pryse continues his ghost yarns, which seem of the same nature in Wales as elsewhere. He does not, however, confine himself to the land of the leek, but draws interestingly from nearer sources of experience. 4. The second contribution of this translation from the *Laghu Yoga-Vāsishtha* is not so interesting as the first. It requires to be read with much discrimination. 5. In this article we have the opinion of yet another Sinhalese Buddhist on Dr. Copleston's recent work. The conclusions of the writer are similar to those of the reviewer in the *Buddhist*, which we noticed last month. We are at a loss, however, to understand the statement that the writings of Confucius were essentially Buddhistic. Setting aside the prior date of the Chinese sage, it is well known that the Confucianist school is most distinctly opposed to Buddhism. 6. This is one of the strongest articles we have yet seen from the pen of Dr. Buck, who tilts with great vigour against that "devil's slogan"—the survival of the fittest," and the mate-

rialism of so-called "spiritualism." Speaking of the wisdom of the past and its Eastern custodians the Doctor says:

The living truth cannot be retained by a dead people, and if the natural heir neglects or ignores his priceless inheritance, it will drift towards the setting sun and live in the land of the stranger. Neither sloth nor pride can bid it stay, for its sign manual is Use!

7. "Psychometry" is a paper which interested the "Blavatsky Lodge," and though a little diffuse, is a judicious and philosophical view of the subject. 8. Though not of great interest, the paper on Balzac is remarkably well written for one using a foreign language. 9. Gives some information on one of the later minor sects of the Vaishnavas. 10. Pandit Rama Prasad continues his useful work with the Commentaries of the *Kathopanishad*. The septenary classification of man is again brought prominently forward, and given as follows:

Purusha	1	} Immortal.
Avyakta	...	...	2
Mahat	...	...	3
Buddhi	4	} Mortal.
Manas	...	...	5
Artha	...	...	6
Indriya	7	

The Purusha is the highest Âtmâ; the others, besides the lowest, are all Âtmâs respectively. Man's present experience consists, the whole of it, in the changes of the lower tetrad. The lower tetrad has its origin in the upper triad. This, therefore, is the real Âtmâ of the changing universe, which, in its microcosmic aspect, forms the lower man.

The Purusha of the above classification is the unknown substance which is the basis of all the darkness, which is the source of all light. The Avyakta is the first putting forth of this substance. The Purusha-Avyakta is the Sat—the Being—the "am" of human consciousness. The Mahat is another phenomenon of the "am," the colour of egoity, which is but the index of individuality. The Purusha Avyakta-Mahat is the "I am" of the human constitution.

THE PATH (*New York*).

Vol. VII, No. 11:—1. What the Masters have said—One of the Recipients. 2.

The Spheres of Inanimate Objects—Thomas E. Karr. 3. Three Letters to a Child: III. The Making of Earth—Katharine Hillard. 4. A Reminiscence—One of the Staff. 5. Planetary Influences—G. E. W. 6. Jared—Ethelbert Johnston. 7. The Earth Chain of Globes. 8. Faces of Friends. 9. The Formation of Crystals—Sarah Corbett. 10. Literary Notes. 12. Mirror of the Movement.

1. Here are one or two sentences worth remembering:

The Theosophical Society was chosen as the corner-stone, the foundation of the future religion of humanity. . . .

The white race must be the first to stretch out the hand of fellowship to the dark nations. . . .

Spheres of influence can be found everywhere. The first object of the Theosophical Society is philanthropy. . . .

My reference to "philanthropy" was meant in its broadest sense, and to draw attention to the absolute need of the "doctrine of the heart" as opposed to that which is merely "of the eye." . . .

The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery.

2. A lengthy and sensible criticism of a criticism in the *Theosophist*. 4. This is an article that should be carefully read by those who wish to know something of the inner history of the T. S. The writer of the article lays down the fundamental proposition: No H. P. B., no T. S., or to use his own words:

H. P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society. We were all but pawns on the chess-board.

We forgive the "bull" and pass on. 5. Doubtless of interest to students of astrology. Planetary influences and Karma are dealt with. 7. This is a capital article, and if the difference between the terms "coadunition" and "consubstantiality," used by the Masters in explaining the various states of the Earth Chain, is not now clear, it is no fault of our colleague William Q. Judge. 8. The "face" of this month is that of E. B. Rambo, Treasurer of the Pacific Coast Committee of Theosophical Work—and a very pleasant face it is. 9. Mrs. Corbett gives us Froebel's ideas on crystals—which are rendered all the more interesting in that he saw in crystallography "the possibility of direct proof of the inner connection of all things."

THE BUDDHIST (*Colombo*).

Vol. V, Nos. 1 and 2:—D. C. P. gives the Buddhist idea of "sin" as follows:

Any act, word, or thought, which has the tendency to soil the mind (*Visuddha Chitta*) with the qualities or films of *Upadana*, to wit, *Raga* (lust), *Dvesa* (anger) and *Moha* (ignorance), which beget repeated existence, change, misery, pain and death, is properly called *demerit*, a word having a synonymous meaning with "sin." It is different from the Christian idea of sin, in that a demerit does not amount to the transgression of the commandments of a personal creator. And it (demerit) is a factor which retards the spiritual progress of a person, who would otherwise be verily a God in *Nirvāna*. This is *Visuddha Chitta* (purest spirit state), "which no man hath seen at any time," but the only begotten son (*Arahat*), which is in the bosom of the Father.

The Editor, writing on the Convention of the members of the T. S. in Ceylon held in February, very wisely remarks:

What is almost of greater importance (than the establishing of schools) is the systematic study of, and the reading of papers connected with, Buddhism. . . . With regard to the Buddhists of Ceylon, literary activity has been very slack, and the stores of information contained in the *Pitakas* and other Pāli writings have not been gathered. Consequently we find that even in the pages of *The Buddhist* there has always been a great paucity of valuable and original essays, founded on the Pāli works. We trust that the Convention will draw attention to this defect, and urge on T. S. members the importance of literary research as to their own system of religion, Buddhism.

We heartily endorse the view of the editor. If more attention were given to this, the subscription list of *The Buddhist* in the West would rapidly increase; only we hope that unexplained *Jātakas* will not be looked upon as the only treasures. Western students cannot with fairness be so severely indicted when native pandits are so shockingly backward in putting forward their own or traditional views.

LE LOTUS BLEU (*Paris*).

Vol. III, No. 12:—1. Tribune Théosophique. 2. Lettres qui m'ont Aidé (Tr.)—Jasper Niemand. 3. Pourquoi devons-nous étudier l'Orient?—Aniketa. 4. La Théorie des Tatvas—Guymiot. 5. Jeux d'Éléments—D. A. C. 6. Le Cycle de l'Existence Individuelle—E. J. Coulomb. 7. La Clef de la Théosophie (Tr.)—H. P. Blavatsky. 8. Échos du Monde Théosophique.

1. The questions deal with "concrete examples of Karma" and the "annihilation" of the Personality. The former poser is lamely disposed of by a citation

from a translation of some extracts from the Kanjur of Northern Buddhism by M. Féer, the latter is more fully treated. 3. This is an exceedingly well written article, full of enthusiasm for the East. 5. Some interesting notes on fetichism in Dahomey by one of our members who has been an eye-witness of the phenomena. 6. This article contains some interesting matter on the Lokas and states of consciousness, but one should step with circumspection among so many technical terms.

THEOSOPHICAL SIFTINGS (London).

Vol. V, No. 16:—1. Some Anomalies in the Biblical Views of the Constitution of Man—"Sapere Aude." 2. Reincarnations in Tibet—an Editorial from *The Theosophist* of 1882 (not 1892 as printed).

"Sapere Aude," whose Kabalistic knowledge is well known to readers of *LUCIFER*, gives us a useful, important, and interesting paper. The main portion of it is devoted to a dissertation on the "principles" of man as found in the Kabalah; viz., Guph, or Physical Body; Tzelem, or Astral Body; Chiah, or Life; Nephesh, or Kâma (though in reality the two last are to a great extent interchangeable); Ruach, of which the correspondence with any of the factors of the septenary of the Esoteric Philosophy is difficult to find. There is also the same difficulty in finding synonyms for Âtmâ, Buddhi and Manas, especially for the last. Nevertheless the problem is instructively and learnedly worked out and should be read by all who study the *Bible* from an esoteric standpoint.

The reprint from the *Theosophist* on Tibet contains some valuable information not to be found elsewhere. It is, however, a pity that the reprint has industriously followed all the misprints of the original.

Vol. V, Nos. 17, 18:—"Studies in Buddhism"—A. P. Sinnett. This is a reprint of a series of three articles from *The Theosophist* of 1887. Mr. Sinnett especially devotes his attention to showing that Buddhist philosophy does teach the survival of a "self" which links together the series of earth-lives in reincarnation—although it lays down the changeability and therefore the impermanence of the *personal* soul. Many points are brought forward to show how the crude ideas of

immortality entertained by Western theology have prejudiced the Oriental scholars who have written on Buddhism. Buddhist psychology teaches that everything up to the One Reality is subject to change, and therefore mortal in the highest metaphysical sense. Spirit is not soul for the philosopher, although the two terms may be confused by theologians. The *Abhidhamma* has many a surprise in store for the "Whiteleys" of Orientalism in the West.

THE THEOSOPHICAL FORUM (New York).

No. 43. Questions CCXV—CCXVIII:—This number contains two very good answers; the first emphatically denies that the family, in any of its aspects, has any right over the conscience of its individual members, the second deals with "how an astral hand can raise a physical book." The editor is to be congratulated. Not so, however, with regard to the last answer of the number, in which an apparently ineradicable prejudice against Eastern metaphysics leads him into depreciatory remarks as to the metaphysical ability and learning of the late T. Subba Row. May we have many such members as our late Brother, is all we can say. Subba Row had an intellect that most of us are well content to pay due tribute to, and more than that, he *knew* much that most of us, the *Forum* included, are ignorant of. It would have been better to criticize the muddled-up query of the questioner who says: "The *S. D.* states that Mûlaprakriti is first emanated, then the Logos. During Manvantara Mûlaprakriti being differentiated, does not exist as Mûlaprakriti, and the Logos returns first to its source." This is news for most students of the "*S. D.*"! Where, in what passages is all this stated? True Subba Row says allegorically that Parabrahman is veiled from the eyes of even the Logos by Mûlaprakriti; but this is a mere axiomatic statement of the laws of thought. The One Reality is *one*, not two or three. Therefore there is no subject or object for it. The Logos is not *THAT*, *ex hypothesi*; *THAT* being the All. The All includes both subject and object. Therefore, the subject aspect, or the Logos, perceives not the All but the All *minus* itself, the Logos. This objective aspect is Mûlaprikriti—the root of objective nature; or, in other words, the eyes

of the Logos are veiled from the One Reality by Mūlaprakriti. And yet the three are *essentially* one. We have omitted mention of Shakti or Daiviprakriti (Fohat), as making the third term with Subject and Object—in such categories as the Perceiver, Perceived, and Perception—which together with the Parabrahman complete the divine Te-traktys; but this might complicate the question too much for the twice born Western profundity of the *Forum*.

No. 44. Questions CCXIX—CCXXIII:—The first answer deals with the question of people with strong affinities (good or bad) reincarnating in groups; in the next the editor indulges in a verbal criticism of two passages in the *Secret Doctrine*, and W. Q. J. explains the matter. The rest of the number is taken up with a reference to that most abstruse problem, the “I am I” consciousness; with the fact that the remains of tropical mammalia are found in the arctic regions; and with the “where” of Devachanic experiences.

THE PRASNOTTARA (*Madras*).

Vol. II, No. 25:—In a question on asceticism the following is quoted from Tukaram:

He who is pure in his heart and sweet in his speech, no matter whether he wear a necklace of beads or not; he who has knowledge of his own self and whose ways are (unselfishly) pure, no matter whether he wears long hair on his head or not; he who has relinquished (a desire for) others' wealth, and is dumb at the reproach of others; he is the only true saint.

A question on why the Krishna Avatāra is black meets with very feeble answering; another on the possibility of our Earth serving as a Moon to another Planetary Chain is treated interestingly, but still left obscure; the meaning of “blind faith” also comes in for discussion.

BRANCH WORK.

Indian Section, Paper XXV:—1. Easter Island Statues—John M. Pryse. 2. Avitchi—Purnendra Narayan Sinha. 3. To my Hindū Brethren and the Members of the T. S.—Rai B. K. Laheri.

These three articles make a very good paper. Mr. Pryse strings together some interesting paragraphs on Easter Island from the *Secret Doctrine*. Purnendra Narayan Sinha proves that Avitchi is a proper technical term, used by Paurānik

writers, for the Hell, from which there is no return, below the seven Pātālas, and shows how the very rarity and obscurity of the term proves a most familiar acquaintance with Hindū Esotericism. Rai B. K. Laheri calls on his compatriots to be up and doing. He shows what the revival of Hindū Theosophy is effecting:

There is no more conversion of a Hindū youth to the church dogma of the Christian Missionaries, no more shame and diffidence in calling Shri Krishna the expounder of the most subtle philosophy of the Bhagavad Gītā, and no more degradation and compromise in including the Purānas as part and parcel of the Hindū Shāstras.

American Section, Paper No. XXXI:—Mediatorship and Mediumship Theosophically Considered—Edgar A. Edwards. This paper was read before the Cincinnati T. S., and will no doubt form a useful, though very familiar, basis of discussion.

THE VĀHAN (*London*).

Vol. II, No. 8:—The term At-one-ment comes in for criticism; Trinitarians and Unitarians are discussed and the “thieves and robbers” text in *Matthew* invites interpretation. The answer by “P” is excellent and shows more careful study than is usually apparent in *Vāhan* answers. “Infant phenomena” and the seven years old limit next receive notice. The problem of “evil” is discussed at some length and the mystic syllable Om comes in for short notice.

PAUSES (*Bombay*).

Vol. II, No. 5:—1. The Secret Doctrine and the Higher Evolution of Man—from the *Theosophical Siftings*. 2. The Theosophical Leaders—from *The Platonist*. 3. Theosophy—from the *Indianapolis Letters*. 4. The Cave of the Echoes—from *Nightmare Tales*. 5. The Astral Plane—Magnetism—H. T. Patterson. 6. The Art of Consolation—from *The Buddhist*. 7. Honover the Zoroastrian “Word”—from *Notes and Queries*.

Vol. II, No. 6:—1. The Secret Doctrine and the Higher Evolution of Man. 2. Is Gravitation a Universal Law?—Fiat Lux. 3. Karma—from *The Pacific Theosophist*. 4. Astrologia Sana—from *The New Californian*. 5. The Cave of the Echoes. 6. L'Amour—from *Le Lotus Bleu*. 7. Theosophy. 8. Chastity—from the *Sanmārga Bodhini*. 8. Notes and News.

We should like to see, at least, a sprinkling of original articles in *Pauses*.

THE IRISH THEOSOPHIST (*Dublin*).

Vol. I, No. 5:—1. Editorial. 2. Theosophy in Plain Language. 3. Light from the Past. 4. Krishna—G. W. R. 5. Concentration—F. 6. Redemption. 7. Love—H. F. 8. The Hour of Twilight—Æ. 9. The House of Tears—M. F. Wight. 10. Reviews and Notes. 11. Our Work.

A creditable number on the whole, but the author of the article on "Redemption" has attempted a subject beyond his or her scope. The writer speaks with sufficient assurance, but insufficient knowledge.

THE SPHINX (*Berlin*).

The Sphinx for February has an interesting article by Ludwig Deinhardt on the "Doctrine of Rebirth in the Drama," showing first the increasing public interest in the doctrine by the notice it has received at the hands of various philosophical writers, and then reviewing a drama entitled "The Master of Palmyra," by Dr. Adolf Wilbrandt, late director of an important theatre in Vienna. The writer notes, as a sign of the times, the great interest which this piece has created, embodying as it does the teaching of reincarnation, though not quite on the lines indicated by Theosophy. Dr. Carl du Prel gives another and concluding instalment of his papers on "Clairvoyance." He considers that, though it is not possible to explain the *modus operandi*, yet the mass of facts completely establish its existence as a scientific truth. A number of well-attested facts are then cited, among them an experience of Professor de Morgan's. Dr. du Prel severely castigates the scientists of the day for their indifference to these facts. In "Spiritist Phenomena" Dr. Lampa maintains that the facts thus designated have never yet been subjected to proper scientific investigation, excepting by Crookes, who acknowledged only a psychic force, and that it is time they were all explained by physical law. We look forward to Dr. Lampa's explanations (*sic*)! G. Thorsten, in "The Six Swans," supplies the esoteric meaning of this old German fairy-tale. This is interesting, but, on the whole, there are too many stories and too many poems in *The Sphinx*. The present number contains no less than ten pages of poetry.

TEOSOFISK TIDSKRIFT (*Stockholm*).

Vol. III, No. 2:—1. The Editor's Greeting—G. Z. 2. The Christ-principle in Man—E. B. 3. Some Thoughts on the True Theosophical Path—G. Z. 4. The Power of Imagination in Occult Phenomena (Tr.)—William Q. Judge. 5. On the Difference between Theosophy and Spiritualism—C. S. and E. B. 6. Theosophical Activities.

THEOSOPHIA (*Amsterdam*).

Vol. I, No. 10:—1. Individuality and Personality—Afra. 2. The Key to Theosophy (Tr.)—H. P. Blavatsky. 3. The Seven Principles (Tr.)—Annie Besant. 4. Light on the Path (Tr.)—M. C. 5. Introduction to the Secret Doctrine (Tr.)—H. P. Blavatsky. 6. Theosophical Conception of Death (Tr.)—Alexander Fullerton. 7. London Letter. 8. Poetry—Afra. 9. Thoughts.

SOPHIA (*Madrid*).

Vol. I, No. 2:—1. The Seven Principles of Man. 2. Reincarnation and Karma. 3. Different States after Death: Kâma Loka and Devachan. 4. Nirvâna. 5. Theosophy and Occultism (Tr.)—G. R. S. Mead. 6. The Ten Virtues of Perfection or Pâramitâs. 7. A Bewitched Life (Tr.)—H. P. B. 8. Theosophical Movement. 9. Necrology.

A very good number. We learn that subscriptions are being taken up freely, some of the principal clubs of the capital having subscribed.

THE NEW CALIFORNIAN (*Los Angeles, Calif., U.S.A.*).

Vol. II, No. 7:—Key Notes—Editor. 2. The Nirvâna of Mahâyâna and Hînayâna Buddhism—Annie Elizabeth Cheney. 3. Hercule Mazenod's Opinions—Pascal Germain. 4. To Annie Besant—Louise A. Off. 5. Astral Light—Alpha. 6. Notes from Ladakh—Count Axel Wachtmeister. 7. The Land of Dreams—H. T. Patterson. 8. Invisible Potencies—Ella Wheeler Wilcox. 9. A Scientific Analysis of the Units of Matter—Dr. W. H. Masser. 10. Cosmopolitan Correspondence.

2. This is interesting as emanating from the notes of a Japanese scholar, who is also said to be "a profound student of Oriental philosophy." A number of points, however, are open to objection.

6. A collection of very interesting traveller's notes.

THE SANMĀRGA BODHINĪ

(Anglo-Telugu: Bellary).

Vol. III, Nos. 1 and 2:—A long and useful translation from *Le Lotus Bleu* on the "Evolution of the Universe" is to be noticed. A paragraph announces that:

The lost books of Euclid in Sanskrit, we hear, are in the press. The Jeypore state is to publish them at its cost.

Some three years ago LUCIFER had a lengthy paper on these supposed missing books submitted to editorial scrutiny. It had already been before the Stockholm Oriental Congress, but had apparently been politely shelved. We came to the conclusion that, from the evidence of Colonel Tod in his *History of Rajasthan*, from the dates mentioned, and from other indications, the Jeypore MS. was in all probability a translation from the first Venice edition of the Elements rather than the "missing books." We should, however, be only too pleased to welcome back again the "Platonic Solids" from any source, Sanskrit, Chinese or Chaldee.

ADHYĀTMA MĀLĀ (Gujerātī: Surat).

Vol. I, No. 3:—1. The Society and its Members (Tr.)—from *The Theosophist*. 2. What is Theosophy? (Tr.)—Ditto. 3. Sapta Bhumikā (Tr.)—Ditto. 4. Dharma. 5. Discourses on the *Bhagavad Gītā* (Tr.).

LA HAUTE SCIENCE (Paris).

Vol. I, No. 2:—1. La Magie chez les Chaldéo-Assyriens—A. Laurent. 2. La Télépathie et le Néo-spiritualisme—Bernard Lazare. 3. L'Antre des Nymphes de Porphyre (Tr.)—Pierre Quillard. 4. L'Upanishad du Grand Āranyaka (Tr.)—A. Ferdinand Herold. 5. Le Zohar (Tr.)—Un Kabbaliste de la Tradition Orthodoxe. 6. Glanes—Divers.

1. An interesting article containing the translation of some magical invocations, of which the following is the most remarkable:

Incantation! Seven! They (are) seven! And they are not female, they (are) not male. They do not grow. They have not taken mates to themselves; they do not bring forth sons. Fear, force, they do not know; offering and supplication, they pay no attention to; like the horse, who (is) in the mountain, they are mighty. Of

En-ki (E'a), they are the enemies; the rebels against the gods are they! They plant themselves as enemies in the way and work destruction by their hissing! Seven! They are seven! And again twice seven!

2. The author cites his authorities for a belief in psychic phenomena in serried ranks, and has apparently covered a wide range of reading. The useful translations are continued and LUCIFER is courteously referred to in the "Glanes."

SMÄRRE UPPSATSER (Stockholm).

This is a collection of articles by H. P. B., translated by our brother Wilhelm Härnqvist. The following are the titles of the articles: Lucifer to the Archbishop of Canterbury; From Lucifer to a Few Readers; The Negators of Science; A Land of Mysteries; Have Animals Souls; Is the Desire to Live Selfish; The Blessings of Publicity; Is Theosophy a Religion; The Theory of Cycles; The New Cycle; The Signs of the Times; The Beacon of the Unknown; The Roots of Ritualism in Church and Masonry; Dialogue on the Mysteries of the After Life; The Transmigration of Life-Atoms; Occult Phenomena; My Books.

KARMA EN REÏNCARNATIE

(Amsterdam).

Mr. H. Snowden Ward's small pamphlet on "Karma and Reincarnation" has been translated into Dutch and published by our industrious members in Holland.

BOOK-NOTES (London).

We have received the first number of a monthly eight-paged pamphlet, which is intended for reviews and notices of "Theosophical, Occult, Oriental and Miscellaneous" books and magazines. It is edited by our well known co-worker, Mr. John M. Watkins, and published by the Theosophical Publishing Society, on the first of the month, at the modest annual subscription of 1s. 6d. We heartily congratulate the T. P. S. on this new sign of activity, and are convinced that it will be a most useful means of keeping not only members of the T. S., but also general readers of Theosophical literature and the trade, informed of the latest publications.

LUCIFER.

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The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine. Nor does the Editor necessarily agree with the opinions expressed in signed articles.

On the Watch-Tower.

TIME is a strange illusion. Back to my accustomed work, and in a few days the long and eventful tour in America seemed to be separated from the present by a very gulf, and was to be seen only through a haze of distance. Only a great accumulation of work faced me as proof of long absence from home, and as this diminishes I shall begin to feel quite sure that I was never away at all. Very gladly in this month's notes do I greet LUCIFER'S readers once again, for the tie between writer and readers is a very real one, none the less real that in face we are unknown to each other.

* * *

Elsewhere in these pages I have given a brief account of my American tour, but I want to place on record here my testimony to the splendid work done in America by the Vice-President of our Society, the General Secretary of the Section, WILLIAM Q. JUDGE. H. P. B. knew well what she was doing when she chose that strong quiet man to be her second self in America, to inspire all the workers there with the spirit of his intense devotion and unconquerable courage. In him is the rare conjunction of the business qualities of the skilful organizer, and the mystical insight of the Occultist—a combination, I often think, painful enough to its possessor with the shock of the two currents tossing the physical life into turbulence, but priceless in its utility to the movement. For he guides it with the strong hand of the practical leader, thus gaining for it the respect of the outer world; while he is its life and heart in the region where lie hidden the real sources of its energy. For out of the inner belief of members of the T. S. in the reality of spiritual forces springs the activity seen by the outer world, and our Brother's unshakable faith

in the MASTERS and in Their care for the movement is a constant encouragement and inspiration to all who work with him.

* * *

The combination spoken of above came out in full force in my own missionary journey through the States. All the arrangements were made with skill and care, so that difficulties were smoothed and effective plans put into action, as successfully as if a trained "lecture agent" had taken the tour in hand. And then there was what no lecture agent could have given, the inspiration felt by all the local workers from the spirit that sought only to serve and advance the MASTERS' Cause.

* * *

Here at home I cannot ignore the gaps in our circle, made by the absence of those who have gone out to serve the same loved cause. From India come pleasant words as to the work begun by WALTER OLD, and much usefulness there promises to make up to his friends here for the loss they cannot but feel. EDWARD STURDY writes as to the need for much more translation of Theosophical books and pamphlets into the Indian vernaculars, if the movement there is to become strong and efficient. My friend and colleague, Mrs. COOPER OAKLEY, is finding plenty of work to her hand in Australia, but I am not sure how long she will stay there, for she may be attracted to that whirlpool that sucks in travelling Theosophists—the United States. I was charged with some very warm invitations to her, and have duly sent them on by letter. And here let me say, to remove misconception, that there was certainly nothing official in her journey, as neither she nor I have the good fortune to hold any office in the Theosophical Society. It was I who suggested that she should work for a short time in Australia and WALTER OLD in India, and in both cases I provided a considerable part of the necessary "sinews of war." But this was done in a purely private capacity, as a worker desirous of helping any Branches that were in need of help, and in full subordination to the official representatives of the Society in both countries.

* * *

The gaps caused by the absence of these older workers are in process of being filled by newer aspirants, and our Headquarters are occupied by a larger number of coadjutors than we have ever had before. One of these—whose name should not be quite unknown to readers of LUCIFER, as he has contributed to its columns—our Brother, M. U. Moore, has been the most active agent, zealously seconded by Countess Wachtmeister, in founding the

Lotus Club, close by Headquarters, a flourishing institution, already with a long roll of members, where men can have a quiet pipe, and enjoy their rubber of whist or game of billiards, away from the unpleasant smells and sights of the public-house. On Sunday evenings a lecture, or concert, or entertainment of some sort is given, and then the Lotus Club extends its hospitality to ladies. Our General Secretary and myself have both had the pleasure of addressing the Club on Theosophy.

* * *

A plan is now on foot, to be taken charge of by the League of Theosophical Workers, for lending a helping hand to a class of women whose lives are exceedingly hard—that of washerwomen. In a MASTER's letter published in 1887 it was said:

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy must be made practical. . . . Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery within and around the areas of every Branch of your Society will be found visibly diminished. Forget Self in working for others—and the task will become an easy and a light one for you.

Those who regard as valuable the advice of a MASTER are naturally eager to put it into practice; hence the efforts made from Headquarters to diminish "the sum of human misery" immediately surrounding us. The Crèche was an attempt in that direction, and the present scheme is another. It is proposed to start a Laundry, fitted with the best machinery and arranged on the best sanitary conditions, to give employment to many of the struggling women in the neighbourhood, the profits up to a certain point to be divided among the women as a bonus in addition to their fixed wage, and the surplus to be set aside to start similar self-supporting and profit-sharing enterprises elsewhere. We ask for donations from those who can afford to give; for loans without interest from those who can spare money for a time; for loans at 4 per cent interest from those who are willing to help, but are not able to give or to lend without interest. Circulars giving all particulars, and signed by the Countess Wachtmeister, Mr. M. U. Moore, and myself, are being sent out, estimates have been obtained, the refusal of a suitable building secured, so all is in train for starting. Before another number of LUCIFER is in the hands of its readers, I hope the necessary capital will have been subscribed.

* * *

Prof. Virchow's lecture at the University of London on "The

Position of Pathology among Biological Studies," contained passages full of interest to the Theosophical student. He devoted himself to the exposition of the cell, "the seat and carrier of individual life," showing that the cell was found even in bony tissue, and declaring that every plant and animal was not only built up of cells, but that the cell was "a living entity." When this is put side by side with Hæckel's views on cell-souls, we shall realize that Modern Science is at this point, as on so many others, touching archaic doctrines. A fuller notice of the lecture will be found in the Science Notes.

* * *

Melbourne is somewhat excited about a young man whose identity cannot be discovered. He was brought up in the police-court by a puzzled and well-meaning policeman on the charge of "insulting behaviour." He had asked the constable, "Who am I?" and the constable, unable to solve the riddle, conveyed the querist to the magistrate on the nearest charge the law offered. The doctors, to whom he was relegated by the magistrate, are convinced that the man is not shamming, and are much puzzled. His mind is a blank as to his past, he appears perfectly sane, his manners and appearance are those of a gentleman. The only "clue to his identity" is a vulcanite plate fixed on the roof of his mouth, bearing the word Jones and the figure 7. It seems likely that he is one of the curious cases in which a new individual seems to take possession of a person's body and begin what is practically a new life. But it cannot be a pleasant thing to be thrown loose in the universe with no clue to your identity beyond "Jones 7."

* * *

Some of the statements which drop from the lips of our learned doctors in Theology, smack much of flavours Theosophical. Thus I read from the pen of Dr. Sagebeer the following words:

In the highest of the brute race the brain is a physical organ capable of supporting a psychic life which approaches very nearly to the real spiritual life of man. The natural is approaching the spiritual. The human brain is the most highly organized matter known. It is the end of physical development, and is the first organ in the universe that is capable of being the physical basis of spiritual life. The human brain is the meeting-place of what Paul calls the natural and the spiritual, the principle of physical life and the principle of thought life, as the words he used mean. It is the end of physical being; it is the beginning of spiritual being; but that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. Scripture is prophetic; psycho-physics is not; but when Scripture says "*there is a spiritual body*" the statement is in harmony with so much psycho-physical truth as is yet known. The matter of the human brain is the coarsest material that can be the physical basis of spiritual life, and it furnishes an

imperfect organ of spiritual life. It is philosophic, scientific, and Scriptural to suppose that the mind will some time have an organ that is perfectly adapted to it, or, as Paul calls it, "*a spiritual body*." The Scriptural part of the argument promises a spiritual body, not merely a spiritual brain.

Apart from what I should venture to call the confused use of the word "spiritual" where intellectual and psychic are meant, readers of H. P. Blavatsky's article on "Psychic and Noëtic Action" (LUCIFER, Vol. VII. Nos. 38, 39), will find themselves on familiar ground as regards this view of the brain as the "end of physical being" and "the beginning of spiritual being." She writes that from the Higher Mind comes knowledge which by the lower mind is transmitted to

Certain brain-cells (unknown to science in their functions), thus making of man a Seer, a soothsayer, and a prophet.

After saying that the lower mind has no direct dealings on the physical plane with our brain or heart, "for these two are the organs of a power higher than the personality," she proceeds to say that "sense-thought" is

Entirely distinct from the "supersensuous" thought. It is only the higher forms of the latter, the superconscious mental experiences, that can correlate with the cerebral and cardiac centres. . . . It is the function of the physical lower mind to act upon the physical organs and their cells; but it is the Higher Mind alone which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *via* the spinal "centre" cord, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as in leed the latter only condition them or give them a final form for purposes of concrete manifestation.

And so it is, that of all the organs of "that mansion called the human body, the brain is the front door, and *the only one which opens out into Space*." Dr. Sagebeer is on the right track, but he would lose less time in bye-ways if he would follow the sign-posts set up by the Esoteric Philosophy.

* * *

"There were giants on the earth in those days." There is a great mound in Georgia, U.S.A., covering more than two acres and running up to a height of 100 feet. In the heart of this mound has been discovered a human jawbone, large enough to easily slip over the head of a man of average size of the present day. No systematic researches into the interior of this mound have as yet been carried on, but we may hope that some of the geologists of the United States will shortly turn their attention to it.

* * *

Mr. Kingsmill has concluded, from his examination of the Chinese Loess deposits, that the greater part of Central Asia was submerged during a comparatively recent period. (No, dear reader; not the Biblical Noachian deluge.) He attributes the submergence to a shifting of the North Pole—a very familiar fact to the students of the *Secret Doctrine*. Still more interesting is it to be told that

A shift is in all probability in progress at the present time along a line following approximately the direction of the 70th meridian of west longitude.

Is this the shifting which will bring about the geological changes ushering in the next Root-Race? Four such disturbances lie behind us, and the fifth must be well on its way. (See *Secret Doctrine*, vol. ii. pp. 329-331.)

* * *

I have a certain sense of amusement—as of a deserved Nemesis—when I read of professed members of the exoteric religions of the East coming to Europe and America as missionaries, to spread their faiths in benighted Christian lands. Money is now being raised in India to propagate Mahommedanism in America, and it is delightful to imagine little Moslem children running about with boxes, ornamented with pictures of London and New York slums, and begging for annas to send missionaries to save the poor Christians. More than 7000 rupees were quickly raised in Hyderabad for this beneficent purpose. It may be that some stimulus has been given to the propaganda by the wide circulation of statistics, comparing the proportions of criminals furnished by the different religions in India. The *Tablet* published them, and they have often been quoted and commented on. I take them from an Australasian reprint. In 1887

It was found that the criminality amongst the different classes of the population stood thus—among the Europeans in India then there was one convicted of some criminal offence out of every 274 resident in the country. Amongst the Eurasians the proportion of convicted criminals was one in every 509; of the native Christians there was one criminally convicted in every 799; of the Mahommedans there was one criminal in every 856; of the Hindûs, one in every 1361; and of the Buddhists, one in every 3787.

The Buddhists may well feel proud of the pre-eminence of their creed when judged by its fruits in morality, for never within historic times has any Teacher so purified the lives of his followers as has Buddha with his Good Law.

* * *

We may perhaps look for one good from this reaction of missionary ardour from the lands most missionarized by Christendom.

It may lead to a less prejudiced view of other religions among untraveller Westerns, and may so subserve the spread of a more gentle and impartial spirit among the professors of hitherto antagonistic creeds. Each sect may find that they have more in common with each other than they had supposed in their isolation, and with the disappearance of the ignorance which was one of the causes of their enmity, that enmity may also at least partially disappear.

* * *

The advance of liberal thought within the Church of England is startlingly illustrated by a little book called *The Early Narratives of Genesis*, written by no less a person than Dr. Ryle, the Hulsean Professor of Divinity and Examining Chaplain to the Bishop of Ripon. The learned Doctor's views are of peculiar significance when his position as Examining Chaplain is considered, for they will largely direct the thoughts of the students who will be preparing for examination at his hands. Frankly stating in his preface that "the old position is no longer tenable," Dr. Ryle proceeds to take up a new one; he notices "in passing, the strange yet commonly held view" that the story of the creation was supernaturally revealed to Adam and passed on till it reached Moses; he then rejects the idea that Moses received a Divine revelation on the subject, and calmly places the Israelite cosmogony among those of other nations, remarking generally that the "books of Scripture reflect the limitations of learning and knowledge" belonging to the time and place of their writing, and that it is a mistake to try and get accurate science out of *Genesis* by "a process of exposition which we should not think of applying to the primitive conditions of other races." Dr. Ryle then argues that while many blunders are made as to "things material," the story of *Genesis* contains exalted conceptions of the physical universe, of man and of God. These views, he thinks, are put forward to a degree that "immeasurably elevates the traditions of Israel above all similar records." This passage leads us to think that Dr. Ryle has not had the advantage of studying some of the noble accounts of "creation" in Hindû literature, as those in which Brahmâ meditates and living creatures appear, or that in which Vishnu is described as "He Who never wills in vain." Where can be found any grander hymn than that addressed to "Thee, Spirit of the Supreme Spirit; to Thee, Soul of Soul. . . . No one knoweth Thy true nature; and the Gods adore Thee only in the forms it hath pleased Thee to assume"?

* * *

The kind of ostracism used to injure the religions of the subject

races in our Eastern Empire has just been well exemplified in Ceylon. All our readers know of the good work being done by the Sangamitta Girls' School in the much neglected education of Buddhist girls. If these efforts were being made by Christian missionaries, so that the girls should be forced into buying education at the price of apostasy, all the European Government officials would smile on them; but as the school is a Buddhist school it is condemned to live in the cold shade of Government disfavour. Having failed, so far, to get the school registered for a Government grant, and having been omitted from the notice to send specimens of the girls' work for exhibition at Chicago, the indefatigable Principal, Mrs. Higgins, and her trusty coadjutor, Mr. de Abrew, called on the Governor's wife, Lady Havelock, to ask her to allow some specimens of the girls' work to go with those from the other schools. They asked her also to pay a visit to the school, in order to show her sympathy with the endeavours of the Buddhists to improve the education of Buddhist women. One might have supposed that the wife of the representative of the Empress of India would have been willing to show this courtesy to the religion of the country governed by her husband; but no. Lady Havelock declined to visit the school lest her name should thereby be associated with Theosophy, which did not agree with Christianity; a few days later, in a letter selecting some articles for the Chicago Exhibition, Lady Havelock said:

Lady Havelock fears that she may have been misunderstood on Saturday, and therefore while thanking Mrs. Higgins for her interesting information regarding the Sangamitta School, Lady H. thinks it right to say that it will not be possible for her to visit the School.

This is the kind of encouragement dealt out to Buddhists by their Christian rulers, but we take leave to doubt whether the Home Government would approve of this discourtesy on the part of its representatives. There was no particular reason, we may add, for Lady Havelock to drag in Theosophy; Theosophists help a Buddhist school in a Buddhist country as they would help a Brâhman school in a Brâhminical country, for they ignore distinctions of creed.

HE that is wicked behaveth wickedly even unto him that is humble; he also that is humble behaveth with humility and honesty unto him that is wicked. He that is honest behaveth honestly even towards the dishonest. Why should he not behave honestly towards him that is honest? . . . One should conquer the mean by charity; the untruthful by truth; the man of wicked deeds by forgiveness; and the dishonest by honesty.—*Mahâbhârata*, Vana Parva, § clxviii.

The Negators of Science.

[This fragment was accidentally overlooked among H. P. B.'s MSS. and was put aside with some not yet wanted. It is the second part of her last article, and though it is only a fragment I publish it, for it has the pathetic quality of having been written at the very last, and is the work at which she was engaged when her pen was broken by the touch of Death.—ANNIE BESANT.]

II.

ON AUTHORITIES IN GENERAL, AND THE AUTHORITY OF MATERIALISTS, ESPECIALLY.

IN assuming the task of contradicting "authorities" and of occasionally setting at nought the well established opinions and hypotheses of men of Science, it becomes necessary in the face of repeated accusations to define our attitude clearly at the very outset. Though, where the truth of our doctrines is concerned, no criticism and no amount of ridicule can intimidate us, we would nevertheless be sorry to give one more handle to our enemies, as a pretext for an extra slaughter of the innocent; nor would we willingly lead our friends into an unjust suspicion of that to which we are not in the least prepared to plead guilty.

One of such suspicions would naturally be the idea that we must be terribly self-opinionated and conceited. This would be false from A to Z. It does not at all stand to reason that because we contradict eminent professors of Science on certain points, we therefore claim to know more than they do of Science; nor, that we even have the benighted vanity of placing ourselves on the same level as these scholars. Those who would accuse us of this would simply be talking nonsense, for even to harbour such a thought would be the madness of conceit—and we have never been guilty of this vice. Hence, we declare loudly to all our readers that most of those "authorities" we find fault with, *stand in our own opinion immeasurably higher in scientific knowledge and general information than we do.* But, this conceded, the reader is reminded that great scholarship in no way precludes great bias and prejudice; nor is it a safeguard against personal vanity and pride. A Physicist may be an undeniable expert in acoustics, wave-vibrations, etc., and be no Musician at all, having no ear for music. None of the modern bootmakers can write as Count Leo Tolstoi does; but any tyro in decent shoemaking can take the great novelist to task

for spoiling good materials in trying to make boots. Moreover, it is only in the legitimate defence of our time-honoured Theosophical doctrines, opposed by many on the authority of materialistic Scientists, entirely ignorant of psychic possibilities, in the vindication of ancient Wisdom and its Adepts, that we throw down the gauntlet to Modern Science. If in their inconceivable conceit and blind Materialism they will go on dogmatizing upon that about which they know nothing—nor do they want to know—then those who do know something have a right to protest and to say so publicly and in print.

Many must have heard of the suggestive answer made by a lover of Plato to a critic of Thomas Taylor, the translator of the works of this great Sage. Taylor was charged with being but a poor Greek scholar, and not a very good English writer. "True," was the pert reply; "Tom Taylor may have known far less Greek than his critics; but *he knew Plato far better than any of them does.*" And this we take to be our own position.

We claim no scholarship in either dead or living tongues, and we take no stock in Philology as a modern Science. But we do claim to understand the living spirit of Plato's Philosophy, and the symbolical meaning of the writings of this great Initiate, better than do his modern translators, and for this very simple reason. The Hierophants and Initiates of the Mysteries in the Secret Schools in which all the Sciences inaccessible and useless to the masses of the profane were taught, had one universal, Esoteric tongue—the language of symbolism and allegory. This language has suffered neither modification nor amplification from those remote times down to this day. It still exists and is still taught. There are those who have preserved the knowledge of it, and also of the arcane meaning of the Mysteries; and it is from these Masters that the writer of the present protest had the good fortune of learning, howbeit imperfectly, the said language. Hence her claim to a more correct comprehension of the arcane portion of the ancient texts written by avowed Initiates—such as were Plato and Iamblichus, Pythagoras, and even Plutarch—than can be claimed by, or expected from, those who, knowing nothing whatever of that "language" and even denying its existence altogether, yet set forth authoritative and conclusive views on everything Plato and Pythagoras knew or did not know, believed in or disbelieved. It is not enough to lay down the audacious proposition, "that an ancient Philosopher is to be interpreted from himself [*i.e.*, from the dead-letter texts] and *by the contemporary history of thought*" (Prof. Jowett); he who lays it down has first of all to prove to the satisfaction, not of his admirers and himself alone, but *of all*, that modern thought does not woolgather in the question of Philosophy as it does on the lines of materialistic Science. Modern thought denies Divine Spirit in Nature, and the Divine element in mankind, the Soul's immortality and every noble conception inherent

in man. We all know that in their endeavours to kill that which they have agreed to call "superstition" and the "relics of ignorance" (*read* "religious feelings and metaphysical concepts of the Universe and Man"), Materialists like Prof. Huxley or Mr. Grant Allen are ready to go to any length in order to ensure the triumph of their soul-killing Science. But when we find Greek and Sanskrit scholars and doctors of theology, playing into the hands of modern materialistic thought, pool-pooling everything *they* do not know, or that of which the public—or rather Society, which ever follows in its impulses the craze of fashion, of popularity or unpopularity—disapproves, then we have the right to assume one of two things: the scholars who act on these lines are either moved by personal conceit, or by the fear of public opinion; they dare not challenge it at the risk of unpopularity. In both cases they forfeit their right to esteem as authorities. For, if they are blind to facts and sincere in their blindness, then their learning, however great, will do more harm than good, and if, while fully alive to those universal truths which Antiquity knew better than we do—though it did express them in more ambiguous and less scientific language—our Philosophers will still keep them under the bushel for fear of painfully dazzling the majority's eyes, then the example they set is most pernicious. They suppress the truth and disfigure metaphysical conceptions, as their colleagues in Physical Science distort facts in material Nature into mere props to support their respective views, on the lines of popular hypotheses and Darwinian thought. And if so, what right have they to demand a respectful hearing from those to whom TRUTH is the highest, as the noblest, of all religions?

The negation of any fact or claim believed in by the teeming millions of Christians and non-Christians, of a fact, moreover, *impossible to disprove*, is a serious thing for a man of recognized scientific authority, in the face of its inevitable results. Denials and rejections of certain things, hitherto held sacred, coming from such sources, are, for a public taught to respect scientific data and *bulls*, as good as unqualified assertions. Unless uttered in the broadest spirit of *Agnosticism* and offered merely as a personal opinion, such a spirit of wholesale negation—especially when confronted with the universal belief of the whole of Antiquity, and of the incalculable hosts of the surviving Eastern nations in the things denied—becomes pregnant with dangers to mankind. Thus the rejection of a Divine Principle in the Universe, of Soul and Spirit in man and of his Immortality, by one set of Scientists; and the repudiation of any Esoteric Philosophy existing in Antiquity, hence, of the presence of any hidden meaning based on that system of revealed learning in the sacred writings of the East (the *Bible* included), or in the works of those Philosophers who were confessedly Initiates, by another set of "authorities"—are simply fatal to humanity. Between missionary enterprise—encouraged far more on political than

religious grounds¹—and scientific Materialism, both teaching from two diametrically opposite poles that which neither can prove or disprove, and mostly that which they themselves take on blind faith or blind hypothesis, the millions of the growing generations must find themselves at sea. They will not know, any more than their parents know now, what to believe in, whither to turn for truth. Weightier proofs are thus required now by many than the mere personal assumptions and negations of religious fanatics and irreligious Materialists, that such or another thing exists or has no existence.

We, Theosophists, who are not so easily caught on the hook baited with either salvation or annihilation, we claim our right to demand the weightiest, and to us *undeniable* proofs that truth is in the keeping of Science and Theology. And as we find no answer forthcoming, we claim the right to argue upon every undecided question, by analyzing the assumptions of our opponents. We, who believe in Occultism and the archaic Esoteric Philosophy, do not, as already said, ask our members to believe as we do, nor charge them with ignorance if they do not. We simply leave them to make their choice. Those who decide to study the old Science are given proofs of its existence; and corroborative evidence accumulates and grows in proportion to the personal progress of the student. Why should not the negators of ancient Science—to wit, modern Scholars—do the same in the matter of their denials and assertions; *i.e.*, why don't they refuse to say either *yea* or *nay* in regard to that which they really *do not know*, instead of denying or affirming it *à priori* as they all do? Why do not our Scientists proclaim frankly and honestly to the whole world, that most of their notions—*e.g.*, on life, matter, ether, atoms, etc., each of these being an unsolvable mystery to them—are *not scientific facts and axioms*, but simple “working hypotheses.” Or again, why should not Orientalists—but too many of them are “Reverends”—or a Regius Professor of Greek, a Doctor of Theology, and a translator of Plato, like Professor Jowett, mention, while giving out his personal views on the Greek Sage, that there are other scholars as learned as he is who think otherwise. This would only be fair, and more prudent too, in the face of a whole array of evidence to the contrary, embracing thousands of years in the past. And it would be more honest than to lead less learned people than themselves into grave errors, by allowing those under the hypnotic influence of “authority,” and thus but too inclined to take every ephemeral hypothesis on trust, to *accept as proven* that which has *yet* to be proved. But the “authorities” act on different lines. When-

¹ We maintain that the fabulous sums spent on, and by, Christian missions, whose propaganda brings forth such wretched moral results and gets so few renegades, are spent with a political object in view. The aim of the missions, which, as in India, are only said to be “tolerated” (*sic*) seems to be to *pervert* people from their ancestral religions, rather than to *convert* them to Christianity, and this is done in order to destroy in them every spark of national feeling. When the spirit of patriotism is dead in a nation, it very easily becomes a mere puppet in the hands of the rulers.

ever a fact, in Nature or in History, does not fit in with, and refuses to be wedged into, one of their personal hypotheses, accepted as Religion or Science by the solemn majority, forthwith it is denied, declared a "myth," or, *revealed* Scriptures are appealed to against it.

It is this which brings Theosophy and its Occult doctrines into everlasting conflict with certain Scholars and Theology. Leaving the latter entirely out of question in the present article, we will devote our protest, for the time being, but to the former. So, for instance, many of our teachings—corroborated in a mass of ancient works, but denied piecemeal, at various times, by sundry professors—have been shown to clash not only with the conclusions of modern Science and Philosophy, but even with those passages from the old works to which we have appealed for evidence. We have but to point to a certain page of some old Hindû work, to Plato, or some other Greek classic, as corroborating some of our peculiar Esoteric doctrines, to see—

H. P. B.

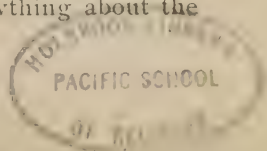
An Interesting Letter.

(Written to an Indian Brother.)

144, MADISON AVENUE,
NEW YORK.

DEAR BROTHER,—I have your last long and welcome letter. The fears you express of the T. S. leading to dogmatism or fanaticism seem to be groundless to me. If we had a creed there would be danger; if the Society declared any particular doctrine to be true, or to be the accepted view of the T. S., great danger would result. But we have no creed, and the T. S. has not declared for any doctrine. Its members have asserted certain beliefs, but that is their right. They do not force them on others. Their declaration of their own beliefs does not unfit them to be members. I have my own settled beliefs, but I do not say that another must accept these. The eternal duty of right thought, act, and speech, is not affected by my theories. Hence all I ask of another is, to do his own duty and let me do mine. Such, indeed, is the very genius of our Society, and that is the very reason why it still lives and has an influence.

And when we come to examine the work and the foundation of the T. S. and its policy, I find it perfectly proper for me to assert, as I do, in accordance with my own knowledge and belief, that our true progress lies in fidelity to Masters as ideals and facts. Likewise is it perfectly proper for another to say that he does not know anything about the



Masters—if such be his case—but is willing to work in and for the T. S. But he has no right to go further and deny my privilege of asserting my belief in those Beings.

So also further; I have the right to say that I think a constant reliance on Masters as such ideals and facts—or either—will lead the T. S. on to greater work. And he has his right to say that he can work without that reliance. But neither has he nor have you any right to say that my belief in this, or any assertion of it, is wrong or in any way improper.

I belong to that class of persons in the T. S. who out of their own experience know that the Masters exist and actually help the T. S. You belong to a class which—as I read your letters and those of others who write similarly—express a doubt on this, that, or the other, seeming to question the expediency, propriety and wisdom of a man's boldly asserting confidence and belief in Beings who are unprovable for many, although you say (as in your present letter) that you believe in and revere the same Masters as I do. What, then, must I conclude? Am I not forced to the conclusion that inasmuch as you say you believe in these Beings, you think it unwise in me to assert publicly and boldly my belief? Well, then, if this is a correct statement of the case, why cannot you go on your way of belief and concealment of it, and let me proceed with my proclamations? I will take the Karma of my own beliefs. I force no man to accept my assertions.

But I am not acting impulsively in my many public statements as to the existence of Masters and help from Them. It is done upon an old order of Theirs and under a law of mind. The existence of Masters being a *fact*, the assertion of that fact made so often in America has opened up channels in men's minds which would have remained closed had silence been observed about the existence of those Beings. The giving out of *names* is another matter; that, I do not sanction nor practise. Experience has shown that a springing up of interest in Theosophy has followed declaration, and men's minds are more and more powerfully drawn away from the blank Materialism which is rooted in English, French, and German teaching. And the Masters have said "It is easier to help in America than Europe because in the former our existence has been persistently declared by so many." You may, perhaps, call this a commonplace remark, as you do some others, but for me it has a deep significance and contains a high endorsement. A very truism when uttered by a Mahâtma has a deeper meaning for which the student must seek, but which he will lose if he stops to criticize and weigh the words in mere ordinary scales.

Now, I may as well say it out very plainly that the latter half of your letter in which you refer to a message printed in the *Path* in 1891 in August is the part you consider of most importance. To that part of your letter you gave the most attention, and to the same portion you

wish for a reply more than to the preliminary pages. Now, on the contrary, I consider the preceding half of your letter the important half. This last bit, all about the printed message, is not important at all. Why? Because your basic facts are wrong.

(1) I never published such a letter, for I was not in America, although if I had been I should have consented. In August of that year I was in Europe, and did not get back to New York until after that month's *Path* was published. I had sailed for London May 13th, on hearing of H. P. B.'s death, and stayed there three months. Of course while away I had to leave all the publishing in the hands of Bro. Fullerton and others. But I do approve their work.

(2) The next baseless fact is thus smashed: *I did not write* the article you quote. I am not Jasper Niemand. Hence I did not get the message he printed a *part of* in his article. Jasper Niemand is a real person and not a title to conceal my person. If you wish to write him about the article, or any other, you can address care of me; I will forward; in time he will reply. This wrong notion about Jasper ought to be exposed. People choose now and then to assume that I am the gentleman. But several who have corresponded with him know that he is as distinct from me in person, place, and mind as you are yourself.

(3) Now, in July it was that Jasper Niemand got his message containing, I believe, things relative to himself, and also the words of general interest quoted by him. The general words he saw fit to use. Having had privilege to send his articles to *Path*, which accepts them without examination, his article was used at once without it being necessary for me to see it, for my orders were to print any he might send. Hence I saw neither the article nor proofs before publication. But I fully approve now as I did when, in the next September, I read it.

It is true I had later the privilege of seeing his message, but only read the text, did not examine the signature, and do not remember if even it had a signature. The signature is not important. The means for identification are not located in signatures at all. If you have not the means yourself for proving and identifying such a message, then signature, seal, papers, watermark, what not, all are useless.

As to "Master's seal," about which you put me the question, I do not know. Whether He has a seal or uses one is something on which I am ignorant. In my experience I have had messages from the Master, but they bear no seal and I attach no significance to the point. A seal on other messages of His goes for nothing with me; the presence or absence of a seal is nothing to me; my means of proof and identification are within myself and everything else is trumpery. Can I be more definite? Anticipating—as a brother lawyer—your question, I say in reply that I have no recollection as to any signature or seal on this message to Jasper Niemand, because I read it but once.

Further, I think it a useful message. The qualities spoken of were

more than ever needed at that crisis, and words of encouragement from Masters, however trite, were useful and stimulating. We do not—at least I do not—want Masters to utter veiled, mystical, or portentous phrases. The commonplace ones suit me best and are best understood. Perhaps if you were satisfied with simple words from Them you might have had them. Who knows? They have written much of high import, enough for fifty years of effort in the letters published by Mr. Sinnett in the *Occult World*, and attributed to K. H. Why should one desire private messages in addition? I do not. Some men would sell their lives for the most commonplace phrase from Masters.

But as Masters are still living in bodies, and that in your own country and not so far from you as I am, I consider you privileged in, so to say, breathing the same air with those exalted personages. Yet I know beyond doubt or cavil that we, so far away, are not exempt from Masters' care and help. Knowing this we are content to "wait, to work, and to hope."

Fraternally,

WILLIAM Q. JUDGE.

P.S.—Perhaps I ought to say somewhat more fully that the message in *Path* from Master had, in my judgment, far more value than you attribute to it. There are in this Section many members who need precisely its assurance that no worker, however feeble or insignificant, is outside the range of Master's eye and help. My co-workers in New York were so impressed with the value to the Section of this particular message, that one of them paid the cost of printing it on slips and sending it to every member of the Section in good standing. Of course its worth and importance are better understood here than they can be by anyone not familiar with the Section, and I can see ample justification of the Master's wisdom in sending the words He did.

Speeding the Message.

THE years are not many since a Great Soul volunteered to go forth into the world of the West and to carry to it the Message of the East. Many a similar Messenger had gone forth in other centuries, and the volunteer of the nineteenth century was not a novice at the task. A lion heart was needed, an iron endurance, a fiery strength, and the Soul which possessed these chose for its garb a woman's body born of an untamed Russian stock. The body was trained for its work physically by many a perilous adventure, and trained otherwise in the Râja Yoga Schools, and then the Messenger set forward to her work,

ill-equipped enough as the world might have judged when she set foot on the American shore and had to maintain herself for awhile by making artificial flowers, but sufficiently equipped, as the results proved, to make what Burnouf has called one of the three great spiritual movements now potently affecting the thought of the Western world.

It was America to which H. P. Blavatsky was sent to find Colonel H. S. Olcott, her future co-worker, and it was there that in the autumn of 1875 she saw the time was ripe for founding the Society which was to be charged with the duty of spreading the Eastern thought. She has told me herself how her Master bade her found it, and how at His bidding she wrote the suggestion of starting it on a slip of paper and gave it to W. Q. Judge to pass to Colonel Olcott; and then the Society had its first beginning, so unimportant outwardly, so all-important as seen from within; the Russian, the American, the Irishman, may have seemed then as but of small account, but India and America to-day can answer for the work done by the two last, while all the world has been circled by the wave of H. P. Blavatsky's thought.

To the Theosophist of to-day who follows the Eastern School, America must needs have a peculiar fascination as the birthplace of the Theosophical Society; so it will not be wondered at that I, who reverence so deeply and love so warmly the noble woman who was to me both teacher and friend, was glad to bear across the great American continent the message she brought, and to pay a part of my debt of gratitude by spreading far and wide the teaching which has illuminated my own mind.

Landing at New York, I found the Âryan Branch as active as ever and considerably stronger in numbers than on my last visit, and the effective nature of the propaganda carried on was evidenced by the large audiences that attended my two lectures in Chickering Hall. The new Headquarters is a splendid acquisition, and it is good to see the General Secretary in his office, like a spider in the middle of its web, and all the strands running out in every direction. In the outer office is faithful Alexander Fullerton, acting as buffer between his chief and the over-persistent visitor, and dictating letters with a fluency that stirred envious feelings in my breast. On this same floor is the *Path* office, where Elliott Page is the presiding spirit, dwelling amid piles of publications and assailed by demons who demand books under the strange abbreviated titles beloved of the collector. Here, too, is at work Miss Anna Stabler, who promises to do—and has indeed already done—good work as propagandist; she is likely to become one of the torch bearers who carry the light from town to town. This floor may be said to be the backbone of the Headquarters; above it are meeting rooms, and yet above again the dwelling rooms of bachelor members; below it is the hall of the Âryan Lodge, and below this the printing

office, where John, the brother of James (Pryse) does for the American Section the work done over here by his brother; the Aryan Press and the H. P. B. Press are mighty twins, without which the literary side of the movement would be sorely handicapped.

Short stay was mine in New York, where Mr. and Mrs. Neresheimer have made me a second home, for, arriving on November 30th, I was whirled away on December 5th, westwards to Toledo. Here a lecture, followed by a large drawing-room meeting next day, resulted in the formation of a new Branch; the local friends had been working hard and long, and only a touch was needed to bring about definite organization, as in a saturated solution the dropping of a crystal will bring about solidification. Then onwards to Chicago, and a whirl of meetings, among which the two lectures were the lightest work, and then northwards to Milwaukee in the company of some Chicago friends. At every place it was much the same things; first, a flight of reporters, alighting on train, platform, house, as the case might be; then a stream of visitors, broken by lectures, Branch meetings, and any other local gatherings thought useful to the work. From Milwaukee westwards to St. Paul and its twin-city Minneapolis, very cold as to weather—oh! so cold—very warm as to friendliness. I am naming no names in all these towns, for I cannot mention each who did me kindness, and to mention some and not others would be to misrepresent the gratitude I feel towards all. Southwards to Sioux City—a mere flying visit, arriving after 6 p.m. and leaving before 6 a.m.—and then to Omaha, the last town before the long journey westwards.

At Omaha I committed myself to the tender mercies of the Union Pacific Railroad, which prides itself on being the first railway company that spanned the vast tract between the Central and the Western States. It appeals strongly to the imagination, that single line thrown across 2,000 miles of land, with never a big town for a resting place, and for hundreds of miles crossing barren tracts, the speeding train along that slender track being the only link between the outposts of civilization on either side. It is worth while to travel along that line, if only for the strange feeling that the train that bears you is that only link, and that the world you know has sunk somewhere out of sight. We had, however, a little too much of our train, comfortable as it was, for having triumphantly passed by miles of snowsheds, over Rocky Mountains, and other impediments, we were ignominiously snowed up within ninety miles of Portland, our goal. We should have reached it early on a Saturday morning; we did reach it fifty hours later on Monday morning, the interval being spent in lounging about among snowdrifts, trailing after a snowplough, being, in fact, "snowed up." On Christmas Eve some good-natured and energetic passengers organized a Christmas tree—pulled up from beside the track—for the youngsters, who were bewailing the absence of Santa Claus, and the good saint himself per-

ambulated the cars to the great glee of the small passengers. On Christmas Day, the evening entertainment was a lecture on Theosophy by myself to as many hearers as the car would hold.

After lecturing at Portland, I went northward into the new State of Washington, through big forests and fire-blackened clearings, visiting Seattle, Olympia, and Tacoma. Here was developed a gradually accumulating train of hearers, and when we were delayed on a lake by heavy wind I heard with amusement that a party of fifteen on board who, having heard one lecture wanted to hear another, remarked with satisfaction that they would not be late for the lecture as they had the lecturer with them in the boat.

From the far north a big sweep of about a thousand miles southwards to San Francisco, to the Golden Gate, from pines to palm trees, from snow and storm to sun. Here is the great Theosophical centre of the West, strong in numbers, and, more important still, strong in energy and in devotion. All the faces crowd in upon me as I think of the Golden City, brave hearts and pure hands, linked in loyal service to the Masters' cause. Here a week was spent in a maelstrom of meetings, and then southwards again to Los Angeles, and southwards still to San Diego, where roses were blooming and strange trees flourishing in a sub-tropical climate.

Great was the change on speeding northward from San Diego, from burning sunshine into snowstorm and blizzard yet again; but in the warm car one could laugh at the cold outside, till it was forgotten in the magnificence of the scenery and the marvel at the engineering skill which could carry a train over such mountains and through such ravines. For I was on the famous Rio Grande line, which soars upwards 11,000 feet, climbs along river-banks, plunges into cañons, bearing its passengers through scenery that has few rivals in grandeur on our globe. And so onwards to Kansas City, once more on the hospitable Union Pacific, re-met after so many days, and five days and nights of travelling landed me again in more thickly populated lands. At Kansas City and St. Louis the audiences were small, as at Indianapolis, Dayton and Columbus, for in this district comparatively little propaganda has been done. At Cincinnati we had big meetings, fruit of the earnest work of "the Buck family" almost alone for so many years; friends of Dr. and Mrs. Buck will be glad to know of their welfare and continued usefulness, second to none in pure devotion and work.

Eastward still, till New York was reached once more, but only for a day, and then northwards and eastwards to Boston for a big meeting. Back to New York for two more lectures and then southwards to Philadelphia, Baltimore and Washington. In the last-named place the growth is remarkable since I was there last, nearly two years ago, and we had a very large public meeting as well as a Branch one. Then

eastwards to Pittsburgh, into the Black Country in course of manufacture there. In Pittsburgh only, in the States, did I find the same types of working-class depression so familiar to us in the old countries; pale, lined faces, sad-looking men and women, shoulders bowed with the constant burden of anxiety for daily bread. In the big cities, indeed, there are misery and starvation, chiefly if not wholly among immigrants; but the type of worker who is anxious all his life I saw nowhere save in Pittsburgh, where conditions like our own are being made.

From Pittsburgh to New York once more, and then to Newhaven and Providence, with a lecture thrown in at Harlem, a New York suburb, and an afternoon lecture and an evening meeting at the Âryan to finish the work. And then across the sea in the swift *New York* home to take up the threads of work that spread outwards from Avenue Road.

And the results? They lie on the lap of the Gods, and with them I have naught to do; for they who take service under the Masters are concerned with the work that is to do, and not with that which is done. The "done" lies behind and cannot be altered; the causes set going will work themselves out according to the Good Law, and new causes must to-day be started, and with them is our concern. Leave the Past to the Law; work in the Present; then the Future will hide in it no dread.

ANNIE BESANT, F.T.S.

The Phallicism in the Fifth Commandment.

THE duty of reverence to parents is one of those universal notions which seem an instinct in the human heart. The essence of the patriarchal system, it took extremest form among the Romans and the Chinese, and, though modified in modern nations of the West, it is crystallized in the Sacred Books which all revere. In Jewish Decalogue and Christian Epistle "Honour thy father and thy mother" stands as a God-inspired command.

But modern thought does not accept traditions as conclusive or texts as final. The whole constitution of society is undergoing revision in the combined light of philosophic history and emancipated reason, and each domestic relation has to vindicate itself before the new tribunal. The presumption is always in favour of liberty and against bondage in any form. Upon the subject of human slavery judgment in our own day has been emphatically pronounced. In the presence of aroused conscience the example of Abraham and the words of Paul were powerless to arrest a verdict, for it was felt that no anti-

quity of usage or apostolicity of voice could sustain what was contrary to the scheme of Nature and the oneness of human blood. Then arose, and is ever swelling, the cry of one-half the human family for equality with the other. If weakness, backwardness, lack of opportunity were not reasons for racial servitude, they are not for sexual bondage. If the law shall not obliterate rights because of colour, neither shall it because of gender. If even contract for services in the social field may not be so exhaustive as to extinguish individuality, it may not in the domestic. And here, too, the enlightened conscience is reversing long-held axioms, and woman is receiving from legislatures and courts recognition of her right to property and freedom and protection, her right as mate, not as appanage, of man. More than this; under the calm surface of general society nerves are tingling and muscles moving under the inspiration of a lofty thought which holds that marriage too shall be revised, and that its essence shall not be in sexual union, nor that sexual union compulsory. Here, too, will come a time when general sentiment will mount to higher planes, Moses and Paul helpless to drag back full-grown reason to its earlier stage.

In that onward sweep of illuminated conscience, the filial relation will be enveloped. If the two texts, "Servants, be obedient to them that are your masters," and "Wives, submit yourselves unto your own husbands," cannot arrest the vindication of human liberty, is the third of that trinity, "Children, obey your parents," any more potent so to do? The voice of an apostle, thrilling and inspiring as it is when declaring the inducements to a higher spirituality and a future life, does not move when it sounds but the conception of an inferior civilization and a darkened age. Oriental in its tone to servants and to women, and so rejected now, it must fail equally as to childhood in the West. For analysis has taken the place of docility, and reason has dethroned both tradition and authority.

When we come to examine the duty of obedience to parents, we find it to rest on the mere fact of procreation, on reverence for personal character, on gratitude for early care, or on all of these united. Yet it is evident that there are many cases where no such care is given. The drunkard, the selfish parent intent first on his own pursuits, the neglectful one to whom children are a bore, furnish no basis for the precept. Gratitude for services which have not been rendered is a visionary state of heart, and not the spring to a positive act. So, too, there are many cases where the character is the reverse of honourable. Are no criminals parents; do the worthless never beget? Even where there is no legal viciousness, there are often brutality, selfishness, mean jealousy, a pettiness of nature which high-principled offspring must despise and resent. Are we to point to such character as the foundation for honour?

There remains the fact of procreation. And this, in truth, is the

ultimate ground upon which moralists, preachers, and the writers of fiction rest the filial obligation. "After all, no matter what he has done or omitted, he is my father," is the language of the model child, commended by authors and still approved by public sentiment. That it is ludicrously inadequate, a grotesque perversion of all rational thought, very little examination can make sure.

For what does the fact of procreation mean? It means simply that the parent is possessed of a faculty shared by the whole animal kingdom, and as much the property of a field-mouse or a dog as of him. There is nothing distinctively human about it, nothing in any way different from that of every beast of every grade. Nor has it been exercised with any different motive. A desire born of the fleshly nature has been gratified because of the gratification, the impulse being purely selfish and for selfish ends. This is not saying that it is wrong, but only denying that it has any holy quality or is in any respect other than the identical act of the brute creation. If it eventuates in offspring, offspring were not the motive; even had they been the motive, no particular ones could have been had in view; even if particular ones could have been foreseen and designed, the bringing of a soul into the world is not a favour for which gratitude and reverence are due. Those sentiments arise only when and because parental treatment of that incarnated soul is loving.

The bald injunction to honour and obey parents as such and without any condition of high character or kind care, is simply an assertion that the procreative act is worthy of homage. This is phallicism in its most distinct form. Soften it or screen it or cover it around with sentimental phrase, the fact persists that reverence to the reproductive function is purely phallic. That the Hebrews, who otherwise exemplified phallic worship, should have incorporated it in their Decalogue is not surprising; nor yet that the Christians, whose cross and whose church towers speak out their origin, should have repeated it in their Scriptures. Moses and St. Paul simply voiced an idea which long antedated them, and which, in quarters least expected, appears under so many disguises that we are forced to consider it as one of the most deeply-seated in the human mind. And yet phallicism is not religion, it is the apotheosis of sensuality.

A misused child, outraged in its feelings of justice and tenderness and self-respect, quivering with indignation at brutality or wrong, is no more moved to reverse these sentiments by the presentation of a phallic motto than it would be by the presentation of a phallic emblem. Its appeal is to reason, justice, unselfish love, and that appeal is not met by urging the sacredness of the generative act or the reverence due to a physical paternity which is the consequence. It is futile to confront the moral sense with a text; it is laughable when that text makes carnality of more moment than morals. If the doctrine of filial obedi-

ence is to have any endurance, it must be given a basis both sound and lasting. This can be only when formed of reason and the moral sense. The duty of a child is created by the prior performance of the duty of the father. Care, protection, support, guidance, tenderness, so create it. If these are deficient the filial obligation abates; if they are absent, so is it. The non-existence of a cause precludes an effect.

Perception of this truth is becoming clearer. Societies for the prevention of cruelty to children are now aided by the State to enforce it where the victims are too immature to enforce it themselves, and, particularly in France, children may be removed from the control of, and consequently from responsibility to, parents who have vacated by bad treatment any claim to authority. That wholesome principle will extend itself. Public sentiment is sure ultimately to turn to the side of freedom, and to frown on domestic tyranny, whether servile, marital, or parental. The Church, as it reflected the changed conviction of the individuals who composed it, ceased to quote Moses and St. Paul on the subject of masters, it will in time cease to quote them on the subject of wives and children. Unreasonable dogmas must ultimately crumble; ecclesiasticism cannot permanently fetter the human conscience or palsy the instinct for freedom. Patriarchs and apostles will be revered as they voice the deathless truths of the everlasting spirit, but their misconceptions from nation and era will be dropped as worthless. And in the happy day when religion is thus allied with wisdom, the textual embodiment of duty will take new form. The future Bible of humanity will contain no passage enshrining serfdom as the ideal of domesticity, and none rooting filial obligation in the lusts of the flesh.

ALEXANDER FULLERTON.

Notes on Nirvana.

(Continued from p. 16.)

BUT, indeed, the problem of Nirvâna is so subtle, that to the uninitiated mind the expounders of the doctrine may well seem to hold the language of annihilation, if we do not hear them out attentively. It will be interesting to reproduce here, in this connection, the views of H. Sumangala, Thero, the learned Bhikshu who is so well known and respected in Ceylon, and who is, moreover, one of the best Pâli and Sanskrit scholars of modern times. In the course of a long interview with Mr. E. D. Fawcett the question of Nirvâna came up for discussion, and—

The high priest expressed his opinion to the effect that the laws of thought do not apply to the problem. The Brâhmanical idea of the absorption of the Ego into the Universal Spirit was, however, he declared, fallacious, as any such coalescence involved the idea of cause and effect obtaining in Nirvâna—a state pre-eminently asankatha,¹ that is to say not subject to the law of causality. He then proceeded to deny the existence of any form of consciousness, whether personal or that of coalesced Dhyânic entities, in Nirvâna; rejecting the most rarefied notion of the survival of any consciously acquired memories in that state. Subsequently, however, he gave the lie to the annihilationists by admitting that this state was comprehensible to the intuition of the Arhat who has attained to the fourth degree of Dhyâna or mystic development, and furthermore that the “true self,” that is, the transcendental subject . . . actually entered Nirvâna. . . .

I was able to extract from the high priest the admission (*a*) of the reality of this overshadowing Soul or “True Self,” never realizable under the forms of the empirical consciousness, (*b*) of its capacity to retain and store away the aroma of the experiences gleaned in incarnation, (*c*) of its direct manifestation as intuitive wisdom in the higher states of Dhyâna, and (*d*) of its ultimate passage into Nirvâna on the break-up of the groups of causally conditioned Skandhas.²

This doctrine of the Self is, however, brought out most clearly in Northern Buddhism, to which belong all the Esoteric Schools. Take, as an instance, the doctrine of the Lin-tsi School:

Within the body which admits sensations, acquires knowledge, thinks, and acts, there is the “True man without a position,” Wu-wei-chen-jen. He makes himself clearly visible; not the thinnest separating film hides him. Why do you not recognize him? The invisible power of the mind permeates every part. In the eye it is called seeing, in the ear it is hearing. It is a single intelligent agent, divided out in its activity in every part of the body. . . .

What is Buddha? *Ans.* A mind pure, and at rest. What is the law? *Ans.* A mind clear and enlightened. What is Tau? *Ans.* In every place absence of impediments and pure enlightenment.³

The “true man without a position” is the potential Buddha within every man.

Now what are these much talked of and little explained Skandhas? As usual, authorities differ. Sumangala tells us that:

According to the Bauddhas, there is no other soul (in living beings) than the five aggregates (Skandhas). Every living being has the five aggregates. These are the material, the affectional, the perceptive, the impressional, the mental. The material are the bodies, beginning with atoms upwards, subject to changes on account of their being affected by heat and cold. They are called the material aggregates inasmuch as they are the aggregates of material objects. The affectional aggregates are all the pains and pleasures, etc., that are felt or are capable of being felt. The perceptive aggregates are those that receive the knowledge of objects by the senses. The impressional aggregates are all the impressions of the general, the good, and so on. The mental aggregates are all those mental phenomena which lead to acts that are liked (or to the rejection of acts that are not liked).⁴

¹ A-san-katha, lit., inexplicable.

² LUCIFER, VI. pp. 147, 148, 150; Art. “A Talk with Sumangala.”

³ Edkins, *Chinese Buddhism*, pp. 163, 164.

⁴ *The Theosophist*, i. 144; being a translation from the Sanskrit of Sumangala, on p. 122, with the corrections from the Errata printed on p. 210.

Sumangala's category stands, therefore, as follows:

1. Rûpa or material.
2. Vedanâ or affectional.
3. Sanjñâ or perceptive.
4. Sanskâra or impressional.
5. Vijñâna or mental.

Eitel, in his *Sanskrit-Chinese Dictionary*, translates the term Skandha from the Chinese logograms as "bundles," "instincts," or "attributes," and gives the following list:

1. Rûpa or form.
2. Vedanâ or perception.
3. Sanjñâ or consciousness.
4. Karma or Sanskâra or [? moral] action.
5. Vijñâna or knowledge.

Rhys Davids gives a further explanation, adding the classes and subdivisions of each of the Skandhas. But the recurrence of the same term in several of the groups only adds to the confusion. His list with the Pâli original terms stands:

1. Rûpa or material properties or attributes.
2. Vedanâ or sensations.
3. Saññâ or abstract ideas.
4. Sankhârâ (lit., confection) or tendencies or potentialities.
5. Viññâna¹ or thought, reason.²

Spence Hardy gives the following translation of the original terms:

1. Material qualities.
2. Sensations.
3. Ideas.
4. (Mental and moral) predispositions.
5. Thoughts.³

Monier Williams in his dictionary calls the Skandhas "the elements of being or the five forms of mundane consciousness." We thus see that the translators have no very clear idea of what the Skandhas are in themselves. Sumangala's terms seem to throw most light on the subject, though "sensational" seems a better rendering than "affectional," and "impressional" should, perhaps, be understood in an active or karmic sense. The Skandhas seem to bear a striking resemblance to the Vedântic Koshas or Sheaths, but it would require one who was not only learned in both systems, but who had also some practical experience of the inner planes of consciousness, to establish a just comparison between them.

It is owing to these Skandhas, according to Buddhist philosophy,

¹ The seat of Viññâna is supposed to be in the heart.

² *Buddhism*, pp. 90 et seqq.

³ *Manual*, p. 424.

that the sense of "I" or separateness, wells up in a man. This is the "great heresy," called in Pâli Sakkâyaditthi, or the "heresy of individuality," as apart from the Great Individuality or Self, and Attavâda, or "the doctrine of soul" as apart from the Self.

Passing now to the Northern phase of Buddhism, Eitel in his *Sanskrit-Chinese Dictionary* describes Nirvâna as follows:

NIRVÂNA (Pâli, *nibbâna*; Siamese, *niphan*; Burmese, *neibban*; Tibetan, *mya ngan las hdas pa*,¹ i.e., separation from pain; Mongolian *ghassa-lang else angkid shirakasan*, i.e., escape from misery). . . .

[The Chinese terms are explained by] separation from life and death (i.e., exemption from transmigration) . . . or escape from trouble and vexation (i.e., freedom from passion, klesha-nirvâna), . . . or absolutely complete moral purity, or . . . complete extinction of the animal spirits, . . . or non-action.

(1) The popular exoteric systems agree in defining Nirvâna *negatively* as a state of absolute exemption from the circle of transmigration, as a state of entire freedom from all forms of existence, to begin with freedom from all passion and exertion, a state of indifference to all sensibility.

Positively they define Nirvâna as the highest state of spiritual bliss, as absolute immortality through absorption of the soul into itself, *but preserving individuality*, so that, e.g., Buddhas after entering Nirvâna, may reappear on earth. This view is based on the Chinese translations of ancient Sûtras, and confirmed by traditional sayings of Shâkyamuni, who, for instance, said in his last moments: "The *spiritual body* is immortal." The Chinese Buddhist belief in Sukhâvatî (the Paradise of the West) and Amitâbha Buddha is but confirmatory of the positive character ascribed to Nirvâna, Parinirvâna, and Mahâparinirvâna.

(2) The esoteric [?] or philosophical view of Nirvâna is based only on the *Abhidharma*, which indeed defines Nirvâna as a state of absolute annihilation. But this view is not the result of ancient dogmatology. The philosophical schools which advocate this nihilistic view of Nirvâna deal in the same way with all historical facts and with every positive dogma; all is to them Mâyâ, i.e., illusion and unreality.

He further describes Parinirvâna as:

The second degree of Nirvâna, corresponding with the mental process of resigning all thought.

The definition of Mahâparinirvâna, however, is not attempted by Dr. Eitel. R. Spence Hardy, though pretending that Nirvâna means annihilation, has an interesting chapter on the subject in his *Eastern Monachism*. He seems, however, to cut the ground from under his feet by the following passage:

In the *Asangkrata-Sûtra*, Gotama has set forth the properties of Nirvâna. It is the end of Sangsâra, or successive existence; the arriving at its opposite shore; its completion. Those who attain Nirvâna are few. It is very subtle, and is therefore called Sûkshama; it is free from decay, and therefore called Ajaraya; it is free from delay, the gradual development of events, and therefore called Nisprapancha; it is pure, and therefore called Wisudhi; it is tranquil, and therefore called Kshânta; it is firm, stable, and therefore called Sthirawa; it is free from death, and therefore called Amurta; its blessedness is great, and it is therefore called Siwa; it is not

¹ Schlagintweit writes this as *nyangan las daspa*, by contraction *nyangdas*. (*Buddhism in Tibet*, p. 98.)

made or created, but supernatural, and therefore called Abhūta; it is free from government or restraint, and therefore called Anīti; it is free from sorrow, and therefore called Awyāpaga; and it is free from the evils of existence, and therefore called Tāna. . . .

Nirvāna is Dharmmā-bhisamaya, the end or completion of religion; its entire accomplishment.¹

Spence Hardy also quotes as follows from the *Milinda-prashna*:

Nāgasena:

Great king, Nirvāna *is*; it is a perception of the mind; the pure delightful Nirvāna, free from ignorance, Awidya, and evil desire, Trishnāwa, is perceived by the Rahats, who enjoy the fruition of the paths.

Milinda:

If there be any comparison by which the nature or properties of Nirvāna can be rendered apparent, be pleased thus to explain them.

Nāgasena:

There is the wind; but can its colour be told? Can it be said that it is blue, or any other colour? Can it be said that it is in such a place; or that it is small, or great, or long, or short?

Milinda:

We cannot say that the wind is thus; it cannot be taken in the hand, and squeezed. Yet the wind *is*. We know it; because it pervades the heart, strikes the body, and bends the trees of the forest; but we cannot explain its nature or tell what it is.

Nāgasena:

Even so, Nirvāna *is*; destroying the infinite sorrow of the world, and presenting itself as the chief happiness of the world; but its attributes or properties cannot be declared.

Milinda:

You speak of Nirvāna; but can you show it to me, or explain it to me by colour, whether it be blue, yellow, red, or any other colour; or by sign, locality, length, manner, metaphor, cause, or order; in any of these ways, or by any of these means, can you declare it to me?

Nāgasena:

I cannot declare it by any of these attributes or qualities (repeating them in the same order).

Milinda:

This I cannot believe.

Nāgasena:

There is the great ocean; were anyone to ask you how many measures of water there are in it, or how many living creatures it contains, what would you say?

Milinda:

I should tell him that it was not a proper question to ask, as it is one that no one can answer.

Nāgasena:

In the same way, no one can tell the size, or shape, or colour, or other attributes of Nirvāna, though it has its own proper and essential character. A Rishi [Initiate] might answer the question to which I have referred, but he could not declare the attributes of Nirvāna; neither could any Dewa [Dhyān Chohan] of the Arūpa worlds.²

¹ *Op. cit.*, p. 292.

² *Ibid.*, 295, 297.

The *Milinda-prashna* contains much more of interest on the subject, and in a category of comparisons speaks of Nirvâna as:

Filled with the perfume of emancipation from existence, as the surface of the sea is covered with flower-resembling waves.

If we again turn to China, we find Professor S. Beal, in his lectures on *Buddhist Literature in China*, writing on Nirvâna as follows:

Buddha, therefore, sought out for himself the answer to his own question, "What is that condition in which renewed birth and death is impossible?"

He found this in his theory of Nirvâna. Among other terms used in explanation of this expression in Chinese Buddhist works is the one I referred to in my first lecture, viz., the term Wou-wei. In the thirteenth section of the *Fo-pen-hing-king* the phrase is used Tan-wou-wei, "praises of Nirvâna." Wou-wei, whether it mean non-action or non-individuality, seems to point to a "breathless" or "non-creative" state of existence. When *desire* sprang up in this condition, then sorrow began. This desire led to production, and production is necessarily evil. Go back, therefore, "stem the flood," Buddha taught, destroy the root of desire, and you will arrive at a condition of original perfection. Whether the term Nirvâna may not be explained etymologically as signifying a condition of "*not breathing forth*," i.e., passive and self-possessed existence, is a question I shall not attempt to answer. But on one point there is agreement in all Buddhist works that have come before me, that Nirvâna is a condition incapable of beginning or ending (without birth, without death).¹ This conception developed finally into the worship of the eternal (Amitâyus), a worship still professed (though ignorantly) wherever this development has been allowed to progress on the lines of Buddha's original thought.

There is an expression found in the Chinese as a synonym for the name of Buddha, I mean Chin yu (the "true *that*," or "*thus*"), which evidently points in the same direction. "The true That" is the state of existence, ineffable and unthinkable to which the Buddha has returned. I need not remind you how this idea of non-breathing existence (i.e., passive and non-creative being) is exhibited in the direct efforts both of Buddhists and Brâhmans to suppress their breath when in a state of profound religious thought or ecstasy, as indicating a brief return to the condition of perfect and unfettered being. And, in fact, the modes of thought and expression on this particular point (indicating agreement derived probably from a primitive origin), common both to Semitic and Âryan, and probably Turanian nations, is very remarkable. The act of creation is attributed in Semitic records² to the "breath or Spirit of God moving upon the waters." If it be remembered that the "Spirit of God" may justly be rendered "a mighty wind" (although from *our*³ standpoint there is no need to adopt such a rendering), this offers a remarkable agreement with the "strong wind blowing on the waters" explained in Buddhist records The condition of "non-breathing" or "not-blowing," then, is the same as a condition of non-creative existence, which is supposed to have been the original state of That, ere desire arose and multiplicity ensued. It is to this condition Buddha aimed to return when he taught us to extinguish desire, and so reach Nirvâna.⁴

In the preceding notes Nirvâna has been several times referred to as the "Fruit of the Fourth Path," it will be useful, therefore, to add

¹ Corresponding to the Egyptian description of Kneph, "*τὸ ἀγγένητον καὶ τὸ ἀθανάτον*" —[the ingenerable and immortal].

² And elsewhere.

³ The learned Professor is also a Protestant clergyman.

⁴ *Op. cit.*, pp. 144, 145.

some information on this most interesting subject, and to follow it up with a brief note or two on the stages of meditation, or Dhyâna, that play so important a part in the Buddhistic Gnôsis.

There are four Noble Paths (Arya-mârga) leading to Nirvâna, each of which has two grades or aspects, (a) the perception of the Path, (b) its realization, fruition, or enjoyment (Mârga-phala). These Paths are:¹

1. Srotâpatti (Singh. Sowan); lit., he who enters (*apatti*) in the stream (*srota*) leading to Nirvâna. He who has entered this Path will have but seven births to cross before the attainment of Nirvâna. In this Path he becomes free (1) from the delusion of "I" and "mine" (Sakkâya-drishti), (2) from doubt as to the Buddhas and their doctrines, and (3) from the belief in the efficacy of rites and ceremonies.

2. Sakrid-âgâmin; lit., one who will receive birth (return) but once (*sakrit*) more. The candidate must further free himself from (4) the desire of cleaving to sensuous objects (Kâma-râga), and (5) of wishing evil to others.

3. An-âgâmin; lit., he who will not (*an*) return (be born) again. The last remnants of desire, ignorance or ungente thoughts, which are mentioned as fourfold, have to be eliminated.²

4. Ârya; the Path of the Holy Ones (Arhats, Arahats, or Rahats). In this Path the Arhat is said to "see Nirvâna," and his state is thus described :

As a mother, even at the risk of her own life, protects her son, her only son : so let there be good will without measure among all beings. Let good will without measure prevail in the whole world, above, below, around, unstinted, unmixed with any feeling of differing or opposing interests. If a man remain steadfastly in this state of mind all the while he is awake, whether he be standing, walking, sitting, or lying down, then is come to pass the saying "Even in this world holiness has been found."³

On this Path the Arhat comes into possession of the five great powers of knowledge, Abhijñâs or Siddhis. These are :

1. Divyachakshus; the power of the divine eye, whereby is procured the sight of any object in any world (Loka) or on any plane of consciousness.

2. Divyashrotra; the divine ear, the ability to understand all sounds on every plane.

¹ Compare Spence Hardy, *Eastern Monachism*, p. 280; Schlagintweit, *Buddhism in Tibet*, p. 26; Rhys Davids, *Buddhism*, p. 108; Eitel, *Dict.*, *sub voce*; Max Müller, *Dhammapada*, p. 48.

² Rhys Davids gives the list with the Pâli equivalents as follows :

1. Delusion of self (*sakkâya-ditthi*).

2. Doubt (*vicikicchâ*).

3. Dependence on rites (*silabbata-parâmâsa*).

4. Sensuality, bodily passions (*kâma*).

5. Hatred, ill-feeling (*patigha*).

6. Love of life on earth (*rûpa-râga*).

7. Desire for life in heaven (*ârûpa-râga*).

8. Pride (*mâno*).

9. Self-righteousness (*addhacca*).

10. Ignorance (*avijjâ*).

³ *Metta Sutta*.

3. Riddhi-sâkshât-kriyâ; the power to assume any form or shape; manifestation (Sâkshât-kriyâ) of preternatural or occult power (Riddhi). Riddhi (Pâli, Iddhi; Mong., Riddi Chubilghan) is the same as the Chinese logogram signifying "a body (transmutable) at will," and explained by Eitel as meaning:

(1) Possession of a [subtle] body which is exempt from the laws of gravitation and space, and (2) power to assume any shape or form and to traverse space at will.

4. Pûrva-nivâsa-jñâna or Pûrva-nivâsânusmriti, knowledge of all prior incarnations of oneself or others; lit., knowledge or memory of former tabernacles or dwellings.

5. Para-chitta-jñâna; intuitive knowledge of the minds of all other beings.

The Chinese categories generally add a sixth Abhijñâ, viz.:

6. A-srava-kshaya; the Chinese equivalent meaning finality of the stream. Â-srava is taken to mean the "stream" of rebirth, and therefore the full meaning is said to be "supernal knowledge of the finality of the stream of life."

The Occult Schools are said to reckon seven of these transcendent faculties.

Spence Hardy, in speaking of the power of the "divine eye," says:

The lowest power is to be able to see things that are in existence at the time when it is exercised; but the being who possesses this power may not be able to see that which has only existed at some previous period, and has passed away or been destroyed; and he may not be able to discern objects at the very instant of their formation, from their being so exceedingly minute or momentary. It will, perhaps, be said that this degree of power is of no benefit; but its value is great, as it enables the possessor to see the thoughts of others, and to know the consequences of any course of action, whether it be good or evil, so as to be able to tell what kind of birth will be next received. . . .

All beings who possess this wisdom, when they look at the past, do not see the same number of previous births. The extent of the number seen varies according to the merit of the individual.¹

But in spite of the attainment of these perfections the Rahat is still subject to physical pain; as Nâgasena says to King Milinda in the *Milinda-prashna*:

The branches of a tree are shaken by the storm; but the trunk remains unmoved. In like manner, as the mind of the Rahat is bound to the firm pillar of Samâdhi by the cord of the four paths, it remains unmoved, even when the body is suffering pain.²

But in order to tread these Paths in safety there is one indispensable practice, the means whereby the Buddha himself finally reached enlightenment, and that is "Right Contemplation." This is as far removed from unbalanced mystic dreaming, uncontrolled astralism or irresponsible mediumistic development, as are the peaks of Meru

¹ *Op. cit.*, pp. 284, 285.

² Hardy, *ibid.*, p. 288.

from the depths of Pâtâla. The four and seven Dhyânic stages are a stupendous development of the spiritual will that can only be attained to by the unwearying practice of many births. Some of the esoteric stages are occasionally hinted at, but in the present notes we must be content with the exoteric expositions.

J. Barthélemy Saint-Hilaire, in his *Le Bouddha et sa Religion*, gives us the following description of the four degrees of Dhyâna, according to the "Sûtras of Nepâl and Ceylon," but without any more explicit citation of authority.

The first degree of Dhyâna is the intimate feeling of happiness which is born in the soul of the ascetic when he thinks that he has at last arrived at a profound distinction between the nature of things. The ascetic is then detached from every other desire but that of Nirvâna; he still exercises his discrimination and reason, but he is freed from all conditions of sin and vice; and the contemplation of Nirvâna, for which he hopes and to which he draws nigh, throws him into an ecstasy which enables him to pass into the second degree.

In this second stage, the purity of the ascetic remains the same; vice and sin do not soil him; but, in addition, he has put on one side discrimination and reason; and his intellect, which no longer thinks of other things, but is fixed on Nirvâna alone, only feels the bliss of interior contentment, without discriminating or even comprehending it.

In the third degree, the bliss of contentment has disappeared; the sage has fallen into indifference even with regard to the happiness which his intellect was but lately experiencing. All the bliss which remains for him is a vague feeling of physical well-being into which his whole body is plunged. He has not, however, lost the memory of the states through which he has just passed, and he has still a confused consciousness of himself, in spite of the almost complete detachment which he has reached.

Finally, in the fourth degree, the ascetic no longer experiences this feeling of physical well-being, indistinct as it is; he has also lost all memory; more, he has even lost the feeling of his indifference; and henceforth free from every pleasure and every pain, no matter what its object may be, whether objective or subjective, he reaches a state of impassibility which is the nearest possible to that of Nirvâna in this life. Moreover, this perfect impassibility does not prevent the ascetic from acquiring even at this moment omniscience and magic power. . . .

To the four degrees of Dhyâna, Buddhism adds four superior, or, if you will, corresponding degrees; these are "the four regions of the formless world." The ascetic who has courageously passed through the first four stages is rewarded by entering into the region of the infinity of space. Thence he mounts a fresh degree, into the region of the infinity of intelligence. Arrived at this height, he reaches a third region, where nothing exists. But as in this void and darkness it might be supposed that at least an idea remains which represents to the ascetic the void itself into which he is plunged, a last and supreme effort is necessary, and the fourth region of the formless world is entered, where there are no longer either ideas, or even an idea of the absence of ideas.¹

It is said that those who are treading the Path, when they feel the span of their present life drawing to a close, perform Tapas, or, in other words, pass into these stages of meditation. For by means of

¹ *Op. cit.*, pp. 136, 137.

this practice they have already learned to separate themselves from this lower material vehicle at will, during life, and so have conquered the terrors of death long before the final order comes from Karma. Thus it was that Shâkyamuni passed away, and the stages of meditation or Dhyâna (Pâli, Jhâna) are described as follows in the closing scene of the Buddha's life, as recorded in the *Mahâ-pari-nibbâna-sutta*, Chapter VI:

10. Then the Blessed One addressed the brethren, and said: "Behold now, brethren, I exhort you, saying, 'Decay is inherent in all component things! Work out your salvation with diligence.'"

This was the last word of the Tathâgata!

11. Then the Blessed One entered into the first stage of deep meditation. And rising out of the first stage he passed into the second. And rising out of the second he passed into the third. And rising out of the third stage he passed into the fourth. And rising out of the fourth stage of deep meditation he entered into the state of mind to which the infinity of space is alone present. And passing out of the mere consciousness of the infinity of space he entered into the state of mind to which the infinity of thought is alone present. And passing out of the mere consciousness of the infinity of thought he entered into a state of mind to which nothing at all was specially present. And passing out of the consciousness of no special object he fell into a state between consciousness and unconsciousness. And passing out of the state between consciousness and unconsciousness he fell into a state in which the consciousness both of sensations and of ideas had wholly passed away.

12. Then the venerable Ânanda said to the venerable Anuruddha: "O my Lord, O Anuruddha, the Blessed One is dead!"

"Nay! brother Ânanda, the Blessed One is not dead. He has entered into that state in which both sensations and ideas have ceased to be!"

13. Then the Blessed One, passing out of the state in which both sensations and ideas have ceased to be, entered into the state between consciousness and unconsciousness. And passing out of the state between consciousness and unconsciousness he entered into the state of mind to which nothing at all is specially present. And passing out of the consciousness of no special object he entered into the state of mind to which the infinity of thought is alone present. And passing out of the mere consciousness of the infinity of thought he entered into the state of mind to which the infinity of space is alone present. And passing out of the mere consciousness of the infinity of space he entered into the fourth stage of deep meditation. And passing out of the fourth stage he entered into the third. And passing out of the third stage he entered into the second. And passing out of the second he entered into the first. And passing out of the first stage of deep meditation he entered into the second. And passing out of the second stage he entered into the third. And passing out of the third stage he entered into the fourth stage of deep meditation. And passing out of the last stage of deep meditation he immediately expired.¹

G. R. S. MEAD.

(To be concluded.)

¹ Rhys Davids' Translation, "Sacred Books of the East," vol. xi, pp. 114-116.

The Forging of the Blades.

A VISION.

I WAS lying in my berth on the —, at 3.45 one afternoon. The exact time is known to me because I had just timed —'s departure from the room.

Parting the curtain of the cabin door, the Messenger known to me entered. He drew a portion of the air aside, as it were, and showed me a scene before which all surroundings disappeared. Whether I was in trance or asleep, I cannot say, more than he could who of old saw a vision, "whether in the body or out of the body God knoweth."

In a dark defile of the mountains I stood, with three companions. One was the Messenger. The second I could not see, but by the unity of sensation I knew him to be —. The third I could not see; he stood behind my right shoulder in the shadow. The Messenger pointed to a small rocky amphitheatre below us; on its further side great mountains reared their colossal sides. In the centre of this space was a rude forge and in front of it One in flowing Eastern robes, forging a blade, which now He heated and now He hammered upon a stone anvil. I held my breath and leaned forward, for I saw He was a Master of the Lodge. When the blade was done He turned and gazed at the Eastern horizon far away. Red lightnings sprang up and played there, and shadowy hands swiftly arose, one above the rest, all groping confusedly and in a weak blind manner. The Master cast the blade upon the bosom of the sky across the light, and the uppermost hand caught it. Then all sank together below the rim of the horizon.

Again the Master turned Him to the forge, again He made another blade, longer and broader than the other, and mightily He wrought. He lifted Himself from His work, tossing back His head, and looked at the Western sky. A white radiance, like an Aurora Borealis, streamed forth. In this light, very slowly, arose a hand and arm, the arm hairy and bare, the hand knotted and powerful, the fingers closed. The Master cast the blade across the sky: the great hand caught it, brandished it three times in triumph and salutation, then sank with the Aurora below the horizon, firmly gripping the blade. The Master smiled gravely. "An Atlantean hand," He said, and bent again to the forge.

But this time the work was harder and the blade was curved like a crescent moon, two edged and slender. He leaned upon it as He hammered, and it broke. He essayed its elasticity and it cut His hand. His blood fell upon it, sweat stood upon His brow; the blade resisted like a living thing, but still He worked on. Again it shivered; a bit of

steel flew up and wounded Him above the heart. At this, from the snow-covered crests of the mountains a bugle rang clearly, sounding the notes of a recall, a retreat. The Master listened. He thought for a moment. I said to the Messenger: "What is that?" He answered: "It is the trumpet of recall."

The Master cast off His outer robes and girded up the inner one. From the ground He took His staff, and traced some characters upon the anvil. Then, laying the blade upon the anvil, He passed over into the shadow of the mountains.

After a brief silence, a youth, pale and slender, came from behind some rocks, looking for some one. Finding the place empty, he ran to and fro for a little somewhat distractedly. But in a moment he saw the anvil and bent over it as one who tries to read a page. "What are those characters?" I asked the Messenger. He pointed his finger towards the anvil. The characters started out in letters of Astral Light, and I read these words: "Perfect the Blade." The youth read them, too, for he took up the blade. I shivered to see him touch this sharp perversity, and to the Messenger I said: "The blade is broken. It is useless."

"Not so," he replied. "Is not the Master's life force in it? Is not His blood upon it? How can it be other than a living thing? And all that lives has use."

"But how can the pupil use what the Master has failed to use?"

"Speak less rashly. For the Master there is no failure. But what costs too much, what uses too much of His high energies may be abandoned by Him, and may yet be perfected as to lower planes and used upon these by the pupil who serves the Master's Lodge."

Already the youth had begun to revive the fire in the forge and thrust the blade in the flames. I felt an immense compassion for him, and exclaimed to the Messenger: "But without help he cannot perfect the blade."

The Messenger looked at me; his eye was cold and stern. "If you really think so, why do you not go and help him?"

At once I felt his meaning like a flame at my heart; without hesitation I moved down into the valley. We moved as one body, — and I; our unseen companion followed just behind us. We reached the forge. The youth, trying hard to revive the cold fires, looked over his shoulder at us. His sad face was the face of —. And surprised, I in turn looked backward to see what our companion thought of this, and started again; for the unseen one behind us was —, whose face reflected the sadness and pallor of the youth's, who stood beyond. Then we three moved together towards the forge and the damaged blade. . . .

I again saw the walls of the cabin about me and heard the booming and rush of the sea against the sides of the ship. Of time, as men count time, two minutes had passed away.

J.

The Foundation of Christian Mysticism.

An examination into the mysteries of Theosophy from the point of view of the Christian religion, according to the doctrines of

MASTER ECKHART,

The Great German Mystic of the fourteenth century. Compiled and translated

BY FRANZ HARTMANN.

(Continued from page 43.)

IV.

THE ABSOLUTE.

THE conception of the triune God is not the conception of the Absolute, because in the Absolute there is no differentiation of aspects. The Absolute is beyond the reach of any intellectual conception, and the soul that desires to approach it must rise above all ideation and thinking, it must rise above the conception of a triune or manifested God, to that which includes God and everything. The organ by which this rising is possible is the *divine spark*.

This "spark" is above all being, it is "be-ness," the essence of all being (Sat); it is nothing, and, nevertheless, the foundation of everything, and there is in it no differentiation nor relation to anything. This foundation is eternal stillness, immovable, and, nevertheless, the cause of all motion and meditative life. Reason (not reasoning) penetrates with its eye all the secret corners of Divinity, grasping the Son in the heart of the Father within the foundation. Reason is not satisfied with having found goodness, or wisdom, or truth; not even with the possession of God. It never rests until it penetrates into the foundation from which goodness and truth originate and grasps the principle from which they spring.

The soul has the capacity to know everything, and therefore it rests not until it has grasped the highest; that in which all things are one *unity*. When the soul becomes transformed into its first principle, absolute "be-ness," where it perceives God before He clothes Himself with being and knowledge; then is the soul in pure self-knowledge, capable of realizing the essence of being. The soul rises up into the simple unity above all things and forms into that which is unknowable to forms on account of their limitation; formless it enters the formless Deity.

Within the deepest essence of the soul, wherein there is neither

will nor cognition, no power of any kind, no conception, not even God can penetrate, in so far as there is connected with the term "God" the idea of something distinguishable from other things. If God is to penetrate within the Absolute, He has to lose or leave behind all the attributes connected with the idea of "God," He can penetrate into the Unity only as Unity without any attributes. In the Absolute He can be neither Father nor Son nor Spirit, and still He is there, something (Parabrahman) which is neither this nor that, but All.

Every activity of the mind is imperfect, for the mind sees all things in ideal forms (existing within itself), it distinguishes one thing from another; to see God as an image, a trinity, is still not yet the summit of perfection. Only after all forms have been abandoned and the soul sees the pure and uncomplicated Unity, not till then will the soul find the pure and formless essence of Divine Oneness, which, being above all being and without activity, rests in itself.

V.

DEITY.

THE doctrine which teaches the difference between God and Deity treats of one of the greatest of all mysteries. God is not the Absolute; the Absolute, which includes God and all, is called "Deity." It is also not the "*Essentia Divina*" (Mûlaprakriti), nor is it the Divine Nature (Hiranyagarbha), but that which, in the absence of any attribute, can only be negatively described, and which is, therefore, said to be unspeakable, unimaginable, infinite, unthinkable, incomprehensible, perceptible only to the highest Reason (the Logos), void of all thoughts or forms. In the Deity there are no opposites, neither white nor black, neither good nor evil. The quality of God is His Being, but Deity is beyond and above and at the foundation of all being, and cannot be designated by any name. To call Deity "a being," would be as incorrect as to call the sun by the term "white," or "black," nevertheless it is the source of all being, it is being and non-being; even to say "it is," is incorrect, because it would add something foreign. Deity is without will, without love, without justice, without charity, without divinity, without anything that is attributed to God. Whatever quality we might ascribe to it would be the cause of a misconception. If I were to add anything to God, I should be putting an idol by the side of God. The First Cause is neither light, nor is it darkness. Its nature is to be without any nature. Peel off everything from your conception until there remains nothing but an only "is," and you will come nearest to His name. No one can truly say or comprehend anything of the Deity, and we are rather ourselves that which we ascribe to the First Cause, than the First Cause itself. If I were to say "the Deity is good," it would be false. I am good; the Deity not. I am better than Deity, for that which is good can become better and best; but Deity is

not good and cannot become better or best, it is far beyond all that. God is neither wise, nor a being, He is beyond all understanding. If I had a God whom I could comprehend I would not take Him to be God. God is nothing to Himself, but there is also nothing negative in God (in His aspect as Deity); He is the Unity, and unity is the negation of all negation; God is One. The unity has no foundation, it is its own foundation, the origin of the bottomless abyss, the roof of unlimited height, the circle without any circumference.

Deity is immovable rest. God acts; Deity does not act. God becomes; Deity has left all things to God; it is freedom, having nothing and requiring nothing, never manifesting itself and giving birth to nothing, being related to nothing but itself, impenetrable to perception or knowledge. Where everything ceases to exist, there is that pure being and non-being which no one knows but he who has entered into it within himself.¹

VI.

BEING.

FORM is the manifestation of being. Nature is the outstreaming (outbreathing) of Deity. If we ascribe "substance," form, and activity to God, it is because our conception is bound by our senses, which are incapable of a purely spiritual perception; there is no such thing as "matter" and "form" in the Absolute; matter, motion, space, are only terms to describe the way in which we look at that which is beyond name and beyond conception. The highest realization of the presence of God requires no terms and no mental conceptions, but if we wish to describe God and His nature, we must descend from the Unity into multiplicity and use terms for the purpose of distinguishing between the different aspects we take of the One Unity, in which there exists no differentiation of any kind, and in which rests the unlimited potentiality of every state of being.

The potentiality embraces everything, and everything is contained therein; not as a thing, but as the one potentiality or essence, in which there can be no knowing, there being neither subject nor object of knowledge. The cause of being is that God (Parabrahman) becomes manifested periodically. He reveals Himself to Himself outwardly and

¹ Here the commentator exclaims: "And this pure nothing is supposed to be to us the Highest and Best, the goal of our desire, the object of our meditation!" In thus exclaiming the commentator shows that he did not grasp the meaning of what Eckhart attempted to express, for his ejaculation presupposes a number of assertions directly opposed to what Eckhart maintains above. The Deity is neither this nor that, it is therefore not the "highest" and "best," it is the goal of nobody's desire, because it is unapproachable for anything; it is not the object of any one's meditation, because it is beyond all thought, and is not objective in any sense. He who desires God draws a line of distinction within the undifferentiated *One in All*, no man can know God and remain a human being differing from God. To know God one must be God oneself, and therefore another Christian teacher (Angelus Silesius) says:

"God lives within a light beyond all human ken.

Be thou thyself the light, and thou wilt know Him then."

But this does not mean to say that one should *imagine* oneself to be God, but that he should let God in him be everything to himself.

returns again into Himself. This is His history. The eternal becoming is a process in eternal nature, and as such it has no beginning and no end. The Absolute, in so far as its conception embraces the potentiality of all differentiated things, is called the light of divine Unity. It is only one, and still it is being and nature. In its aspect as being it rests in its own essence in eternal tranquillity; there its light embraces everything in its unity; not in that sense, as if it were there present as the form of some certain creature; but it is in its own eternal stillness only itself. In its aspect as divine nature, it is the unity of the triple personality (the knower, the known, and knowledge in one), or the one potentiality of manifesting itself as the three; in its manifestation as three begins the activity of the one, and the production of forms, for "be-ness" itself does neither act nor produce, it merely *is*. Being is the synthesis of the unity of the divine persons and all things, but divine nature is only the nature of the divine persons, not the nature of things, for the things partake of the essence or being, but not of the divine nature. Absolute being is at once tranquil "be-ness" and also the radiant trinity of eternal Nature.¹

VII.

PERSONALITY.

THE existence of God's divine nature is the cause of His appearing under different aspects, the basis of His manifestation; this divine nature is the essential being of the three divine personalities, or in other words, the three aspects in which the eternal unity becomes manifested to us. The absolute "be-ness" is unity. This unity cannot manifest itself to itself except as a trinity, and the three persons in Divinity are the form of its being. It is the same as with humanity and man. That nature which all men have in common, is called "humanity," but humanity in itself (apart from human beings) can neither act nor produce anything; for this purpose the existence of human beings (personalities) is required. In the same sense Divinity embraces all things, but it neither acts nor generates anything, except by means of its triple personality.

God as the Absolute is absolute knowledge, but no knowledge exists where there is no knower and nothing to be known. Divine nature, by the act of reflecting, becomes the *Father*, it is divine reason

¹ It calls forth a feeling of sympathy, to see a philosopher struggling to find words for expressing that which is inexpressible, and the student breaking his head over trying to comprehend the incomprehensible, but which, nevertheless, is so clear to the opened eye. Perhaps a simile will aid us in understanding Eckhart's meaning. The invisible body of the sun fills the whole of his solar system, and therefore the sun is everywhere; but it is not everywhere manifested as a shining sun, and if the sun did not shine, he would be non-existent for us. The essence of the sun also is the cause of the life in everything, and is within everything as its essence; nevertheless, the sun himself as an object, does not enter into anything, but remains in his own essence unaffected by anything that may happen to the forms, not even being aware of their presence. A similar parallel may be drawn with what is called "Life." Life is universal, but it is nothing so long as it is not manifest. Life in the abstract is beyond conception, and independent of any living being. It is not, and nevertheless it is, because otherwise it could not become manifest.

beholding itself. The object of this knowledge is the *Son*, and divine Love, the relation existing between Father and Son (self-knowledge) is the *Holy Ghost*, the third "person" or aspect of the holy tri-unity. In other words, the Father is being (Sat), the Son is self-knowledge (Chit), and the Father seeing Himself as His Son, gives rise eternally to the manifestation of joy, or the Holy Spirit (Ânanda). Therefore, the Son is as eternal as the Father, and the Holy Ghost as eternal as they. Thus the three persons have only one essence, and differ alone in their aspects. Their personalities (individual aspects) differ entirely one from another, but in their essence they are only one.

"Personality" (from *persona*, mask) means an aspect, a form, in which a power becomes manifest. Thus the sunlight becomes manifested in the colours of a flower as an individual aspect, humanity in the aspect of a man; but for all that a flower is not the sun, nor a man humanity. In the same sense Eckhart says: the three divine personalities remain for ever in the unknown infinitude, but they differ from each other in their aspects. Not that each of these three personalities is a separate being, reasoning and willing differently from the other two; but as space is nothing if not manifest as a form, and when becoming manifest having three aspects, namely length, breadth and thickness, so the Deity is incomprehensible in itself, but becomes comprehensible to itself by manifesting itself in its trinity. The Son or the Word is the perfect image of the knower reflected in the object of His knowledge, and therefore this giving birth is called also an out-speaking. The Father, in speaking out His Word, gives birth to the Son, and by the birth of the Son the Father comes into being. Human knowledge is imperfect and changeable, and therefore the object of such knowledge is not identical with the knower. The outspoken word is only a symbol of the Word which is within the knower. The object of divine self-knowledge is the eternal Word. God cannot know Himself as the Father, except through the Son, for the same reason as a man cannot see his own face without the aid of a mirror, and he then sees not the face itself, but merely its image. All objective knowledge requires the existence of an object; the Father becomes His own object by speaking Himself out as the Son, and understands Himself, for "understanding" and "Word" are identical.

Thus the Father may be said to create Himself in giving birth to the Son. Within the unborn essence is the Father, but not as a Father, but impersonal, containing in Himself the root or potency of His own personality, and from this root springs the one tri-personal God, eternally creating Himself within His own unmanifested nature (Mûlaprakriti). God in His aspect as Deity is unknowable spiritual substance, unity: God in His tri-unity is living light. The omnipotence of the three persons consists in their being One Unity including the All, which Unity is not moved, but contains the cause of all motion and

personal activity. God in the forms is the God of these forms, but within formless nature He is the Deity. The trinity is, so to say, the heart of divine nature, and as all the members of the body receive life from the heart, so the Deity acts only through the three persons.¹

In the act of recognizing Himself, the Father becomes the object of His own knowledge, or the Son, as a being, distinguishable from Himself, but nevertheless identical with Himself and His own living image, and thus also the Father becomes knowable to the Son, and is called the Son, because His existence is due to Him who caused His existence and originated Him out of His own essence. He is also called the Word, because He comes from God, and nevertheless remains eternally in God, in the same sense as a thought remains in me, even if I express it. The giving birth to the Son is an eternal process. At the same moment, when the Father gives birth to the Son, the Son returns to the Father, because both are identical in their essence, and in this returning of the Son into the heart of the Father, the Holy Spirit takes its origin as divine Love, or Joy, or Recognition. The activity of the Father consists in nothing else but in giving birth to His Son. In this activity He consumes all of His power. If He were to abstain from doing so for only one moment, the whole of creation would cease to exist. This giving birth to the Son is therefore not a thing of the past, but belongs to the eternal present. The Son has not only been born, but is continually being born at present, and this present is an eternal becoming. The Father, in His eternal becoming, remains always the same. His doing does not change His essence. What He "does" He is "doing" eternally; in Him there is neither past nor present, and as in this eternal activity, nothing essentially comes into being, but what has ever been and will be and eternally *is*, but the multiplicity of appearances continually returns to the unity from which they originate, therefore this process is also called "a play."

God as Deity is unlimited; but in His aspects as three personalities He is limited, each aspect having its limitation in the same sense as beauty and power are each limited conceptions, neither of the two being identical with the other; while each if regarded for itself has no limitation. The three personalities entering into existence from the Absolute do not leave the Absolute; the Absolute still remains in them, in the same sense as the one continues to exist in every number evolved from one. The Father originates from Himself, the Son from the Father, and the Spirit issues from both in the shape of divine (universal) love; the Son has everything that the Father possesses, only He does not, like the Father, give birth to a Son. Either is the person (mask or aspect) of one, and that *one* unity in its unmanifested

¹ We may, perhaps, say that all existence is a manifestation of consciousness. Consciousness in the Absolute does not exist and is not manifest. For the purpose of becoming manifest, the existence of object and subject, and the relation between the two is required. Thus the One enters into existence by becoming manifest as a three.

aspect is nothing to us. The immutable rest of the Absolute ("be-ness") does not interfere with the ever-moving process of evolution (nor does tranquillity of conscience hinder a man from thinking). The differentiation of the personalities ceases in their fundamental unity, and thus the river eternally returns to its own source.¹

VIII.

God.

THE term "God" or "Godhead" refers not to one of the three individual aspects of the holy trinity, but to the trinity as one (Brahmâ). In this aspect God is absolute being, to be distinguished from essentiality or "be-ness" which constitutes the basis of being. God in His aspect as *the being* comes into existence and goes out of existence, and has an eternal history of His own; He is a substance (Mûlaprakriti), which is the vehicle of the continuous processes of evolution and involution taking place in the universe. His quality is to be, He knows and loves and thinks nothing but *being*. His highest aspect is that of universal reason, knowing itself; a living, substantial, essential reason, self-sufficient, dwelling within itself and being identical with itself. In considering God as *being*, we refer to His pronouns; His temple is divine reason, self-knowledge, self-existent, unaffected by anything external or foreign to it. There He is in eternal tranquillity, knowing Himself; and this aspect of God, not as the Creator, but as pure essential reason, is the highest conception of divine being to which human reason can ascend. Reason alone is sufficient as the basis of the actions produced by Him. Whatever is contained in that reason becomes manifested externally; nothing in God is the product of arbitrariness, everything is the consequence of His being—not a reasoning being; but being and reason in one. My hope is not based upon God being good, and I am not asking to be saved because He is good, for in that case He might perhaps not be willing to exercise His goodness towards me; my salvation is in the circumstance that God is divine reason (wisdom), and that I recognize Him as such. God is the truth, and this is the only predicate which we can truly apply to Him; His reason is the self-reflection of truth within Himself, and this constitutes His eternal bliss, of which we may partake if we realize the manifestation of divine truth in ourselves.

In God there is no limitation. His working is direct and simple, and His omnipotence exists on account of His not requiring any means for working. He is not like a carpenter who may work one day and be idle the next, if it so pleases him. Such an arbitrariness would be imperfection. God works because He must; and He must work because

¹ In this chapter the commentator is continually blaming Eckhart for want of clearness of expression, and does not seem to realize that the cause of the obscurity exists in his own inability to perceive truths which cannot be adequately expressed in words. Divine Wisdom to be perceived requires not merely the light of logic, but the light of Divine Wisdom itself.

He would otherwise cease to be. God is not the product of nature; nature is His product; He Himself has no cause; being reason itself, He is also goodness, His nature and essence is His love; but He loves nothing but Himself in Himself and in His own image in others. He loves His own goodness in man, and owing to His goodness He goes out of Himself, communicating His goodness to man. God in His aspect as perfect will is holiness, justice, providence (Karma), His wisdom and justice are identical. He is all that whose being is better than non-being, higher than all thought, inconceivable to the highest science of man. He is everything. A thousand worlds added to Him would not be more than what He is alone; He requires nothing besides Himself. He is the first cause of all things, and therefore He communicates Himself to all; His essence is simple, and therefore universal and common to all; He is His own fountain, and therefore all things are originating from Him; He is unchangeable, and therefore the highest good; He is perfection, and therefore incomprehensible to that which is imperfect, and cannot be described. We can at best describe the aspects in which He appears to us, but not say what He is.

(To be continued.)

Science and the Esoteric Philosophy.

THE NEW HYPNOTISM.

DR. ERNEST HART'S *exposé* of the La Charité hypnotic experiments, to which I alluded last month, has been answered in the *Contemporary Review* for March by Dr. C. Lloyd Tuckey, a well-known medical hypnotist. He considers that Dr. Hart was unfair in confounding medical hypnotism with matter wholly unconnected therewith, and agrees with him in condemning the practices in which Dr. Luys indulges. He maintains that Dr. Luys has been tacitly disowned by the representative French hypnotists, and that Dr. Hart has wasted his powder in attacking him. He says:

Mr. Hart, in asserting the subjective nature of the hypnotic state, would almost lead one to suppose that he is enunciating some new and startling truth, whereas Braid demonstrated the fact nearly fifty years ago, and no scientific physician believes it to be anything else. . . . We induce the hypnotic state to prepare the mind for the reception of suggestions.

MICROBES AND BACTERIA.

An article in the March *Fortnightly Review* on "Vaccination against Asiatic Cholera," by Dr. Haffkine of the Pasteur Institute, gives occasion to compare the teachings of modern Science on the subject of bacteria with those of the *Secret Doctrine*. Says Dr. Haffkine:

Microbes—more specifically bacteria—bear no resemblance to the animal or vegetable organisms we see around us. They are simply “cells,” lacking all distinctive organs, and are comparable in many respects to the cells which enter into the composition of the higher organisms. Microbes, like all living beings, absorb certain nutritive substances, which they extract from their environment. They, in turn, secrete other substances. Their power of procreation is prodigious. The bacillus of typhoid fever, placed under conditions which are not even the most favourable so far as reproduction is concerned, engenders more than ten billions of its kind in twenty-four hours.

Dr. Haffkine goes on to say that the bodies of men and animals habitually swarm with these beings, which cause him no inconvenience; but that certain kinds, foreign to the system, produce, when taken into it, diseases; this they do chiefly by the poisonous substances they secrete. The object of inoculation is to inure the system to the action of poisonous bacilli by the administration of graduated doses of the same. Says our author:

Before Jenner some doctors had invented a method called “variolization,” which consisted in artificially infecting a man with small-pox taken from a patient who had had a mild attack. It was discovered that the result was a mild attack of the disease and that the man was afterwards completely proof against it.

In order to obtain that experimental knowledge as to vaccination against cholera which should render safe an experiment on the human system, it was necessary first to experiment upon animals. The difficulty was to give the animals cholera, for the microbe could not live in them. Our vivisector therefore proceeded to acclimatize the microbe gradually to rabbit blood, by cultivating it successively in stronger and stronger infusions of the latter. By this means cholera could be given to the rabbit in a mild or in a fatal form; if a mild attack was produced, the result was to render the animal immune against further attacks. After a number of such experiments our worthy doctor experimented on himself, and others followed his example, with results which he considers satisfactory.

The *Secret Doctrine* says:

Science teaches us that the living, as well as the dead, organism of both man and animal are swarming with bacteria of a hundred various kinds; that from without we are threatened with the invasion of microbes with every breath we draw, and from within by leucomaines, aerobes, anærobies, and what not. But Science never yet went so far as to assert with the occult doctrine that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, except larger species, no microscope can detect. So far as regards the purely animal and material portion of man, Science is on its way to discoveries that will go far towards corroborating this theory. Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. . . . The same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—is a *life*. . . . Having discovered the effects, Science has to find their *primary* causes, and this it can never

do without the help of the old sciences, of alchemy, occult botany and physics. We are taught that every physiological change, in addition to pathological phenomena, diseases—nay, life itself—or rather the objective phenomena of life, produced by certain conditions and changes in the tissues of the body which allow and force life to act in that body; that all this is due to those unseen *creators* and *destroyers* that are called in such a loose and general way, microbes. Such experimenters as Pasteur are the best friends and helpers of the *destroyers* and the worst enemies of the *creators*—if the latter were not at the same time *destroyers* too (i. 260 *et seqq.*).

THE POSITION OF PSYCHICAL RESEARCH.

Students of the *Secret Doctrine* will be familiar with the teaching that the seven Globes of the Earth Chain are not separate, like beads on a string, nor even inside one another, like the coats of an onion. Articles have appeared in the February and March *Path* on this point, and the *Secret Doctrine* says:

Hence it only stands to reason that the Globes which overshadow our Earth must be on different and superior planes. In short, as Globes, they are *in co-adunition* but not *in consubstantiality* with our Earth, and thus pertain to quite another state of consciousness (i. 166).

Hence, when “*other worlds*” are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the Occultist does not locate *these spheres* either *outside* or *inside* our Earth, as the theologians and the poets do; for their location is nowhere in the space *known to*, and conceived by, the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it (i. 605).

Compare this with what Mr. Frederick Myers of the Psychical Research Society says in the last number of the *Proceedings* of that body. I quote from the March *Review of Reviews*:

Starting from the synæsthesiæ, of which sound-seeing is a conspicuous example, and which stand on the dividing line between external and internal percepts, we first follow external vision through entoptic vision and after-images into our ordinary sight of the world around us. We next follow internal vision through memory-images and imagination-images to those subliminally-initiated images, post-hypnotic, hypermnesic, hyperæsthetic, etc., of which the crystal visions above cited have supplied examples. The question is of nothing less than the possible establishment of a cosmic law of the first order—a law which shall lie at the root of Psychology, in the same way as the law of Evolution lies at the root of Biology, and the law of Conservation at the root of Physics, and the law of Uniformity at the root of Science itself. The possible law of which I speak is that of the Interpenetration of Worlds; some statement in terms as scientific as may be possible of the ancient belief in a spiritual universe, coëxisting with, and manifesting itself through, the material universe which we know; somewhat as our hypothetical ether, neither material nor spiritual, coëxists with, and manifests itself through, our world of ponderable things. I believe that the future of Experimental Psychology—to say no more than this—lies in the question whether she can prove this law or no.

PROF. VIRCHOW ON PATHOLOGY.

Prof. Rudolf Virchow's “Croonian” lecture on Pathology, at the Royal Society on March 16th, is important as defining the position of

medical science at the present epoch. It is a pleasant surprise to find that he has a good word for Paracelsus, though he does call him a charlatan. I take the following from the *Daily Chronicle* (March 17th) report:

The principal blow at the old medicine was struck by his (Andreas Vesalius') somewhat older contemporary Paracelsus, that charlatan, yet gifted physician, who removed from among the beliefs of mankind the doctrine of the four humores, which, quasi-chemical in its construction, formed the basis of the old pathology. Strangely enough, he accomplished this with weapons borrowed from the armoury of the Arabs, the successors of the Greeks, and the chief representatives of the mediæval humoral pathology. From them, also, he borrowed alchemy, and, at the same time, the fantastic spiritualism of the East, which found a clear expression in his doctrine of the "Archæus," as the determining force in all living beings. . . . Paracelsus, who pronounced the anatomy of the dead body to be useless, and sought for the basis of life as the highest goal of knowledge, demanded "contemplation" before all else, and, just as he himself arrived in this way at the metaphysical construction of the archæi, so he unchained among his followers a wild and absolutely fruitless mysticism.

Says Paracelsus (Hartmann's *Paracelsus*, p. 133):

The Archæus is an essence that is equally distributed in all parts of the human body, if the latter is in a healthy condition; it is the invisible nutriment from which the visible body draws its strength, and the qualities of each of its parts correspond to the nature of the physical parts that contain it. The Spiritus Vitæ takes its origin from the Spiritus Mundi. Being an emanation of the latter, it contains the elements of all cosmic influences, and is, therefore, the cause by which the elements of the stars (cosmic forces) upon the invisible body of man may be explained.

In *Secret Doctrine* (i. 537 *et seqq.*), H. P. Blavatsky identifies the Archæus with Dr. Richardson's "Nervous Ether," which, she says, is the lowest principle of the Primordial Essence which is *Life*, or *Æther*, a septenary principle whose quality is Sound.

The great achievement of modern biology seems to be the establishment of the fact that all living tissue is composed of cells, whence has arisen the name "cellular pathology." The report above quoted says:

The cell is not only the seat and vehicle of disease, but also the seat and carrier of individual life; in it resides the "vita propria." It possesses the property of irritability, and the changes in its substance, provided these do not destroy life, produce local disease. . . . Since the cellular constitution of plants and animals has been proved, and since cells have become recognized as the essentially living elements, the new science of biology has sprung up. It has not brought us the solution of the ultimate riddle of life, but it has provided concrete, material, anatomical objects for investigation, the properties, and the actions, and the passions of which we can analyze.

H. T. E.

Death—and After?

(Continued from p. 62.)

DEVACHAN.

AMONG the various conceptions presented by the Esoteric Philosophy, there are few, perhaps, which the Western mind has found more difficulty in grasping than that of Devachan, the Devaland, or land of the Gods.¹ And one of the chief difficulties has arisen from the free use of the words illusion, dream-state, and other similar terms, as denoting the Devachanic consciousness—a general sense of unreality having thus come to pervade the whole conception of Devachan. When the Eastern thinker speaks of the present earthly life as *Mâyâ*, illusion, dream, the solid Western at once puts down the phrases as allegorical and fanciful, for what can be less illusory, he thinks, than this world of buying and selling, of beefsteaks and bottled stout. But when similar terms are applied to a state beyond Death—a state which to him is misty and unreal in his own religion, and which, as he sadly feels, is lacking in all the substantial comforts dear to the family man—then he accepts the words in their most literal and prosaic meaning, and speaks of Devachan as a delusion in his own sense of the word. It may be well, therefore, on the threshold of Devachan to put this question of “illusion” in its true light.

In a deep metaphysical sense all that is conditioned is illusory. All phenomena are literally “appearances,” the outer masks in which the One Reality shows itself forth in our changing universe. The more “material” and solid the appearance the further is it from Reality, and therefore the more illusory it is. What can be a greater fraud than our body, so apparently solid, stable, visible and tangible? It is a constantly changing congeries of minute living particles, an attractive centre into which stream continually myriads of tiny invisibles, that become visible by their aggregation at this centre, and then stream away again, becoming invisible by reason of their minuteness as they

¹ The name *Sukhâvatî*, borrowed from Tibetan Buddhism, is sometimes used instead of that of Devachan. *Sukhâvatî*, according to Schlagintweit, is “the abode of the blessed, into which ascend those who have accumulated much merit by the practice of virtues,” and “involves the deliverance from metempsychosis” (*Buddhism in Tibet*, p. 99). According to the Prasanga school, the higher Path leads to *Nirvâna*, the lower to *Sukhâvatî*. But Eitel calls *Sukhâvatî* “the *Nirvâna* of the common people, where the saints revel in physical bliss for æons, until they reënter the circle of transmigration” (*Sanskrit-Chinese Dictionary*). Eitel, however, under “*Amitâbha*” states that the “popular mind” regards the “paradise of the West” as “the haven of final redemption from the eddies of transmigration.” When used by one of the Teachers of the Esoteric Philosophy it covers the higher Devachanic states, but from all of these the Soul comes back to earth.

separate off from this aggregation. In comparison with this ever-shifting but apparently stable body how much less illusory is the mind, which is able to expose the pretensions of the body and put it in its true light. The mind is constantly imposed on by the senses, and Consciousness, the most real thing in us, is apt to regard itself as the unreal. In truth, it is the thought-world that is the nearest to reality, and things become more and more illusory as they take on more and more of a phenomenal character.

Again, the mind is permanent as compared with the transitory material world. For the "mind" is only a clumsy name for the living Thinker in us, the true and conscious Entity, the inner Man, "that was, that is, and will be, for whom the hour shall never strike." The less deeply this inner Man is plunged into matter, the less unreal is his life; and when he has shaken off the garments he donned at incarnation, his physical, ethereal, and passional bodies, then he is nearer to the Soul of Things than he was before, and though veils of illusion still dim his vision they are far thinner than those which clouded it when round him was wrapped the garment of the flesh. His freer and less illusory life is that which is without the body, and the disembodied is, comparatively speaking, his normal state. Out of this normal state he plunges into physical life for brief periods in order that he may gain experiences otherwise unattainable, and bring them back to enrich his more abiding condition. As a diver may plunge into the depths of the ocean to seek a pearl, so the Thinker plunges into the depths of the ocean of life to seek the pearl of experience; but he does not stay there long; it is not his own element; he rises up again into his own atmosphere and shakes off from him the heavier element he leaves. And therefore it is truly said of the Soul that has escaped from earth that it has returned to its own place, for its home is the "land of the Gods," and here on earth it is an exile and a prisoner. This view was very clearly put by a Master of Wisdom in a conversation reported by H. P. Blavatsky, and printed under the title "Life and Death."¹ The following extracts state the case:

The Vedântins, acknowledging two kinds of conscious existence, the terrestrial and the spiritual, point only to the latter as an undoubted actuality. As to the terrestrial life, owing to its changeability and shortness, it is nothing but an illusion of our senses. Our life in the spiritual spheres must be thought an actuality because it is there that lives our endless, never-changing immortal I, the Sûtrâtma. Whereas in every new incarnation it clothes its 'I' in a perfectly different personality, a temporary and short-lived one. . . . The very essence of all this, that is to say, spirit, force, and matter, has neither end nor beginning, but the shape acquired by this triple unity during its incarnations, their exterior, so to speak, is nothing but a mere illusion of personal conceptions. This is why

¹ See LUCIFER, Oct., 1892, Vol. XI. No. 62.

we call the posthumous life the only reality, and the terrestrial one, including the personality itself, only imaginary.

Why in this case should we call the reality sleep, and the phantasm waking?

This comparison was made by me to facilitate your comprehension. From the standpoint of your terrestrial notions it is perfectly accurate.

Note the words: "From the standpoint of your terrestrial notions," for they are the key to all the phrases used about Devachan as an "illusion." Our gross physical matter is not there; the limitations imposed by it are not there; the mind is in its own realm, where to will is to create, where to think is to see. And so, when the Master was asked: "Would it not be better to say that death is nothing but a birth for a new life, or still better, a going back to eternity?" He answered:

This is how it really is, and I have nothing to say against such a way of putting it. Only with our accepted views of material life the words "live" and "exist" are not applicable to the purely subjective condition after death; and were they employed in our Philosophy without a rigid definition of their meanings, the Vedântins would soon arrive at the ideas which are common in our times among the American Spiritualists, who preach about spirits marrying among themselves and with mortals. As amongst the true, not nominal Christians, so amongst the Vedântins—the life on the other side of the grave is the land where there are no tears, no sighs, where there is neither marrying nor giving in marriage, and where the just realize their full perfection.

The dread of materializing mental and spiritual conceptions has always been very strong among the Philosophers and moral Teachers of the far East. Their constant effort has been to free the Thinker as far as possible from the bonds of matter even while he is embodied, to open the cage for the Divine Swallow, even though he must return to it for awhile. They are ever seeking "to spiritualize the material," while in the West the continual tendency has been "to materialize the spiritual." So the Indian describes the life of the freed Soul in all the terms that make it least material—illusion, dream, and so on—whereas the Hebrew endeavours to delineate it in terms descriptive of the material luxury and splendour of earth—marriage feast, streets of gold, thrones and crowns of solid metal and precious stones; the Western has followed the materializing conceptions of the Hebrew, and pictures a heaven which is merely a double of earth with earth's sorrows abstracted, until we reach the grossest of all, the modern Summerland, with its "spirit-husbands," "spirit-wives," and "spirit-infants" that go to school and college, and grow up into spirit-adults.

In "Notes on Devachan"¹ someone who evidently writes with knowledge—he remarks: "To realize the bliss of Devachan, or the woes of Avitchi you have to assimilate them as we do," a phrase mean-

¹ *The Path*, May, 1890.

ingless save in the mouth of a high Chelâ or Adept—says of the Devachanî:

The à priori ideas of space and time do not control his perceptions: for he absolutely creates and annihilates them at the same time. Physical existence has its cumulative intensity from infancy to prime, and its diminishing energy from dotage to death; so the dream-life of Devachan is lived correspondentially. Nature cheats no more the Devachanî than she does the living physical man. Nature provides for him far more real bliss and happiness there than she does here, where all the conditions of evil and chance are against him. To call the Devachan existence a "dream" in any other sense than that of a conventional term, is to renounce for ever the knowledge of the Esoteric Doctrine, the sole custodian of truth.

"Dream" only in the sense that it is not of this plane of gross matter, that it belongs not to the physical world.

Let us try and take a general view of the life of the Eternal Pilgrim, the inner Man, the human Soul, during a cycle of incarnation. Before he commences his new pilgrimage—for many pilgrimages lie behind him in the past, during which he gained the powers which enable him to tread the present one—he is a God, a spiritual Being, but one who has already passed out of the passive condition of pure Spirit, and who by previous experience of matter in past ages has evolved intellect, the self-conscious mind. But this evolution by experience is far from being complete, even so far as to make him master of matter; his ignorance leaves him a prey to all the illusions of gross matter, so soon as he comes into contact with it, and he is not fit to be a builder of a universe, being subject to the deceptive visions caused by gross matter—as a child, looking through a piece of blue glass, imagines all the outside world to be blue. The object of a cycle of incarnation is to free him from these illusions, so that when he is surrounded by and working in gross matter he may retain clear vision and not be blinded by illusion. Now the cycle of incarnation is made up of two alternating states: a short one, called life on earth, during which the Pilgrim-God is plunged into gross matter, and a comparatively long one, called life in Devachan, during which he is encircled by ethereal matter, illusive still but far less illusive than that of earth. The second state may fairly be called his normal one, as it is of enormous extent as compared with the breaks in it that he spends upon earth; it is comparatively normal also, as being less removed from his essential Divine life, he is less encased in matter, less deluded by its swiftly-changing appearances. Slowly and gradually, by reiterated experiences, gross matter loses its power over him and becomes his servant instead of his tyrant. In the partial freedom of Devachan he assimilates his experiences on earth, still partly dominated by them—at first, indeed, almost completely dominated by them so that the Devachanic life is merely a sublimated continuation of the earth-life—but gradually freeing him-

self more and more as he recognizes them as transitory and external, until he can move through any region of our universe with unbroken self-consciousness, a true Lord of Mind, the free and triumphant God. Such is the triumph of the Divine Nature manifested in the flesh, the subduing of every form of matter to be the obedient instrument of Spirit. Thus the Master said:

The spiritual Ego of the man moves in eternity like a pendulum between the hours of life and death, but if these hours, the periods of life terrestrial and life posthumous, are limited in their continuation, and even the very number of such breaks in eternity between sleep and waking, between illusion and reality, have their beginning as well as their end, the spiritual Pilgrim himself is eternal. Therefore the hours of his posthumous life, when unveiled he stands face to face with truth, and the short-lived mirages of his terrestrial existences are far from him, compose or make up, in our ideas, the only reality. Such breaks, in spite of the fact that they are finite, do double service to the Sûtrâtma, which, perfecting itself constantly, follows without vacillation, though very slowly, the road leading to its last transformation, when, reaching its aim at last, it becomes a Divine Being. They not only contribute to the reaching of this goal, but without these finite breaks Sûtrâtma-Buddhi could never reach it. Sûtrâtma is the actor, and its numerous and different incarnations are the actor's parts. I suppose you would not apply to these parts, and so much the less to their costumes, the term of personality. Like an actor the soul is bound to play, during the cycle of births up to the very threshold of Parinirvâna, many such parts, which often are disagreeable to it, but like a bee, collecting its honey from every flower, and leaving the rest to feed the worms of the earth, our spiritual individuality, the Sûtrâtma, collecting only the nectar of moral qualities and consciousness from every terrestrial personality in which it has to clothe itself, forced by Karma, unites at last all these qualities in one, having then become a perfect being, a Dhyan Chohan.¹

It is very significant, in this connection, that every Devachanic stage is conditioned by the earth-stage that precedes it, and the Man can only assimilate in Devachan the kinds of experience he has been gathering on earth.

A colourless, flavourless personality has a colourless, feeble Devachanic state.²

Husband, father, student, patriot, artist, Christian, Buddhist—he must work out the effects of his earth-life in his Devachanic life; he cannot eat and assimilate more food than he has gathered; he cannot reap more harvest than he has sown seed. It takes but a moment to cast a seed into a furrow; it takes many a month for that seed to grow into the ripened ear; but according to the kind of the seed is the ear that grows from it, and according to the nature of the brief earth-life is the grain reaped in the field of Aanroo.

¹ *Ibid.*

² "Notes on Devachan," as cited.

There is a change of occupation, a continual change in Devachan, just as much and far more than there is in the life of any man or woman who happens to follow in his or her whole life one sole occupation, whatever it may be, with this difference, that to the Devachani this spiritual occupation is always pleasant and fills his life with rapture. Life in Devachan is the function of the aspirations of earth-life; not the indefinite prolongation of that "single instant," but its infinite developments, the various incidents and events based upon and outflowing from that one "single moment" or moments. The dreams of the objective become the realities of the subjective existence. . . . The reward provided by Nature for men who are benevolent in a large systematic way, and who have not focussed their affections on an individual or speciality, is that, if pure, they pass the quicker for that through the Kâma and Rûpa Lokas into the higher sphere of Tribhuvana, since it is one where the formulation of abstract ideas and the consideration of general principles fill the thought of its occupant.¹

Into Devachan enters nothing that defileth, for gross matter has been left behind with all its attributes on earth and in Kâma Loka. But if the sower has sowed but little seed, the Devachanic harvest will be meagre, and the growth of the Soul will be delayed by the paucity of the nutriment on which it has to feed. Hence the enormous importance of the earth-life, *the field of sowing, the place where experience is to be gathered.* It conditions, regulates, limits, the growth of the Soul; it yields the rough ore which the Soul then takes in hand, and works upon during the Devachanic stage, smelting it, forging it, tempering it, into the weapons it will take back with it for its next earth-life. The experienced Soul in Devachan will make for itself a splendid instrument for its next earth-life; the inexperienced one will forge a poor blade enough; but in each case the only material available is that brought from earth. In Devachan the Soul, as it were, sifts and sorts out its experiences; it lives a comparatively free life, and gradually gains the power to estimate the earthly experiences at their real value; it works out thoroughly and completely as objective realities all the ideas of which it only conceived the germ on earth. Thus, noble aspiration is a germ which the Soul would work out into a splendid realization in Devachan, and it would bring back with it to earth for its next incarnation that mental image, to be materialized on earth when opportunity offers and suitable environment presents itself. For the mind sphere is the sphere of creation, and earth only the place for materializing the preëxistent thought. And the Soul is as an Architect that works out his plans in silence and deep meditation, and then brings them forth into the outer world where his edifice is to be builded; out of the knowledge gained in his past life, the Soul draws

¹ "Notes on Devachan," as before. There are a variety of stages in Devachan; the Rûpa Loka is an inferior stage, where the Soul is still surrounded by forms. It has escaped from these personalities in the Tribhuvana.

his plans for the next, and he returns to earth to put into objective material form the edifices he has planned. This is the allegory of Brahmâ in creative activity:

Whilst Brahmâ formerly, in the beginning of the Kalpas, was meditating on creation, there appeared a creation beginning with ignorance and consisting of darkness. . . . Brahmâ, beholding that it was defective, designed another; and whilst he thus meditated, the animal creation was manifested. . . . Beholding this creation also imperfect, Brahmâ again meditated, and a third creation appeared, abounding with the quality of goodness.¹

The objective manifestation follows the mental meditation; first idea, then form. Hence it will be seen that the notion current among many Theosophists that Devachan is waste time, is but one of the illusions due to the gross matter that blinds them, and that their impatience of the idea of Devachan arises from the delusion that fussing about in gross matter is the only real activity. Whereas, in truth, all effective action has its source in deep meditation, and out of the Silence comes ever the creative Word. Action on this plane would be less feeble and inefficient if it were the mere blossom of the profound root of meditation, and if the Soul embodied passed oftener out of the body into Devachan during earth-life, there would be less foolish action and consequent waste of time. For Devachan is a state of consciousness, the consciousness of the Soul escaped for awhile from the net of gross matter, and may be entered at any time by one who has learned to withdraw his Soul from the senses as the tortoise withdraws itself within its shell. And then, coming forth once more, action is prompt, direct, purposeful, and the time "wasted" in meditation is more than saved by the directness and strength of the mind-engendered act.

Devachan is the sphere of the mind, as said, it is the land of the Gods, or the Souls. In the before-quoted "Notes on Devachan" we read:

There are two fields of causal manifestations: the objective and the subjective. The grosser energies find their outcome in the new personality of each birth in the cycle of evolving individuality. The moral and spiritual activities find their sphere of effects in Devachan.

As the moral and spiritual activities are the most important, and as on the development of these depends the growth of the true Man, and therefore the accomplishing of "the object of creation, the liberation of Soul," we may begin to understand something of the vast importance of the Devachanic state.

THE DEVACHANÎ.

When the Triad has shaken off its last garment, it crosses the threshold of Devachan, and becomes "a Devachanî." We have seen that it is in a peaceful dreamy state before this passage out of the Earth sphere, the "second death," or "pre-Devachanic unconsciousness."

¹ *Vishnu Purâna*, Bk. I. ch. v.

This condition is otherwise spoken of as the "gestation" period, because it precedes the birth of the Ego into the Devachanic life. Regarded from the Earth-sphere the passage is death, while regarded from that of Devachan it is birth. Thus we find in "Notes on Devachan":

As in actual earth-life, so there is for the Ego in Devachan the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into semi-consciousness and lethargy, total oblivion, and—not death but birth, birth into another personality, and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan, and still another physical birth as a new personality. What the lives in Devachan and upon earth shall be respectively in each instance is determined by Karma, and this weary round of birth must be ever and ever run through until the being reaches the end of the seventh Round, or attains in the interim the wisdom of an Arhat, then that of a Buddha, and thus gets relieved for a Round or two.

When the Devachanic entity is born into this new sphere it has passed beyond recall to earth. The embodied Soul may rise to it, but it cannot be drawn back to our world. On this a Master has spoken decisively:

From Sukhāvati down to the "Territory of Doubt" there is a variety of spiritual states, but . . . as soon as it has stepped outside the Kâma Loka, crossed the "Golden Bridge" leading to the "Seven Golden Mountains," the Ego can confabulate no more with easy-going mediums. No Ernest or Joey has ever returned from the Rûpa Loka, let alone the Arûpa Loka, to hold sweet intercourse with men.

In the "Notes on Devachan," again, we read:

Certainly the new Ego, once that it is reborn (in Devachan), retains for a certain time—proportionate to its earth-life—a complete recollection "of his life on earth"; but it can never revisit the Earth from Devachan except in Rëincarnation.

The Devachanî is generally spoken of as the Immortal Triad, Âtmâ-Buddhi-Manas, but it is well always to bear in mind that

Âtman is no individual property of any man, but is the Divine Essence which has no body, no form, which is imponderable, invisible and indivisible, that which does not *exist* and yet *is*, as the Buddhists say of Nirvâna. It only overshadows the mortal; that which enters into him and pervades the whole body being only its omnipresent rays or light, radiated through Buddhi, its vehicle and direct emanation.¹

Buddhi and Manas united, with this overshadowing of Âtmâ, form the Devachanî; now, as we have seen in studying the Seven Principles, Manas is dual during earth-life, and the Lower Manas is redrawn into the Higher during the Kâma Løkic interlude. By this reuniting of the Ray and its Source Manas rebecomes one, and carries the pure

¹ *Key to Theosophy*, p. 101.

and noble experiences of the earth-life into Devachan with it, thus maintaining the past personality as the marked characteristic of the Devachanî, and it is in this prolongation of the "personal Ego," so to speak, that the "illusion" of the Devachanî consists. Were the Mânasic entity free from all illusion, it would see all Egos as its brother-Souls, and looking back over its past would recognize all the varied relationships it had borne to others in many lives, as the actor would remember the many parts he had played with other actors, and would think of each brother actor as a man, and not in the parts he had played as his father, his son, his judge, his murderer, his master, his friend. The deeper human relationship would prevent the brother actors from identifying each other with their parts, and so the perfected Spiritual Egos, recognizing their deep unity and full brotherhood, would no longer be deluded by the trappings of earthly relationships. But the Devachanî, at least in the Rûpa Loka, is still within the personal boundaries of his past earth-life; he is shut into the relationships of the one incarnation; his paradise is peopled with those he "*loved best with an undying love, that holy feeling that alone survives,*" and thus the purified personal Ego is the salient feature, as above said, in the Devachanî. Again quoting from the "Notes on Devachan":

"Who goes to Devachan?" The personal Ego, of course; but beatified, purified, holy. Every Ego—the combination of the sixth and seventh principles¹—which after the period of unconscious gestation is reborn into the Devachan, is of necessity as innocent and pure as a new-born babe. The fact of his being reborn at all shows the preponderance of good over evil in his old personality. And while the Karma [of Evil] steps aside for the time being to follow him in his future earth reincarnation, he brings along with him but the Karma of his good deeds, words and thoughts into this Devachan. "Bad" is a relative term for us—as you were told more than once before—and the Law of Retribution is the only law that never errs. Hence all those who have not slipped down into the mire of unredeemable sin and bestiality go to the Devachan. They will have to pay for their sins, voluntary and involuntary, later on. Meanwhile they are rewarded; receive the effects of the causes produced by them.

Now in some people a sense of repulsion arises at the idea that the ties they form on earth in one life are not to be permanent in eternity. But let us look at the question calmly for a moment. When a mother first clasps her baby-son in her arms, that one relationship seems perfect, and if the child should die, her longing would be to repossess him as her babe; but as he lives on through youth to manhood the tie changes, and the protective love of the mother and the clinging obedience of the child merge into a different love of friends and comrades, richer than ordinary friendship from the old recollections; yet later, when the

¹ Sixth and seventh in the older nomenclature, fifth and sixth in the later—i.e., Manas and Buddhi.

mother is aged and the son in the prime of middle life, their positions are reversed and the son protects while the mother depends on him for guidance. Would the relation have been more perfect had it ceased in infancy, with only the one tie, or is it not the richer and the sweeter from the different strands of which the tie is woven? And so with Egos; in many lives they may hold to each other many relationships, and finally, standing as Brothers of the Lodge closely knit together, may look back over past lives and see themselves in earth-life related in the many ways possible to human beings, till the cord is woven of every strand of love and duty; would not the final unity be the richer not the poorer for the many-stranded tie? "Finally," I say; but the word is only of this cycle, for what lies beyond, of wider life and less separateness, no mind of man may know. To me it seems that this very variety of experiences makes the tie stronger, not weaker, and that it is a rather thin and poor thing to know oneself and another in only one little aspect of many-sided humanity for endless ages of years; a thousand or so years of one person in one character would, to me, be ample, and I should prefer to know him or her in some new aspect of his nature. But those who object to this view need not feel distressed, for they will enjoy the presence of their beloved in the one personal aspect held by him or her in the one incarnation they are conscious of *for as long as the desire for that presence remains*. Only let them not desire to impose their own form of bliss on everybody else, nor insist that the kind of happiness which seems to them at this stage the only one desirable and satisfying, must be stereotyped to all eternity, through all the millions of years that lie before us. Nature gives to each in Devachan the satisfaction of all pure desires, and Manas there exercises that faculty of his innate divinity, that he "never wills in vain." Will not this suffice?

ANNIE BESANT.

(*To be continued.*)

India.

A TRUMPET CALL AT A CRISIS.

FROM the facts that I am now the General Secretary of the American Section of the T. S. and its Vice-President, and was one of those who participated at the very first meeting of the Society in 1875, and for many years was intimately acquainted with H. P. Blavatsky and also with Col. Olcott, what I have to say on the subject of this article should have a weight it could not have if I were a new member, or unacquainted with its history, its real aims, and the aims and purposes

of those who, greater than I, were and are so long in the front of its ranks. I ask for these few remarks, therefore, a serious consideration by our members in all countries, and also by such persons in India, not members, who may read this article.

Is there a crisis, and if so what is it and what does it amount to? There is a crisis not noticeable on the top of our historical wave, and which will not be perceived by those among us who are much interested in the work in their own particular Section. In some places there is no cause for any alarm, as interest is great and work goes forward. But the T. S. is not a national body; it is international; it has an object that embraces the entire race; causes at work in any one part of it may react on all with force when the time comes. We must, for that reason, look over the whole field from time to time, and not confine our estimate to what goes on merely in our own Section or Branch.

The critical spot is in India, the land where at the present time the Masters live in person, and from where went out the real impulse for our foundation and work. If India is of no consequence in our movement, then discussion is useless, for to bother about a place of no importance would be waste of time. If Western members are so enamoured of Western culture, civilization, and religion, as to look on Indian thought and philosophy as more or less fantastic, any consideration of the present would be out of place; to all such members I say, do not read this. But those who know that our forms of thought are really Indian, coloured a little by our own short lives as nations; those who realize how important in the great family of nations the Indian race is; those who see that no part of the great human mind can be left out—all those will be able to appreciate the nature of the crisis, and then will act as discreetly as possible to the end that danger may be averted.

Centuries before the West had grown out of its savagery the mighty East had grappled with all the problems that vex the men of the Western world and the nineteenth century. The solutions of these were recorded and preserved among the people of the East. This preservation has been in many ways. In stone of monuments, in books of various materials, in the arrangement of cities, in customs of the people, and last, but not least, in the very beliefs of the common people, looked on by our great men—whom many follow like sheep—as superstition and folly, and often degrading. The monuments and temples need to be read in the light of symbolism; the books are cast in a mould not quite the same as the idioms of the West, and have to be read with that in view as well as holding in the mind the fact that those who wrote them knew more of the Occult machinery of the Kosmos than we now know; they are not to be thrown on one side as folly or phantasy, but should be studied with serious care and with the help of the Hindûs of to-day, who must naturally have some inkling of the hidden meaning. The philosophy in these books is the grandest

known to man; the true religion there will be found, when the dust is cleared away, to be, as it says, the religion of Brahma, and hence the first. It will turn out to be the foundation for which the members of the T. S. are looking. But this does not mean to say that that true core and centre is just what this, that, or the other school of Vedântins say it is, for it might turn out to be different. It is hence of the highest importance that our Society should not, at any time, needlessly bring into the minds of Brâhmans the idea or belief that the T. S. is engaged covertly or openly in bringing forward any other religion, or any particular religion or philosophy. And if by accident or fortuitous circumstance Brâhmans in general acquire such an idea or belief, then it is the duty of our members to show how that is a mistake and to induce the others to alter their attitude.

But some may say that it is not of much consequence what some or many Brâhmans who do not enter the T. S. may say or think on the matter. It is of consequence, for the reason that the Brâhman in India is the natural priest, the one who is supposed to preserve the truth as to religion and religious books; and as the whole country so far as Brâhmanism is concerned moves on by and through religion, a false attitude on the part of the Brâhmans is very serious, and should be done away with if possible, by all right means and arguments. If they in their own circle, having a false idea of our movement, preach against us, we shall find a silent, subtle, untouchable influence negating all our work. On the other hand, these teachers of the Hindû can do much work if they have a mind, as they have shown in the past. As an illustration I may cite the Ârya Samâj, which rose up from the efforts of one Brâhman, but obtained the support of many more, and learned ones also, when it was seen that the object in view was necessary.

Now, then, the crisis is that the Brâhmans in general all over India are beginning to get the idea and belief that the T. S. is merely an engine for the propagation of Buddhism. They are therefore starting an opposition by means of their own power and influence, and the consequence may be that they will keep many worthy men there from coming into the T. S., or from giving it any encouragement whatever. They are not making a new society, but are privately arguing against the T. S., and that is more subtle than public effort, because no counter argument is possible.

It is true they are not supported by the real facts, but to some extent they have arguments from appearances. A famous book in our list is called *Esoteric Buddhism*, while, in fact, it is not Buddhism at all distinctively, but is distinctively Brâhmanical. Its entitlement was due perhaps to enthusiasm about the Guru of the writer. Col. Olcott has declared himself officially and privately to be a Buddhist duly admitted by the high priest, and has written a *Buddhist Catechism*, a

great and useful work which has the approval of the same high priest. The Colonel also is now going about a strictly Buddhist work, which has not so much to do with religious or philosophical opinion as it has with mere questions relating to a theological foundation, a temple and its appurtenances in the heart of India. If these Brâhmans were able to gauge public opinion in America they would have more arguments from the outer look of things, because here everything in respect to Indian religion is called by the generic name of "Buddhism," as the people are too hurried to distinguish between that and Hindûism, and have been accustomed to the *Light of Asia* and other works bringing forward the name of the religion of the Buddha. So much is this the case that all newspaper matter on this subject is labelled with the one name, and very often people when speaking of a Hindû will say, "Of course he is a Buddhist."

Our crisis is, then, that all our efforts may be hindered in India, and we may be deprived of the very necessary help of the Brâhmans in the attempt to bring forward to the world the great truths of the Wisdom Religion. What then is the remedy? Is any one to blame?

No one is to blame. Col. Olcott's efforts are right and proper, as he could not be rightfully asked to give up one form of his general work just for the sake of one religion or system. We all know very well that he is not engaged in trying to make the T. S. an engine for the propagation of Buddhism. For many years he laboured for Hindûism to almost the exclusion of the other system. Mr. Sinnett is not to be censured either, for his book really teaches Brâhmanism. Besides, all the work of Col. Olcott and of the book named must end in giving to the West a greater light on the subject of the Hindû religion, and in deepening the effect on the Western mind of ancient philosophy as found in the Wisdom Religion. In consequence of that, every day, more and more, the West will look for the treasures of the East, if these are not deliberately hidden away.

The remedy is for all the members who take the right view in this matter to persistently show to the Brâhman how he is mistaken, and how, in fact, the T. S. is the very best and strongest engine for the preservation of the truths of the Vedas. If the Brâhman non-member is convinced of this, he will then encourage the community to help the T. S., and the young men under his influence to enter its ranks; he will try to discover hidden manuscripts of value and give them to us. We should also show that in the course of progress and the cycles, the time has come now when the Brâhman can no more remain isolated and the sole possessor of valuable treatises, for the West is beginning to drag these from his hands, while at the same time it is doing much to spoil the ideals of the younger generations of India, by the mechanical and material glitter of our Western civilization. Waked up fully to this he will see how necessary it is for him to seek the help of the only

organization in the world broad and free enough to help him, and to give all that equal field without favour where the Truth must at last prevail.

We should all rise then at this call and do whatever we can at every opportunity to avert the danger by applying the remedy. The sincere Hindû members of the T. S., especially, should take note and act in accordance with this, and with the facts they know of their own observation, warrant, and demand.

WILLIAM Q. JUDGE.

A Further Glance at the Kabalah.

BY W. W. WESTCOTT, PRÆMONSTRATOR OF THE K. TO THE
HERMETIC ORDER OF THE G. D.

(A Lecture.)

UPON several previous occasions I have had the pleasure of giving lectures, by special request, upon Kabalistic Philosophy, before audiences of Theosophists. I have indeed found that the modern Theosophists of the school of the late lamented Madame Blavatsky are fond of wandering from the Sanskrit path of Occult Philosophy into the fields of the Egypto-Hebraic Mysticism of the early Kabalah. Our respected H. P. B. herself also has, in her books, made constant references to the philosophic and mystic doctrines of the ancient Rabbinic teachers, and, although we find her condemning many of their more modern vagaries, yet she implied the belief that the pure and ancient Kabalah was a Western offshoot from the Wisdom Religion of pre-historic times. Had she been of opinion that the system had originated—*de novo*—at any time since the era of Ezra (who codified the *Old-Hebrew-Testament*), she would not have made such constant references to the Kabalah, to throw side lights upon the Secret Doctrine, the elements of which she has promulgated with such learning, and with so much gradually increasing success. Several of my previous lectures having been printed, and being still accessible, I have felt it necessary this evening to traverse new ground, to eliminate from my purpose the general view of the subject which has been at other times supplied, and to restrict myself within the limits of a consideration only of certain particular Kabalistic dogmas, and of some historical side lights which can be thrown upon the subject.

Two or three centuries have now passed since any notable addition to the body of Kabalistic doctrine has been made, but before that time a constant series of additions and a long succession of commentaries

had been produced, all tending to illustrate or extend the philosophic scheme, and this growth of the system had, we believe, been in process from before the Christian era.

When the Kabbalah *first* took shape as a concrete whole, and a philosophic system, will remain for ever an unknown datum, but if we regard it—as, I believe, is correct—as the Esotericism of the religion of the Hebrews, the foundation dogmas are doubtless almost as old as the first promulgation of the main principles of the worship of Jehovah.

I cannot now attempt any glance at the contentions of some doubting scholars, who question whether the story of the twelve tribes is a historic fact, or whether there ever were a Moses. It is sufficient for my present purpose that the Jewish nation had the Jehovistic theology and a complete system of priestly caste, and a coherent doctrine, at the time of the Second Temple, when Cyrus, sovereign of all Asia, holding the Jews in captivity, permitted certain of them to return to Jerusalem for the express purpose of reëstablishing the Hebrew cultus which had been forcibly interfered with by Nebuchadnezzar, 587 B.C.

After this return to Jerusalem it was that Ezra and Nehemiah, *circa* 450 B.C., edited and compiled the *Old Testament* of the Hebrews, or, according to those who deny the Mosaic authorship and the Solomonic *régime*, it was then that they *wrote* the *Pentateuch*.

The new *régime* was maintained until 320 B.C., when Jerusalem was captured by Ptolemy Soter, who, however, did not destroy the foundations of the Jewish religion; indeed his successor, Ptolemy Philadelphus, caused the Hebrew scriptures to be revised and translated into Greek by seventy-two scholars, about 277 B.C.; this has been known for centuries as the Septuagint Version.

Further Jewish troubles followed, however, and Jerusalem was again taken and pillaged by Antiochus in 170 B.C. Then followed the long wars of the Maccabees; subsequently the Romans dominated Judea, then, quarrelling with the Jews, the city was taken by Pompey, and not long after again plundered by the Roman general Crassus (54 B.C.). Yet the Jewish religion was preserved, and we find the religious feasts and festivals all in progress at the time of Jesus; yet once more, in A.D. 70, is the Holy City taken, plundered, and burnt, and that by Titus, who became Emperor of the Romans in A.D. 79.

Through all these vicissitudes, the Hebrew *Old Testament* survived, yet must have had almost unavoidable alterations and additions made to its several treatises, and the more Esoteric doctrines which were handed down along the line of the priestly caste, and not incorporated with the *Bible* of the masses, may, no doubt, have been repeatedly varied by the influence of contending teachers.

Soon after this period were framed the first series of glosses and

commentaries on the *Old Testament* books, which have come down to our times. Of these, one of the earliest is the volume called the *Targum of Ankelos*, written about A.D. 100.

About A.D. 141 there first came into note the now famous treatise written by the Rabbis of Judah, called *Mischna*, and this formed the basis of those vast compilations of Hebrew doctrine called the *Talmud*, of which there are two extant forms, one compiled at Babylon—the most notable—and the other associated with Jerusalem.

To the original *Mischna* time added further commentaries named *Gemara*.

From this time the literature of Judaism grew apace, and there was a constant succession of notable Hebrew Rabbis who published religious treatises, until, at least, A.D. 1500. The two *Talmuds* were first printed at Venice in 1520 and 1523 respectively.

The *Old Testament* may be looked upon as the guiding light through the ages, of the Jews, but the learned of them were never satisfied with it alone, and they, at all times, supplemented it by two parallel series of works of literature; the one, Talmudic, being commentaries to illustrate the *Old Testament*, and supply material for teaching the populace and supplementing their material volume, and the other a long series of treatises of a more abstruse character, designed to teach the secret doctrines and esoteric views of the Priesthood, the Rabbis, the teachers of Israel. Foremost among these latter works were the *Sepher Yetzirah*, or *Book of Formation*, ascribed to the patriarch Abraham, and that curious collection of treatises, which, later on, became collected into a single volume and called *Zohar*, or *Book of Splendour*. These two books are the oldest works still extant of Hebrew Secret Doctrine. They represent the kernel of that oral instruction which the Rabbis in all ages have prided themselves upon possessing, and which they have always claimed as being the secret knowledge which God gave to Moses for the use of the Priests themselves, in contradistinction to the written Law, intended for the masses of the people.

One of the principal conceptions of the Kabalah is that spiritual wisdom is attained by thirty-two paths, typified by the numbers and the twenty-two letters; these again being symbols of the Divine Emanations, the Sephiroth, the Holy Voices chanting at the Crystal Sea, of the Great Sea, the Mother Supernal—Binah; and of the twenty-two occult forces of the Nature of the Universe symbolized by the three primary elements, the planets, and the zodiacal influences of the heavens which tincture human concerns through the path of our sun in annual course.

Now, to show the close connection between the Kabalah and orthodox Judaism, we find the Rabbis cataloguing the books of the *Old Testament* into a series of twenty-two (the letters) works to be read

for spiritual life; this twenty-two they obtained from the thirty-nine books of the Canon, by collecting the twelve minor prophets into one treatise, *Ruth* they added to *Judges*, *Ezra* to *Nehemiah*, while the two books each of *Samuel*, *Kings* and *Chronicles*, they called one each. The Canon of thirty-nine works was fixed in the time of *Ezra*.

Returning to the books which illustrate the Kabbalah, whatever may be the authenticity of their alleged origins, it cannot be denied that those ancient volumes, *Sepher Yetzirah* and *Zohar*, contain a system of spiritual philosophy of clear design, deep intuition, and far-reaching cosmologic suggestions, that are well worthy of the honour of receiving a special name and of founding a Theological body of doctrine—the Kabbalah—which will be found to illustrate, and to reflect light upon the Secret Doctrine which has been nursed in Central Asia, and has been now recently introduced into this country as the foundation of modern Theosophy. The parallelism of the Kabbalah and the Secret Doctrine, and, indeed, also the divergences which are notable, are the points of interest which are attracting the attention of the members of the T. S. to-day.

Many of you are passing direct from Christian orthodoxy to the Indian doctrine, but for myself, I was for fifteen years a Kabbalist and Hermetist, before I entered upon the Theosophic path, and so my attitude toward the Kabbalah is one of love and respect, as that of a pupil to a system which has led him from darkness into light, even if it may be that in the future the Eastern Wisdom may overshadow in my eyes the illumination of Kabbalism, my first mystic study—but for that issue I am content to wait. I am not ashamed to have changed the opinions of my early manhood, and I shall not be ashamed to confess the change, if by patient study and self-development I ever discard Kabbalism for the Secret Doctrine of Tibet: our greatest living Englishman, has, I believe, said that “a life-long consistency in matters of opinion is not to be expected of any man,” and apart from party politics, of which I know nothing, I heartily endorse the dictum. True progress cannot be made by a rigid adherence to the ideals of childhood, and I urge upon all of you, my hearers, the duty of forming your own opinion on matters of religion; be not blindly led of any man; search the scriptures, whether of the Jew, the Christian, or of Madame Blavatsky, and hold fast that which seems to you good. The unpardonable sin is knowingly to reject spiritual truth; whether from bigotry, self-interest, or from a policy of *laissez aller* is not important; the rejection is the key of the position.

I congratulate you who are present, as those who have come out from among the masses of unthinking beings, and are seeking for Truth, earnest of purpose, and not to be dismayed by the disapprobation of those who prefer the easy, but humiliating path of the many who allow others to do their thinking for them, and of those who are con-

tent with the ideal of a happy home to be obtained by means of the bodily sufferings of another.

The bulwark and main foundation of the public Hebrew religion has always been the *Pentateuch*, five treatises attributed to Moses which contained the Laws of Jehovah given to His chosen people. The *Old Testament* beginning with these five books is further continued by historic books, by moral teachings and by prophetic works, but the whole group is marked by materialistic characteristics, and an absence of the higher spiritual significance which other books of the great religions are found to display.

The Mosaic Law, eminently valuable for many purposes to a small nation 3,000 years ago, and containing many regulations of a type showing great attention to sanitary matters, is yet marred by the application of penalties of gross cruelty and harsh treatment of erring mortals, which are hardly compatible with our views of what might have emanated from the personal Designer of the Universe with its million worlds; and the almost entire absence of any reference to a life after death for human beings shows a materialism of a type so gross as indeed to need a Secret Doctrine, or a new Revelation by a Jesus, whose life has earned the title of Christ. Yet the orthodox of England pay so little real attention to their religion that they would hear this statement with incredulity and with denial; but if asked to show the passages in the *Old Testament* which insist on a life after death, or on a succession of lives for purposes of retribution, or the passages demonstrating the immortality of the soul, they could not produce them, and are content to refer you to the Rev. Mr. —, who could do so. The answer of the reverend gentleman generally is, "Oh, well, if not plainly laid down, these dogmas are implied." But are they? If they are, how is it that notably clear passages can be quoted which show that important authors in the *Old Testament* make statements in direct opposition to these doctrines? And how is it, again, that a great author of modern times has said, "Prosperity was the blessing of the *Old Testament* for good works, but adversity that of the *New*"? This could only be true if there were no future life or lives, or no coming period of reward and punishment contemplated by the *Old Testament* doctrine.

But the comment is true, and the *Old Testament* does teach that man is no more immortal than the beast, as witness *Ecclesiastes*, iii. 19: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that man hath *no* preëminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. . . . Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works: for that *is* his portion: for who shall bring him to see what shall be after him?" Who, indeed, except his own Higher Self.

But perhaps this book is from the pen of some obscure Jew, or half pagan Chaldee or Babylonian. Not at all; Jewish critics have all assigned it to Solomon, the king of the Jews at the time of their hey-day of glory; surely if the immortality of the soul were the essence of the Judaism of the people, he could not have so grossly denied it.

Go back, however, to the narrative of creation and the same story is found; the animals are made from the dust, man is made from the dust, and Eve is made from Adam, and each has breathed into the form, the *Nephesh Chiah*—the Breath of Life; but there is no hint that Adam received a ray of the Supernal Mind, which was to dwell there for a time, to gain experience, to receive retribution, and then another stage of progress, and a final return to its divine source. And yet the authors of these volumes, whoever they were, could hardly have been without the conception of the higher part of man, of his spiritual soul. My contention is that the *Old Testament* is emasculated, was deprived at some period by designing men of its religious philosophy, which was set apart for a privileged class, while the husk of strict law and tradition was cast forth for vulgar acceptance. The kernel of spiritual philosophy, which is lacking in the *Old Testament* as a religious book, is, I deem, the essential core of the *Kabalah*; for these *Kabalistic* dogmas are Hebraic, and they are spiritual, and they are sublime in their grandeur; and the *Old Testament* read by their light becomes a volume worthy of the acceptance of a nation. I speak of the essentials of the *Kabalah*, of what I deem the ancient substratum of the *Kabalah*; without any delay I hasten to grant that in all extant treatises these primal truths have been obscured by generations of editors, by visionary and often crude additions, and by the vagaries of Oriental imagery; but the key-notes of a great spiritual divine concealed power, of its emanations in manifestation, of its energizing of human life, of the prolonged existence of human souls, and of the temporary state of corporeal existence, are fundamental doctrines there fully illustrated; and these are the points of contact between the *Kabalah* of the Jew and the so-called *Esotericism* of the teachings of Buddha and of Hindûism.

It might be well argued that the Catholic Church, from which the Protestant Church was derived, was from its origin in the possession of the Hebrew secret of the intentional exotericism of the *Bible*, and of a priestly mode of understanding it, the *Esotericism* of the *Kabalah*, as a key to the true explanations of the Jewish books, which being apparently histories are really largely allegorical. If this were granted, it would be plain that the Catholic Church has for ages acted wisely in discouraging the laity from *Bible* study, and that Protestantism made a great mistake in combining with the reformation of a vicious priesthood the declaration of the profit to be gained by the laity from reading the *Bible*. The literal interpretation of the Mosaic books and those

of the *Old Testament* generally has repeatedly been used as a support for vicious systems of conduct, a notable example of which was seen not even a hundred years ago, when the clergy of Protestant nations almost unanimously supported the continuance of the Slave Trade from arguments derived from the laws of Jehovah.

The Freethinkers of that day were largely the champions of the suffering and oppressed races, and for centuries the wisest of men, the greatest scientists, have maintained, and ever won, struggle after struggle with the assumed infallibility of old Hebrew Testament literal instructions, and assertions, and narratives.

The *Old Testament* may indeed be, to some extent, the link which binds together thousands of Christians, for Christ founded his doctrine upon a Jewish basis, but the interminable list of Christian sects of to-day have almost all taken their rise from the assertion of an assumed right of personal interpretation of the *Bible*, which should have remained debarred to the generality by the confession that the keys were lost, or, at least, missing, and that, without their assistance, error of a vital character was inevitable.

The vast accumulation of varying interpretations of the *Bible*, although a stupendous folly, yet sinks into insignificance as an incident of importance, before the collateral truth that the followers of each of the hundreds of sects have arrogated to themselves, not only the right of personal interpretation, but the duty of condemning all others—as if the infallibility they claimed for the *Bible* could not fail to be reflected upon the personal propaganda or the specialities of a chapel service. Religious intolerance has cursed every village of the land, and hardly a single sect has originated which has *not only* claimed the right to differ from others and to criticize—the claims of a Theosophist—but also to persecute and assign to perdition all beyond its narrow margin.

The Mystic, the Occultist, the Theosophist, do indeed do good—or God—service, by illustrating the bases and origins of all faiths and the mutual illumination that is available, for by tolerance and mutual esteem much good may arise, but by the internecine struggles of religionists, every faith is injured, and religion becomes a byword meaning intolerance, strife and vainglory, and the mark and profession of an earnest sectarian is that he is ever ready to condemn the efforts of others, in direct opposition to the precept of Jesus, “Judge not, that ye be not judged.”

(To be concluded.)



Lust and temptation are even like sharks in the river of life, whose waters are the five senses. Do thou cross over to the other side of this river in the boat of patience and resignation.—*Mahābhārata*, Vana Parva, § ccvi.

On Self-control and Truth.

FROM THE MAHÂBHÂRATA.

[The following two Sections are taken from the Âpad-dharmânushâsana Parva of the Shântih Parva, or "Book of Consolation," of the great Indian Epic, the *Mahâ-bhârata*. We are enabled to print them by the kind permission of Babu Protâpa Chandra Ray, C.I.E., who has recently translated them for the first time into English.—Eds.]

SECTION CLX.

YUDHISHTHIRA SAID:

O GRANDSIRE, O thou of virtuous soul, what indeed, is said to be productive of great merit¹ for a person attentively engaged in the study of the Vedas and desirous of acquiring virtue?

That which is regarded in this world as productive of high merit is of diverse kinds as set forth in the scriptures. Tell me, O grandsire, about that which is regarded as such both here and hereafter.

The path of duty is long and has innumerable branches, O Bhârata! Amongst those duties what are those few that should, according to thee, be preferred to all others for observance?

Tell me, O king, in detail, about that which is so comprehensive and which is so many-branched.

BHÎSHMA SAID:

I shall speak to thee of that by which thou may'st attain to high merit. Possessed as thou art of wisdom, thou shalt be gratified with the knowledge I will impart to thee, like a person gratified with having quaffed nectar!

The rules of duty that have been uttered by the great Rishis, each relying upon his own wisdom, are many. The highest among them all is self-restraint.

Those amongst the ancients that were acquainted with truth said that self-restraint leads to the highest merit. As regards the Brâhmana in particular, self-restraint is his eternal duty.

It is from self-restraint that he obtains the due fruition of his acts. Self-restraint, in his case, surpasses (in merit) charity and sacrifice and study of the Vedas.

¹ The word *Shreyas* has a peculiar meaning. It implies, literally, the best of all things; hence, ordinarily, in such passages, it means beatitude or the highest happiness that one may acquire in heaven. It means also those acts of virtue by which that happiness may be acquired. It should never be understood as applicable to anything connected with earthly happiness, unless, of course, the context should imply it.—T.

Self-restraint enhances (his) energy. Self-restraint is highly sacred. Through self-restraint a man becomes cleansed of all his sins and endued with energy, and as a consequence, attains to the highest blessedness.

We have not heard that there is any other duty in all the worlds that can equal self-restraint. Self-restraint, according to all virtuous persons, is the highest of virtues in this world.

Through self-restraint, O foremost of men, a person acquires the highest happiness both here and hereafter. Endued with self-restraint, one acquires great virtue.

The self-restrained man sleeps in felicity and awakes in felicity, and moves through the world in felicity. His mind is always cheerful.

The man who is without self-restraint always suffers misery. Such a man brings upon himself many calamities all born of his own faults.

It has been said that in all the four modes of life self-restraint is the best of vows. I shall now tell thee those indications whose sum total is called self-restraint.

Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, conquest of the senses, cleverness, mildness, modesty, steadiness,

Liberality, freedom from wrath, contentment, sweetness of speech, benevolence, freedom from malice—the union of all these is self-restraint.

It also consists, O son of Kuru, of veneration for the preceptor and universal compassion. The self-restrained man avoids both adulation and slander. Depravity, infamy, false speech,

Lust, covetousness, pride, arrogance, self-glorification, fear, envy and disrespect, are all avoided by the self-restrained man.

He never incurs obloquy. He is free from envy. He is never gratified with small acquisitions (in the form of earthly happiness of any kind). He is even like the ocean which can never be filled.¹

The man of self-restraint is never bound by the attachments that arise from earthly connections like to those involved in sentiments such as, *I am thine, Thou art thine, They are in me, and I am in them.*

Such a man, who adopts the practices of either cities or the woods, and who never indulges in slander or adulation, attains to emancipation.

Practising universal friendliness, and possessed of virtuous behaviour, of cheerful soul, and endued with knowledge of soul, and liberated from the diverse attachments of the earth, great is the reward that such a person obtains in the world to come.

¹ The sense is that such a man never sets his heart upon things of the earth, and accordingly these, when acquired, can never satisfy him. His aspirations are so great and so high above anything this earth can give him, that the attainment of even the region of Brahṁā cannot, as the commentator explains, gratify him. At first sight this may look like want of contentment. But in reality, it is not so. The grandeur of his aspirations is sought to be enforced. Contentment applies only to ordinary acquisitions, including even blessedness in heaven.—T.

Of excellent conduct and observant of duties, of cheerful soul and possessed of learning and knowledge of self, such a man wins esteem while here and attains to a high end hereafter.

All acts that are regarded as good on earth, all those acts that are practised by the righteous, constitute the path of the ascetic possessed of knowledge. A person that is good never deviates from that path.

Retiring from the world and betaking himself to a life in the woods, that learned person having a complete control over the senses, who treads in that path, in quiet expectation of his decease, is sure to attain to the state of Brahma.

He who has no fear of any creature and of whom no creature is afraid, has, after the dissolution of his body, no fear to encounter.¹

He who exhausts his merits without seeking to store them up, who casts an equal eye upon all creatures and practises a course of universal friendliness, attains to Brahma.

As the track of birds through the sky or of fowl over the surface of water cannot be discerned, even so the track of such a person (on earth) does not attract notice.

By him, O king, who abandoning home adopts the religion of emancipation, many bright worlds wait to be enjoyed for eternity.

If, abandoning all acts, abandoning penances in due course, abandoning the diverse branches of study, in fact, abandoning all things (upon which worldly men set their hearts),

One becomes pure in his desires, liberated from all restraints,² of cheerful soul, conversant with self, and of pure heart, one then wins esteem in this world and at last attains to heaven.

That eternal region of the grandsire, which is sprung from Vedic penances, and which is concealed in a cave, can be won only by self-restraint.³

He who takes pleasure in true knowledge, who has become enlightened, and who never injures any creature, has no fear of coming back to this world, far less any fear in respect of the other.⁴

There is only one fault in self-control. No second fault is noticeable in it. A person who has self-control is regarded by men as weak and imbecile.

O thou of great wisdom, this attribute has only one fault. Its merits are many. By forgiveness (which is only another form of self-control), the man of self-control may easily acquire innumerable worlds.

What need has a man of self-control for a forest? Similarly, O

¹ *I.e.*, such a man is sure of attaining to a blessed end.—T.

² Such as distinctions of caste, of dress, of food, etc., etc.—T.

³ A reference to the region of Brahmā, which is supposed to be located within every heart. One reaches that region through penances and self-denial. The sense, of course, is that his is that pure felicity of the heart who has succeeded in driving off all evil passions therefrom.—T.

⁴ The word used here is *Buddhasya* (genitive of *Buddha*). May not this verse be a reference to the Buddhistic idea of a *Buddha*?—T.

Bhârata, of what use is the forest to him that has no self-control? That is a forest where the man of self-control dwells, and that is even a sacred asylum!

SECTION CLXII.

YUDHISHTHIRA SAID:

Brâhmanas and Rishis and Pitris and the Gods all applaud the duty of Truth. I desire to hear of Truth. Discourse to me upon it, O grandsire!

What are the indications, O king, of Truth? How may it be acquired? What is gained by practising Truth, and how? Tell me all this!

BHISHMA SAID:

A confusion of the duties of the four orders is never applauded. That which is called Truth always exists in a pure and unmingled state in every one of those four orders.

With those that are good, Truth is always a duty. Indeed, Truth is an eternal duty. One should reverentially bow unto Truth. Truth is the highest refuge (of all).

Truth is duty; Truth is penance; Truth is Yoga; and Truth is the eternal Brahma. Truth has been said to be Sacrifice of a high order.¹ Everything rests upon Truth.

I shall now tell thee the forms of Truth one after another, and its indications also in due order.

It behoveth thee to hear also as to how Truth may be acquired. Truth, O Bhârata, as it exists in all the world, is of thirteen kinds.

The forms that Truth assumes are impartiality, self-control, forgiveness, modesty, endurance, goodness,

Renunciation, contemplation, dignity, fortitude, compassion, and abstention from injury. These, O great monarch, are the thirteen forms of Truth.

Truth is immutable, eternal, and unchangeable. It may be acquired through practices which do not militate with any of the other virtues. It may also be acquired through Yoga.

When desire and aversion, as also lust and wrath, are destroyed, that attribute in consequence of which one is able to look upon one's own self and one's foe, upon one's good and one's evil, with an unchanging eye, is called impartiality.

Self-control consists in never wishing for another man's possessions, in gravity and patience, and capacity to allay the fears of others in respect to one's own self, and immunity from disease. It may be acquired through knowledge.

Devotion to the practice of liberality and the observance of all

¹ *I.e.*, both are equally efficacious.—T.

duties are regarded by the wise as constituting goodwill. One comes to acquire universal goodwill by constant devotion to Truth.

As regards unforgiveness and forgiveness, it should be stated that the attribute through which an esteemed and good man endures both what is agreeable and disagreeable, is said to be forgiveness. This virtue may well be acquired through the practice of truthfulness.

That virtue, in consequence of which an intelligent man, contented in mind and speech, achieves many good deeds and never incurs the censure of others, is called modesty. It is acquired through the aid of righteousness.

That virtue which forgives for the sake of virtue and profit is called endurance. It is a form of forgiveness. It is acquired through patience, and its purpose is to attach people to one's self.

The casting off of affections, as also of all earthly possessions, is called renunciation. Renunciation can never be acquired except by one who is divested of wrath and malice.

That virtue, in consequence of which one does good, with watchfulness and care to all creatures, is called goodness. It hath no particular shape, and consists in the divestment of all selfish attachments.

That virtue, owing to which one remains unchanged in happiness and misery, is called fortitude. That wise man who desires his own good always practises this virtue.

One should always practise forgiveness, and devotedness to Truth. That man of wisdom who succeeds in casting off joy and fear and wrath, succeeds in acquiring fortitude.

Abstention from injury as regards all creatures in thought, word, and deed, kindness, and gift, are the eternal duties of those who are good.

These thirteen attributes, though apparently distinct from one another, have but one and the same form, viz., Truth. All these, O Bhârata, support Truth and strengthen it.

It is impossible, O monarch, to exhaust the merits of Truth. It is for these reasons that the Brâhmanas, the Pitris, and the Gods, applaud Truth.

There is no duty which is higher than Truth, and no sin more heinous than untruth. Indeed, Truth is the very foundation of righteousness. For this reason one should never destroy Truth.

From Truth proceed gifts, and sacrifice with presents, as well as the threefold Agnihotras, the Vedas, and everything else that leads to righteousness.

Once on a time a thousand horse-sacrifices and Truth were weighed against each other in the balance. Truth weighed heavier than a thousand horse-sacrifices.

Correspondence.

SCIENCE AND THE ESOTERIC PHILOSOPHY.

SIR,—Under the heading of "Science and the Esoteric Philosophy" you have made a new departure in LUCIFER. To quote the words used: "It is proposed to give under the above heading short notices of recent events and utterances in the realm of Modern Science and to comment on them from the standpoint of Esoteric Philosophy." If capably carried out this will doubtless prove valuable and interesting to the readers of LUCIFER. But I submit that H. T. E. has overstepped the limit so wisely set in the above heading and has taken upon himself the task of commenting upon and censuring the work and thoughts of his brother Theosophists. I refer to his remarks on Telepathy which, coming as they do from one who has been officially constituted Science Contributor to LUCIFER (see H. Burrows' remarks in "On the Watch-Tower"), amount to the assumption by him of the office of official censor. Now I maintain that this was not contemplated by those who framed the heading quoted above, and that, even if it were, it would be intolerable from every point of view and should be put a stop to. I will not complicate the simplicity of the point at issue by entering on the question of the value of H. T. E.'s criticism on this particular subject, nor shall it hinder me in my endeavours to discover, through the fact of telepathy, some way by which the great teaching of Theosophy, the Consciousness of Matter, may be brought into touch with Modern Science, but I cannot help remarking that when H. T. E. wishes to explain Reichenbach's theories he makes use of "Ether," and when he wishes further on to draw certain conclusions and make them intelligible he uses the word "Atom," from which it would appear that it is only when these terms are used by others than himself that the one becomes a "nightmare" and the other an "absurdity." Recognizing that everyone has a right to his own opinion I should not be in the slightest degree disturbed by H. T. E.'s observations, were it not that he assumes a tone of authority which, if persisted in, would lay the work of every member of the T. S. at the mercy of this young critic, for whose calmness of judgment the specimen already adduced is hardly a voucher.

THOS. WILLIAMS, F.T.S.

[Our contributor is entirely in error in supposing that there is anything "official" in H. T. E.'s Notes. H. T. E. has not been "officially constituted" anything on LUCIFER, but like all other contributors writes entirely on his own responsibility, implicating no one but himself. This freedom of individual utterance is given of set purpose, and the standing heading at the beginning of each number states very plainly the possibility of editorial dissent from signed articles. Certainly H. T. E. himself did not dream of assuming the office of "official censor," and his joking phrase about "a little sermon" is surely too light to cause any resentment. There is no new departure in LUCIFER, and nothing is "official" save unsigned articles, or articles signed by both the Editors. In fact we very much doubt whether the word "official" can be used in any sense in connection with LUCIFER.—Eds.]

Review.

THE NINE CIRCLES.¹

THIS little book is published by the Executive Committee of the Society for the Protection of Animals from Vivisection, and has been carefully revised and corrected since its first issue by Miss Frances Power Cobbe. The object of the book is stated to be "to give a bird's eye view of the vivisectional method"; and such books, sickening as they are, are necessary so long as our dumb brethren are tortured and mangled in the name of science as they are to-day. That such books should be necessary is a disgrace to our civilization, as the practice of torture is an outrage on our humanity. The Theosophist, at least, should be ready to reject any gift of knowledge (even if such gift there be) purchased by the infliction of agony on other sentient beings, for "everything that feels" should be to him sacred from torture, and the very helplessness of the victims should be an appeal for gentleness and protection. The most hellish experiments of all, perhaps, are those on the feelings of animals, as cutting off the breasts of a nursing bitch and otherwise mangling her, and then seeing if she still cares for her puppy: the agonized mother still "treated the living puppy with the same tenderness as an uninjured dog might do." Incarnate devil was the man who wrought the brutality and stood there to record what the higher animal then did.

Theosophical Activities.

INDIAN SECTION.

NOTES FROM THE BRANCHES.

My last notes were written from Bankipore. Since then our tour has terminated, and Colonel Olcott and I are once more in Calcutta. The Branches visited, in addition to those already reported, were: Benares, Mozufferpore, Jamalpur, Monghir, Bhagalpur, Rajmahal, Pakur, Nilphamari, and Berhampore.

At Benares we held a Branch meeting and also a public meeting. The latter will always occupy a distinct spot in my memory from the fact that it took place in the yard of a "Cow Hospital." A "Cow Hospital," as its name implies, is a place where sick cows are treated and taken care of. Owing to some hitch in the arrangements, the Town Hall was not placed at our disposal till too late, and the permission to use it arrived during the course of the lecture. Not wishing to disturb our human audience, or to disappoint our bovine friends, we continued the lecture under these curious surroundings. It will be a long time, I imagine, before the Colonel or I again have the pleasure of addressing an audience of cows!

¹ Compiled by G. M. Rhodes. Revised Edition. 20, Victoria Street, S.W.

I intend to reserve a description of what I saw at Benares for a longer article, in which I hope to convey some idea of what Benares looks like to a Theosophist. One thing is certain, namely, that a Theosophist stands a much better chance of seeing the real life of Benares than does the ordinary tourist, and this has been strongly brought home to me on reading the accounts of tourists who have visited the "sacred city." However, I must for the present reluctantly turn my back on Benares, or I shall be tempted to break my resolutions.

Mozufferpore is a small station, and the journey from Benares is an exceedingly troublesome one, involving the crossing of the Ganges at a late hour of the night. The leading spirit of the Branch is Babu Raghunadan Prasad Sharma. A public meeting was held at the Maharajah of Durbhangah's palace on Tuesday, February 14th, at which Colonel Olcott and I lectured. The meeting was a crowded one, including apparently all the leading Hindûs and Europeans of the station. The Branch has a small library, which I hope will increase in time.

Jamalpur is the Headquarters of the East Indian Railway, and nearly all our members are employees of the Company. They are worked very hard, and consequently have not as much time to spare for Theosophy as could be desired. The lectures given here were crowded and good deal of interest shown. On Saturday afternoon, February 18th, a party of us went over to Monghir, a few miles distant, where there is a Branch of the Society. Colonel Olcott lectured in the school, and I spent what time I had in endeavouring to organize the Branch.

We left Jamalpur with much regret on the morning of the 19th for Bhagalpur. Our Branch here is numerically strong, but as regards activity very weak. Babu Moti Lal Misra is the one shining light, and he did everything he could to make our visit useful. We divided our forces here, and while the President went to Nilphamari I remained at Bhagalpur. On the President's return we proceeded to Rajmahal. Here another division took place, the Colonel proceeding to Pakur, and I remaining at Rajmahal to organize. We ultimately met again at Berhampore.

I have passed over the last three or four Branches without much notice, as there is little to be said of interest to Theosophists at large. Berhampore is one of our bright spots in Bengal, and it is refreshing to spend a few days there after a series of visits to more or less dormant branches. Under the presidency of our veteran Brother, Babu Dina Nath Ganguli, the Berhampore Branch is accomplishing real and lasting work. There is a good library, and meetings are held regularly, as also classes for the study of the *Secret Doctrine*. A regular programme was arranged for our visit, which included the presentation of an address to Colonel Olcott, the celebration of the Anniversary of the Branch, the opening of the new reading-room, and two public lectures. The visit was a great success, and will be one of the brightest memories of the present tour.

I cannot close these notes without a reference to Brother Nafur Das Roy of the Berhampore Branch, whose help and assistance to us during the latter part of the tour were incalculable. In arranging for our visits and accommodation, in rousing members, and generally doing what he could to make our tour a success, Bro. Nafur Das Roy has proved himself a true Theosophical worker. Theosophists do not require praise, and most of them dislike it, but the foregoing words are written to show others how useful individuals can be, if they are only willing. As long as we have Theosophists in Bengal like our leading Berhampore Brothers, we shall not utterly fail in our work, but we must have more of this stamp if we are to accomplish lasting results.

S. V. E.

THE H. P. B. PRIZE.

BANGALORE CANTONMENT THEOSOPHICAL SOCIETY,

BANGALORE, *February 23rd, 1893.*

DEAR SIR AND BROTHER,

I have much pleasure in sending for your kind acceptance a small token of our regard and esteem for your unselfish and valuable labours in the cause of Theosophy.

From the accompanying extracts of proceedings of this Branch, it will be seen that the medal perpetuates the memory of our revered teacher, Madame H. P. Blavatsky, and having been personally and so closely acquainted with her, you will, we have no doubt, prize the medal given in her name, however trifling it may be in value.

It will give us great pleasure if this medal will serve to bring to your recollection many an hour of agreeable and instructive company you may have passed with H. P. B.

With respectful regards,

I remain, dear Sir and Brother,

Yours obediently and fraternally,

A. SINGARAVELU, *Sec.*

G. R. S. MEAD, ESQ.

Proceedings of a Meeting of the Bangalore Cantonment Theosophical Society held on Saturday, May 23rd, 1891.

Resolved that as a humble token from this Branch of gratitude to the late Madame Blavatsky, which she has earned by her self-devotion to the Theosophical Cause she has founded, a prize in the shape of a medal or otherwise to be called the "H. P. B. Prize," be awarded from time to time to the recipient from the Parent Society of Subba Row's Medal. Towards this object, a sum of Rs. 300 now in hand, will be invested in proper securities and the proposed expenditure defrayed from the interest accruing therefrom.

Proceedings of a General Meeting of Feb. 5th, 1893.

Resolved that the Director's action in getting a silver medal made to be awarded to Mr. G. R. S. Mead (to whom Subba Row's Medal was awarded by the last Convention) in pursuance of the resolutions of a Meeting held on May 23rd, 1891, be approved, and that the Medal be sent to Mr. Mead through the General Secretary, Indian Section.

CEYLON LETTER.

March, 1893.

The most important event of the month was the Annual Convention, when the gathering of delegates of the Buddhist schools took place at the Headquarters of the Theosophical Society at Colombo. All the schools under the auspices of the Society were represented. High Priest Sumangala presided on the occasion, and the deliberations resulted in adopting measures for active propaganda. It is to be regretted very much that the obnoxious Quarter-Mile Clause of the Government Code of the Public Instruction Department is still a barrier in the progress of our educational movement. A largely signed memorial of the Buddhists was presented to His Excellency the Governor, pointing out the detriment caused to the Buddhists—the largest number of the inhabitants of Ceylon—by the clause, and the "prayer" in the memorial has not had the desired effect. It is a crying shame that the Government of Ceylon, which is mostly dependent on the taxes imposed on the Buddhists, should treat them so indifferently. The attention of our friends in Parliament is earnestly invited to this matter.

The sessions of the Convention were brought to a close by addresses from the High Priest Sumangala and Dr. W. A. English, who were heard with attention by a crowded house.

I am desired in this letter to make an appeal for help in aid of the Sangamitta Building Fund. It has been found very necessary and imperative to purchase a building site for the Sangamitta Girls' School, which is being very ably conducted by Mrs. Marie M. Higgins, the principal. This institution now has twenty-six boarders and over one hundred day scholars. The numerical strength of the institution is growing rapidly, and the present rented quarters cannot much longer accommodate the increasing number of pupils, teachers and servants. This institution, as is well known, is the only one of its kind conducted under the auspices of the Theosophical Society to educate the poor neglected girls of Ceylon, and it is meet that such an institution should be heartily supported and encouraged to carry on its usefulness, and I therefore appeal to the readers of *LUCIFER* for some help. Contributions in Europe will be gratefully received by the Hon. Treasurer of the school and its "General Providence," Miss E. Kislingbury, at 19, Avenue Road, Regent's Park, London.

Mrs. Higgins, Miss Allison, Miss English and Dr. English, and Mr. Peter de Abrew, the secretary of the Institution, are now going from door to door "begging" in aid of this fund. Any spare moment they get is devoted to collecting even a cent to build the proposed home. The last three Sundays Mrs. Higgins and two others went to a village close to Colombo and visited about half the number of houses in that place. The people there are poor, and the collections made were low. It is proposed to visit all the houses in that village as time permits, and enlist the sympathy of the poor inhabitants, who cheerfully give their mite to the grand object. Of course none of us can spare the time to go daily to the outlying villages. Once a week we can steal a little time on a Sunday for this purpose, and thus to collect few cents from each house every week means a long time for the construction of the home. However, we have to work at that rate patiently until the necessary funds are raised.

SINHALA PUTRA.

SANGAMITTA SCHOOL.

DEAR READERS OF "*LUCIFER*,"

It is now about a year since I made my last appeal for the funds of the Sangamitta School, and though a few friends have kindly sent me contributions early this year, I have reserved these until I should have a larger sum to forward to Ceylon.

The School has now increased so much in numbers as to make larger accommodation desirable, and it is the wish of the Women's Education Society to collect a fund with the view of purchasing a house commensurate with the needs of the work.

I therefore ask those who are interested in this important object to send me their contributions as soon as possible, that I may remit them to Colombo during the course of next month. No better work was ever undertaken by the T. S., and none to the good results of which we may look forward with greater confidence. I trust, therefore, that my appeal will meet with a hearty response.

E. KISLINGBURY,

Hon. Treasurer to W. E. S. of Ceylon.

EUROPEAN SECTION.

ENGLAND.

The Third Annual Convention.—According to the resolution of the Executive Committee, the Third Annual Convention of the European Section T. S., will be held at London, on Thursday and Friday, July 6th and 7th.

G. R. S. MEAD, *Gen. Sec.*

Notices.—H. T. Edge, B.A. (*Cantab.*), has been appointed Assistant Secretary *vice* J. W. Ablett.

Officers of Branches and members are particularly requested to address all correspondence of every kind connected with the General Secretary's Office to the General Secretary. Answers to correspondents on official paper not bearing the General Secretary's signature or stamp are entirely unauthoritative.

G. R. S. MEAD, *Gen. Sec.*

Blavatsky Lodge.—During the past month the members have had the pleasure of welcoming home their President, Annie Besant, after her prolonged and successful lecturing tour in America. There was a crowded attendance of members and visitors on the occasion of the lecture on *Theosophy in America*. Annie Besant gave a most vivid account of the movement there, thus enabling all to feel the reality of the work being done, and helping to cement the tie of brotherhood between the two countries. The most important point, and one which the lecturer impressed on her hearers, was that in visiting the different Lodges she had invariably remarked that, where the members had a firm conviction that the movement was being guided and supported by the Masters, there was always a strong active centre of work, but that where the members had not that conviction then the Lodges were practically lifeless and very little work was done. The final lecture of the course was on *Christo-Theosophy*, by the Rev. G. W. Allen, President of that Society; it was followed by an animated discussion.

The new syllabus for the Thursday evenings of the next three months has just been issued and is as follows: April 6th, *The Stanzas of Dzyan: the Secret Bible of the East*, G. R. S. Mead; 13th, *The "Coldness" of Theosophy*, Herbert Burrows; 20th, *The Sympalmograph and its Teachings* (with experiments), C. E. Benham; 27th, *The Mechanism of Thought*, Annie Besant; May 4th, *Atlantean Origin of Stonehenge*, A. P. Sinnett; 11th, *Theosophy and the Problems of Life*, H. T. Edge; 18th, *The Mysticism of Modern Poetry*, M. U. Moore; 25th, *Theosophical and Darwinian Evolution*, Annie Besant; June 1st, *The Mystery of Satan*, G. R. S. Mead; 8th, *The Legend of the Grail*, R. Machell; 15th, *Karma—Individual and National*, Herbert Burrows; 22nd, *How the "Secret Doctrine" was Written*, Countess Wachtmeister; 29th, *Adepts as Facts and Ideals*, Annie Besant.

The new scheme, mentioned last month, for promoting more organized study at the Saturday meetings, promises well. A very able and careful paper, summarizing *The Human Evolution from the First Root-Race on this Earth*, as given in the *Secret Doctrine*, was contributed by Thomas Green, supplying matter for useful discussion for more than one meeting. Members of the Lodge are reminded that the quarterly conversazione will be held on Tuesday, May 2nd, and it is hoped they will unite in trying to ensure a successful evening by coming themselves and bringing their friends with them.

L. M. COOPER, *Sec.*

Propaganda Fund.—It is more than two years since I have made any appeal to my brother and sister Theosophists to help me with my Propaganda Fund. So many other urgent appeals have been brought forward that I have kept my own pet hobby in the background, besides which friends have been most kind in helping me privately. But now for some months past this Fund has been exhausted, and I have tried alone to meet the demand made upon me for books and pamphlets for those who cannot afford to purchase such. But during the last weeks many requests for books have come in. They are wanted for the library at Bow, for clubs in Stratford and Leeds, for members who are unable to purchase any for themselves; also pamphlets and leaflets for distribu-

tion. All this has come pouring in upon me, and, as I cannot meet these demands alone, I beg you all most earnestly to help in this good and useful work so as to bring our Theosophical literature to the notice of as many people as possible.

CONSTANCE WACHTMEISTER.

Bow Club.—The Jumble Sale had to be held earlier than was at first intended, but there will be another in the autumn, for which contributions are earnestly requested. Only £5 was cleared this last time.

A. C. LLOYD, *Matron*.

Propaganda in London.—A few earnest workers early in last autumn sent out a circular to the London workmen's clubs, offering a lecture on some Theosophical subject, first to a limited number, and then to all the local clubs and institutes throughout the Postal District. As a result, arrangements were made with, and lectures delivered at the following clubs:—Liberal Club, Deptford; St. Mary's, Lower Edmonton; Nelson and Boro' of Strand; West London Trades Club and Institute; North-East Bethnal Green; Blackfriars Liberal and Radical; East St. Pancras Reform; Golborn Liberal and Radical; Bow and Bromley Social and Literary; Bryanston Club and Institute; Plumstead Radical; Paddington Green Radical; East Finsbury Radical; Cobden Club, Kensal Road; Charlton Liberal; Bermondsey Institute; Clapham Liberal; Bow Liberal; St. Pancras Liberal; Lewisham and Lee Liberal; Bloomsbury Young Men's Club. At all of these lectures a very considerable interest was evoked. Questions were numerous, and in many instances the lecturer was requested to make arrangements for a further visit.

The London Lodge of the Theosophical Society.—President, Mr. A. P. SINNETT.—The special objects of the London Lodge are: The study of teachings concerning spiritual progress accumulated by the Theosophical Society, or to be acquired as time goes on from peculiar sources of information open to some of its Members, and the observation of all discoveries relating to the super-physical aspects of Nature which may throw light upon the psychic and spiritual constitution of Man, and promote a comprehension of the laws by which his higher evolution is governed.

RULES.—Until other arrangements may be made by the Members at a General Meeting called in the course of the month of January, in any year, with fourteen days' notice, for the purpose of recasting rules, Mr. A. P. Sinnett is declared to be the President of the London Lodge, and is entrusted with the general regulation of its business. Subscriptions to the Lodge shall not exceed £1 per annum, but may remain in abeyance at the discretion of the President in any year when no expenses are incurred.

At a series of meetings at the London Lodge held on Wednesday afternoons Mr. Sinnett, the President, has since the 1st of March been giving a course of lectures on *Man's Place and Prospects in Nature, as seen in the Light of Theosophic Teaching*. His object has been to put before new comers into the Lodge a complete and systematic view of all that part of Theosophic teaching that directly bears on the problems of life and futurity, as these may be regarded by a thinker of the present day. In this course he has not handled any of the large cosmological doctrines which associate themselves with Theosophy, but has kept to those subjects that have a practical bearing on spiritual progress. Beginning with the conditions of Reincarnation—the first great law of human life that lies at the threshold of all higher studies—he devoted the first lecture entirely to explaining what the teaching of Theosophy on this subject really is, so that false conceptions on the matter put in circulation by careless critics of the Esoteric doctrine might be cleared effectually out of the way. He then followed the destinies of the normal

human entity through its experiences on the astral plane immediately after death, through the intervening condition of unconsciousness to the Devachanic awakening, and so back again, when the spiritual period was over, to its next rebirth.

The operation of Karmic law in determining the character of that rebirth was fully examined later on, and one lecture was largely devoted to the magnitudes of the Manvantaric scheme, in order that the character of the attempt made by those who seek to abbreviate the latter half of their cyclic evolution might be properly appreciated.

The external considerations which give support to the doctrines of Karma and Reincarnation formed the principal subject of one lecture, and then Mr. Sinnett opened the question of abnormal evolution, going into an explanation of the aspects presented by the astral and higher spiritual planes of Nature, for those who make their way there while still living in the flesh. The course is still in progress.

Birmingham.—The fortnightly meeting of the Birmingham Lodge was held on Sunday evening, March 26th, and was well attended. Our president, Bro. O. H. Duffell, read his paper on *Karma* for the second time, by request, to an interested audience. Another member was admitted to the Lodge, being the second this month, and we have every reason to expect further additions.

SYDNEY H. OLD, Sec.

Liverpool Lodge.—During the month two excellent papers on *The Fall* have been read by Madame de Steiger; both papers were well received and gave rise to most interesting and instructive discussion.

Bro. Bertram Keightley paid us a flying visit on the 22nd March, and addressed the members on *Theosophical Work in India*. Several ideas, new to the generality of Western minds, were brought forward showing the difference between the methods of study in the East and West.

JOHN HILL, Sec.

[The Editors of LUCIFER feel constrained to express their regret that so few Branches send in any report of their work. The Secretaries of Branches should send brief reports to LUCIFER each month, posting their letters in time to reach London by the 4th of the month, at latest. They must not expect either of the Editors to write out reports for them from the *Vâhan* notices, nor to make them up out of their own heads.]

SPAIN.

I can only repeat the good news given to our readers last month. Theosophy continues to gain ground in our land, and the general situation is truly encouraging. Our teachings have begun to interpenetrate those higher classes of society, which are usually so opposed to anything that can menace their traditional interests, whether religious or personal. Five new members have joined our ranks this month, of whom the three ladies and one of our new brothers belong to the old aristocracy of Spain. We must hope that this example will be followed by the class of which they form a part, and that the moral courage shown by this brother will bear fruit through its "vibrations." In Valencia the Valencia Branch has been officially formed under the best auspices, and this new centre of action will, without doubt, contribute powerfully to the propagandist work done in that district. The one "black cloud" in our sky has unhappily, until within a few days, been the Barcelona Centre, but I am glad to be able to inform our brothers that the chief difficulties in the way of the spread of Theosophy in that town are not so great as they were. A Centre has just been formed there, with our excellent brother, José Plana, as President, and as Vice-President our brother Roviralta, a veteran in Theosophical work, who has been often well-proven; and the spirituality, intuition, and zeal for our cause of José Plana are a guarantee of success.

We have, then, three important Centres in Spain—Madrid, Valencia

and Barcelona—which when united and steadfast will enlarge our sphere of action. Our review, *Sophia*, almost daily gains new subscribers, as well as the translation of *Isis Unveiled*, which is published in parts.

VINA.

SWEDEN.

Stockholm.—Since the beginning of the new year the following papers, according to our syllabus, have been read at the public and private meetings: *On the Solar System and the Planetary Chain*, by Mr. T. Algren; *On the Difference between Theosophy and Spiritism*, by Dr. G. Zander, Mrs. Scholander and Miss E. Bergman; *On Devachan and Karma*, by Mr. G. Ljungström; *The Rounds of a Planetary Chain*, and *On Earth and the Races of Man in General*, by Mr. Algren; *On the Evolution of the Universe*, by Miss E. Bergman and Mr. Algren; *On the Evolution of Man on this Globe, Rounds, and Races*, by Miss Bergman and Mr. G. Ljungström. Translations of two allegories have been read, one by Mr. E. Zander, *The Hunter*, by Olive Schreiner, and another by Mrs. Helen Sjöstedt, *The Jewel*.

The Society celebrated the anniversary of its existence on Feb. 10th by a conversazione, well attended, and at which the President addressed the members, speaking of the Society and its work in our country. A new Centre was constituted at Nyköping, on Feb. 19th, with ten members, and Mr. Feggræus has undertaken the task of being President, librarian and treasurer at the same time. We are waiting for the announcement of a still younger Centre, our sixth, at Helsingborg. Mr. T. Algren and Mr. G. Ljungström have lectured at Upsala, Linköping and Norrköping, with success, according to the papers from those places. Count Axel Wachtmeister has, with an interesting letter to our President, sent a leaf taken by himself from the holy Bo-Tree. His kind gift is now framed and adorns one of the walls of our reading-room.

The portrait (nearly life-size) of H. P. B., promised by Mr. and Mrs. T. Hedlund at Gottenburg, has now arrived, and we are sincerely grateful for this beautiful likeness of our Teacher, taken from her youthful portrait in *Isis Unveiled*. Miss Bergman, who, during this winter, has lectured twice a month on Sundays for children and young people, has now arranged a class for the study of the *Secret Doctrine* every Friday from six to eight. The publication of this work in Swedish seems to be a great success.

A. C.

AMERICAN SECTION.

THEOSOPHICAL SOCIETY,

144, MADISON AVENUE, NEW YORK,

March, 1893.

CONVENTION OF 1893.

The question of place for holding the Convention of 1893 has been duly considered by the Executive Committee and a decision reached to hold it in the city of New York.

PLACE AND HOUR FOR MEETINGS.

The Convention will assemble on Sunday, the 23rd day of April, 1893, at ten o'clock a.m. in the hall at 144, Madison Avenue, above 31st Street, New York, and hold its first morning session there from 10 to 12.30.

Second Session. At Scottish Rite Hall, corner 29th Street and Madison Avenue, N.Y. City, from 3 p.m. to 5.30.

Third Session. At the same place from 8.15 p.m. until close.

SECOND DAY.

At the Headquarters, 144, Madison Avenue, from ten a.m., April 24th, following about the same divisions of time as for the first day.

AUSTRALASIA.

AUCKLAND, NEW ZEALAND.

Feb. 20th, 1893.

This local Lodge of the T. S. is still manifesting signs of vigorous life. Every second Wednesday an informal meeting is held, at which members and their friends attend. Every fourth Friday is an open meeting at which a number of papers are usually read. At the last open meeting the following papers were read: Mrs. Draffin, on *Karma and Reincarnation*; Mrs. St. Clair on *Reincarnation*; Mr. W. Sharland, on *Nature of Man*; and by the President, Mr. St. Clair, upon *The Sevenfold Constitution of Man*. A very pleasant meeting was the result. On other occasions meetings are held at which only members and associates are admitted. At these meetings *The Seven Principles of Man* and other works are made subjects of study. For the purpose of giving a clearer idea of the subject of Theosophy, funds were placed at the disposal of three of the members to hold Sunday afternoon lectures once a fortnight. The experiment is to be carried on for six months, and if at the end of that time a sufficient amount of public interest is manifested in the subject, it is probable the effort will be continued. The first of these Sunday afternoon lectures took place on January 29th, in one of the class-rooms in the public school of the Devonport borough, on the northern side of Auckland Harbour. The lecture was held in the school in consequence of both the public halls in the borough having been refused for the purpose required. However, when this state of matters was represented to Mr. Oliver Mayo, chairman of the Devonport School Committee, he at once placed one of the class-rooms at the disposal of the Lodge. On that occasion Mrs. Draffin delivered an introductory lecture to an audience of about forty persons. The second lecture was delivered on February 12th, in the hall of the Masonic Institute, Lower Queen Street, Auckland, in consequence of it being impossible to obtain either of the halls in the suburban borough of Parnell, where it was intended the lecture should have been delivered. The lecture on this occasion was on *Karma and Reincarnation*, by Miss Lilian Edger, M.A. The hall was crowded to excess, as were the passages leading thereto. At the close of each lecture a number of questions were asked and answered, apparently to the satisfaction of the audience. The next Sunday afternoon a lecture is proposed to be given in the Masonic Hall, Princes Street, and if it is as crowded as the last one, it will manifest a degree of public interest in Theosophy which may well cause a shaking among the dry bones in the churches. As it is, several clergymen are already advertising the existence of the Lodge every Sunday by hostile criticism upon the "so-called Theosophical Science," for which small services, we, of course, are truly thankful. W.

MRS. COOPER-OAKLEY IN AUSTRALIA.

MELBOURNE, VICTORIA,

February 27th, 1893.

Mrs. Cooper-Oakley arrived here from Headquarters, London, late in the evening of February 8th. Her arrival has caused the Melbourne Theosophists to enter eagerly into plans for making Theosophy more generally known than it has hitherto been. Almost immediately informal meetings were held to discuss plans for private and public work; and on the evening of February 15th a meeting of members of both the Melbourne and the Maybank Branches was held to make more definite arrangements. Mrs. Cooper-Oakley first conveyed the hearty greetings of Annie Besant and of the staff at Headquarters, in London, to their Melbourne brothers and sisters, and then the meeting settled down to business. It was agreed that those present should band themselves

together under the name of the Victorian Theosophic League, with Mrs. Cooper-Oakley as President. A committee was formed, composed of the President, Mr. Hunt as Secretary, Mr. Pickett as Treasurer, Mrs. Pickett, Miss Price, Miss Minet, Mr. Leader and Mr. Besant-Scott. The League has already commenced work. An office has been taken in the centre of the town, at which Mrs. Cooper-Oakley attends from ten to five daily, and where all the committee can meet and classes can be held. *Secret Doctrine* classes are to be held every Wednesday and Friday evenings, at which it is hoped that much real earnest work will be done. Members are most anxious to avail themselves of the help of so advanced a student as Mrs. Cooper-Oakley, and she has to answer innumerable questions, varying from the most elementary to the very advanced. But all difficulties, great and small, are patiently explained, and no question, if prompted by a real desire for knowledge, is considered as too insignificant by the pupil of H. P. B., of whose patience in explaining difficulties all those who come in contact with her are well aware.

On Sunday, February 19th, the first public meeting was held, and despite the fact that Mrs. Cooper-Oakley's presence had not been announced, the attendance was good. On the following Sunday, February 26th, the first of a series of open meetings was held at the Headquarters of the Victorian Theosophic League. Just over sixty were seated, while about twenty found standing-room about the door and in the passage. Unfortunately about fifty went away disappointed at their inability to gain admittance, and it is a matter being seriously considered as to whether it will not be advisable to take a hall for these Sunday evening gatherings. After a very short introduction by the chairman, Mr. Hunt, Mrs. Cooper-Oakley gave an excellent address, lasting for nearly three-quarters of an hour. She started by giving the origin and history of the word Theosophy, and gradually traced the movement down to our own day. Avoiding the explanation of Reincarnation and Karma, which she purposed leaving for other evenings, the lecturer explained fully the three objects of the Society, and what was expected of its members, insisting most strongly and repeatedly on the obligation they were under of brotherly feelings and actions towards one another. At the close of the address a number of most interesting and intelligent questions were asked, covering a wide range of subjects not touched on in the opening address. But Mrs. Cooper-Oakley proved herself equal to the occasion, and explained patiently and clearly such matters as the difference between Karma and Fatalism, the similarities and differences between Theosophy and Darwinism, between Spiritualism, Spiritism and Theosophy, the dangers of Occultism, the attitude of the Masters towards existing physical distress, and even the advantages offered to us by Theosophy.

A good deal of interest is being shown in Theosophy in Melbourne at the present time, and I think people only need to have it brought before them by capable and earnest teachers, in order that they may realize that it will satisfy the want now felt everywhere amidst the jarring dissensions of creeds and sects.

Other branches and lodges in Australasia are looking to Mrs. Cooper-Oakley to visit them and help them in their studies.

MABEL BESANT-SCOTT.

[For some time past Theosophical work in Melbourne has been much hindered by local dissensions, and we are glad to see that common ground has been made in the League, on which all parties feel they can work without loss of dignity, and while keeping intact the special arrangements they value. We cordially wish the League may meet with the success which has attended similar organizations elsewhere.—Eds.]

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIV, No. 6:—1. Old Diary Leaves, XII.—H. S. Olcott. 2. Psychometry—W. R. Old. 3. Bishop Copleston on "Buddhism"—A Sinhalese Buddhist. 4. True Welsh Ghost Stories—John M. Pryse. 5. The Wisdom of the Upanishads—Rama Prasad. 6. Yellow, Blue, and Violet—Purnendu Narayan Sinha. 7. The Story of Sikhidwaja—K. Narayana Swami Iyer. 8. Shri Shankarâchârya's Harimidastotram—B. P. Narasimiah. 9. Theory of Indian Music—S. E. Gopalacharlu. 10. Reviews. 11. Correspondence. 12. Supplement.

1. Leaf XII deals with the genesis of Mrs. Hardinge Britten's work *Art Magic* and the incidents connected therewith. Its pretensions are brought within reasonable limits. 2. W. R. Old brings his interesting paper to a conclusion. 3. The reading of this review should give his Lordship a "bad quarter of an hour." It must be exceedingly uncomfortable for missionary enterprise to find that the "Heathen" have not only opinions of their own, but fact, logic, and scholarship with them. Nevertheless we have remarked that Dr. Copleston's book has received most favourable notices, not only in the ecclesiastical but also in the general press of Great Britain. The ostrich of British insular respectability still keeps its stupid head buried deep in the sand—*qui vult decipi, decipitur!* 5. This is an exceedingly instructive paper. Taking the septenary division of the *Kathopanishad*, with Mahat as the Third Logos of the three Arûpa, Purusha, Avyakta and Mahat, the evolution of the individual from the cosmic powers on the four lower planes (viz., of Buddhi, Manas, Artha, and Indriya) is thus described:

Out of Mahat comes the power, which, out of cosmic Buddhi, puts forth an individual Buddhi; out of the Buddhi comes the power which, out of the cosmic Manas, puts forth individual Manas; out of the Manas comes the power, which, out of cosmic Artha, puts forth individual Artha; and

finally out of Artha comes the power, which puts forth, out of cosmic gross matter, the individual gross body. When the power of Artha becomes latent the gross body falls into pieces; when the power of Manas becomes latent, the principle of objects falls to pieces; when the power of Buddhi becomes latent, the principle of Manas falls to pieces; and finally, when the power of Mahat becomes latent, the Buddhi falls to pieces. Such is the relation between the individual and the cosmos, and thus, while the individual comes and goes, the cosmos lives on.

The last paragraph of the article sets forth the very subtle and interesting point of when "the subjective in man becomes the subjective in the brute." This must be carefully studied to be appreciated. 6. A few interesting notes on colours from the Shâstras. We wonder that none of our learned brethren in the East have treated this subject more exhaustively. The mass of information that could be collected is enormous. 7. This is more interesting than the last contribution. 8. One of the famous treatises of Shri Shankarâchârya in "Praise of Vishnu," with a number of learned notes by our brother B. P. Narasimiah. 9. S. E. Gopalacharlu's article, as usual, shows great industry. It is, however, a pity that industry and interest do not join hands in the service of our learned brother.

THE PATH (*New York*).

Vol. VII, No. 12:—1. Seven Years Gone—Editor. 2. Aphorisms on Karma—William Q. Judge. 3. Devachan—William Q. Judge. 4. Faces of Friends: Major-General Abner Doubleday. 5. The Mahâtâmâs as Ideals and Facts—Eusebio Urban. 6. The Earth Chain of Globes, No. II.—William Brehon. 7. H. P. Blavatsky on Precipitation. 8. The Coming of the Serpent—Bryan Kinnavan. 9. Correspondence. Tea-Table Talk—Julius. 10. Literary Notes. 11. Mirror of the Movement.

1. The Editorial is a retrospect at the growth of the activities of the American

Section. 2. As this most valuable paper appeared in our last issue, we need only remark that it should be most carefully pondered over by every real student. 3. W. Q. J. states clearly the now general teaching as to the 1,500 years *average* devachanic interlude. 5. Eusebio Urban pleads for a bold avowal of belief in Masters of Wisdom, where it is held, and not a hiding of it; for in this way Masters can give more help. But an avowal of a belief in Masters should not open the way to silly imaginations as to how they are and how they act. The ideal is of the highest, and believers should hesitate long before they drag it down by false description. Yudhishtira should be read for Arjuna towards the end of the article. 6. This is a very interesting continuation of William Brehon's paper, in answer to one or two objections that have been urged. It seems that the molecules of the Western mind, especially those that have been taught to run in the modern scientific tracks, have not the strength to keep for long on a real metaphysical level, but persistently "slop over" into the old ruts. 7. This is a most wonderfully interesting letter by H. P. B., which now for the first time publicly sees the light. If only the incredulous scientific public and amateur Psychical Researchers knew the real difficulties of conscious "precipitation" they might appreciate the wisdom of the old adage, *rira mieux qui rit le dernier*. The laughter of the Gods is unheard among the chatter of fools. But the chatter dies and the sound of the laughing remains for ever. It is a pity that the letter was not more carefully proof-read. 8. This is a strange allegory by Bryan Kinnavan.

THEOSOPHICAL SIFTINGS (*London*).

Vol. VI, No. 1:—"The Bhagavad Gîtâ"—E. Adams. We heartily congratulate our contemporary on its birthday into its sixth year of existence, and hope that it may long continue the useful work it has already so well sustained. Mr. Adams' paper shows signs of careful reading and industry. He has made good use of the translations and notes at his disposal, and so brought together a mass of useful matter that will stand the beginner in good stead. The Gîtâ may be termed "the gospel of the Hindûs," in the sense

that it is a catholic scripture among the sects, and being such it has been commented and re-commentated, analyzed, annotated, and discussed by numberless native pandits, shâstris, and scholars. But no Western scholar, to our knowledge, has yet attempted to go into the whole matter, and not even one commentary has yet been translated. Westerns have, therefore, been permitted to weave in their own ideas of interpretation with a free hand, and, as a rule, deal in the roughest possible fashion with points of the most subtle nicety. As they have treated their own scriptures, so with the Gîtâ, the most technical of terms are treated as ordinary commonplace words, in complete ignorance of the precise traditional meaning. This being so, the frequent remark in Theosophical circles, "Oh, I've read the *Bhagavad Gîtâ*," is something like the remark of the boy fresh from a preparatory school, "Oh, I've read astronomy!" He meant the Primer of that name. Nevertheless, Mr. Adams' paper will be a help to many, and it is on the right lines. The mysterious quote from Schlegel at the beginning seems to be partially *latent*!

LE LOTUS BLEU (*Paris*).

Vol. IV, No. 1:—1. Tasmâd Yudhishtira!—Amaravella. 2. Tribune Théosophique. 3. Lettres qui m'ont Aidé (Tr.)—Jasper Niemand. 4. La Théorie des Tatwas—Gymiot. 5. L'Homme: Manas—Dr. Pascal. 6. Le Rôle Conciliateur de la Théosophie. 7. Introduction à l'Étude de la Doctrine Secrète: VII, Histoire de l'Humanité—Un Disciple. 8. Catéchisme Dwaita (Tr.)—Sreenivas Row. 9. La Clef de la Théosophie (Tr.)—H. P. Blavatsky. 10. Échos du Monde Théosophique. 11. Échos du Monde Scientifique et Littéraire.

Le Lotus Bleu is following the programme of "la renaissance orientale" with great enthusiasm—we dare not do as much in *LUCIFER*. The Tribune Théosophique deals with reincarnation and the astral. Of the rest of the articles, Dr. Pascal's paper, and the work of "Un Disciple" on the *Secret Doctrine*, maintain their reputation for care and industry. The translation of the Dwaita Catechism of the Vedânta System, by D. A. C., is a good choice, though the

general reader will make very little of it. We have often wondered that students in the West know so little of this interesting work. It belongs to the series of Adyar Library Catechisms that have so regrettably gone into obscurity.

THE BUDDHIST (Colombo).

Vol. V, Nos. 3-8:—D. C. P.'s papers on "The Sin or Demerit of Killing and Flesh Eating" is interesting, but on many points shadowy and inconclusive. The *rationale* of non-killing is thus enunciated:

Everything in nature is struggling to accomplish a noble end, through a tedious and difficult course; the end being, to be ever one with the divine life—the Nirvāna.

Buddhism, recognizing this principle of nature, holds the Prāna of the least living being as sacred and inviolable. To kill a living being is to defeat the end of nature in a certain way; as that which is cut off in the bud will have to begin growth afresh. Lower animals, in killing and devouring one another, do not commit that kind of demerit which mind-born man does commit by such an act. For the mind must be conscious of the act, and the nature thereof; hence both the mind and the intelligence must be developed in a being before he can do demerits, which entail karmic results.

The intemperate paper of Philangi Dasa, "Can the Perfect Man Suffer?" is not worth printing, and is, moreover, false not only to Buddhism but also to fact. Among other books the *Malinda-prashna* distinctly states that Arhats do suffer physical pain. The Docetic theory may be applied to Avatāras, but not to Arhats. The various reprints are well chosen, but there is a most regrettable absence of original matter.

In an article on "The Daily Life of a Buddhist Monk" there is the following remarkable statement:

A monk in his sermon never attempts to give his own version or explanation, for almost every conceivable difficulty or illustration has been already worked out for him, cut and dry, by the monks of old.

This is turning a living man with a soul into an inanimate soulless phonograph with a vengeance! If the Sangha has sunk to such lifeless automatism, we do not wonder at the apathy of the laity.

THE VĀHAN (London).

Vol. II, No. 9:—A correspondent complains of the contradictory nature of the replies sometimes given to *Vāhan* enquiries, and suggests one answer to each

query. The Editor points out that the Convention decided on a number of answers being given, in preference to the method suggested. He further reminds his correspondent that the "*Vāhan* was established for 'the interchange of Theosophical opinions.'" Learned philologists discuss the term Atonement; show it to mean reconciliation—a very different idea to that of *A-dvaitism*. The questions are interesting. A query as to the evolution of the Linga Sharira is disposed of; some "veiled" hints in *Isis Unveiled* are considerably elucidated; "how to do Theosophy" is again answered; and the practice of Yoga shown to be possible in the rush of Western life, *if only the will to do so* is kept actively alive. The answers by "P." are again extremely happy.

THE THEOSOPHICAL FORUM

(New York).

No. 45. Questions CCXXIV-CCXXIX:—This number deals with the "reincarnation of physical atoms," when it is pointed out that "reincarnation" is an erroneous term to use in this connection. W. Q. J. wisely remarks that speculations as to past and future births of H. P. B. are dangerous. Those who know most about the matter say nothing. Speech is not identical with knowledge. The swine miracle of the Gospel narrative comes up for discussion, and is dodged, though judiciously. There are also some interesting remarks on the crisis in the future Fifth Round, and on thought as a creator.

BRANCH WORK.

American Section, Paper No. XXXII:—"The Theosophical Idea of Immortality." This is a useful paper read before the St. Paul T. S.

THE THEOSOPHICAL RAY

(Boston, U.S.A.).

Vol. I, No. 4:—This contains the abstract of a lecture delivered by Wm. Q. Judge, in San Francisco, and previously printed in the *New Californian*, December, 1891. An excellent portrait of Mr. Judge is appended.

SOPHIA (Madrid).

Vol. I, No. 3:—1. The Seven Principles of Man (Tr.)—Annie Besant. 2. Occult

or Exact Science? (Tr.)—H. P. B. 3. A Bewitched Life (Tr.)—H. P. B. 4. Theosophical Movement. 5. Homo—José Plana y Dorca.

Capital translations, wisely and judiciously chosen. No better proof could be found than this periodical offers of the never-ceasing zeal and devotion of our Spanish members. We have noticed elsewhere the formation of a Lodge at Valencia.

THEOSOPHIA (*Amsterdam*).

Vol. I, No. II:—1. Duty—Afra. 2. The Key to Theosophy (Tr.)—H. P. Blavatsky. 3. Karma, Light on the Path (Tr.)—M. C. 4. The Seven Principles (Tr.)—Annie Besant. 5. Introduction to the Secret Doctrine (Tr.)—H. P. Blavatsky. 6. London Letter—H. C. 7. Activities.

PAUSES (*Bombay*).

Vol. II, No. 7:—1. Personality and Individuality (Tr.)—from *Le Lotus Bleu*. 2. A Bewitched Life—from *Nightmare Tales*. 3. The Curse of Separateness—from *Theosophical Siftings*. 4. Death as Viewed by Theosophy (Reprinted)—A. Fullerton. 5. Theosophy. 6. Theosophy and Christian Science—from *The Pacific Theosophist*. 7. Notes and News.

7. Pandit Bhavani Shankar, F.T.S., has been delivering a series of very successful lectures to crowded audiences in Bombay, and, at their close, Bro. P. R. Mehta, in moving a vote of thanks to the lecturer, expressed himself very strongly as to the good work of the T. S. in India. He said:

It is simply phenomenal that the lecturer, himself a high caste Brahmin, should without the least hesitation discourse to this audience, composed for the most part of non-Hindûs, on a subject hitherto considered too sacred for any but Brâhmanic ears. It is only a vivid illustration of the success which the Theosophical Society has achieved in promoting tolerance and brotherly feeling between various races and creeds in this country.

THE SPHINX (*Berlin*).

The most important papers of the March number are: 1. "The Mysticism of Islam," by Adolf Engelbach. The Indian and Mohammedan mystic systems are compared and their characteristics commented on; the mystic side of Islam is Sufism, and is said to have reached its greatest development among the Persians.

2. "A True Servant of God," by Raphael v. Koeber; another interesting account of Father John of Kronstadt. 3. "An Opponent of Spiritism"; Dr. Karl du Prel's reply to an attack on him by Prof. Büchner in the *Zukunft*. 4. "The Star of the Deluge," by Arthur Stentzel; an attempt to account for the Noachian flood by the influence of a double-tailed comet of extraordinary dimensions. 5. "Anna Heule;" an account of a visit to a remarkable *stigmata*-girl at Aichstetten in Württemberg, by Dr. Hübbe-Schleiden. Under another heading the same writer relates some extraordinary feats performed by the fakir Soliman at Munich, of which he was an eye-witness.

JOURNAL OF THE MAHÂ BODHI SOCIETY (*Calcutta*).

Vol. I, Nos. 10 and 11:—These two numbers fully come up to the standard hitherto maintained. The following extract from W. Wallace's *Schopenhauer*, p. 136, given in No. 10, though probably well known to many of our readers, will bear repetition:

The Middle Path, promulgated by Buddha, in the philosophical language of Schopenhauer, is "The Positive Path, the path of asceticism, a life which runs on a higher plane than ordinary secular virtue, and contains, indeed, the secret well-spring from which that secular virtue derives its strength. His entrance on that saintly career passes through the gate of self-renunciation, through vows of complete chastity and voluntary poverty, keeping his body under by a systematic course of self-repression, he sets himself free from the prison-house of life. By his own acts he cuts himself away from all sensual and sensuous ties; temptations reach him not, troubles do not affect him; and though the rain and the wind bluster round him, as round other men, they find him insensible. . . With him, knowledge only is left: will [the will to live a sentient life—*Tanhâ*] has vanished."

It is announced in No. 11 that certain Buddhists in Japan contemplate organizing an army on the Salvation model in order to "conquer and drive out the legion of devils." The army is to have a headquarters, with barracks and outlying stations in various localities. We always welcome any signs of the adaptation of Western *improvements* on the part of our Eastern brethren, and should be sorry to be forced to regret any encouragement we may have offered on such lines. We certainly decline to accept any share in the Karma of this *fin de siècle* Japanese Army—whether in that of

its big drums or of its Hallelujah Lassies. Many are the vices of Christendom; few are its virtues; must it be said of the Japanese, *Video meliora proboque, deteriora sequor?* or is even that granting too much? The article on "Buddhist Ontology" is interesting; as also the account of a Bhikshu's literal carrying out of Buddha's injunction to offer no resistance to evil. One of the Bhikshus sent from Ceylon to Buddha Gayâ was brutally assaulted by some ruffians in the Mahant's pay—but absolutely refused to testify against his assailants either as complainant or witness.

THE SANMÂRGA BODHINÎ (Anglo-Telugu: Bellary).

Vol. III, Nos. 3-9:—Amongst the many interesting articles in these numbers, that on "Caste," in No. 5, is particularly worthy of attention at the hands of students interested in this very complicated subject. The position taken up by the writer (T. R. M.) is curious, though hardly satisfactory. We shall await with interest the reply to be given to the Editor's Rangoon correspondent, who, after asserting that "Buddhism teaches that we may go into an elephant or a horse, or up into one of the heavens," asks for a statement of the Hindû doctrine "as to whether mankind transmigrates into the brute castes" (*sic*). We are glad to see that a very objectionable advertisement that appeared in the earlier numbers under review does not appear in the later issues. The insertion of such advertisements must inevitably cast discredit on the newspaper that undertakes to circulate them.

ADHYÂTMA MÂLÂ (Gujerâti: Surat).

Vol. I, No. 4:—1. General Survey. 2. Dharma. 3. Sapta Bhumikâ (Tr.)—from *The Theosophist*. 4. Discourses on the *Bhagavad Gîtâ* (Tr.). 5. What is Theosophy? (Tr.).

GUL AFSHÂN (Anglo-Gujerâti: Bombay).

Vol. XV, Nos. 4, 5:—These numbers are almost entirely written in Gujarâti. Of the articles in English the following are worthy of notice: 1. A. Fullerton's reply to Mr. Conway's attack on Madame Blavatsky—reprinted from *The Forum*. 2. Life. 3. Ashem: the First Lesson in

Zoroastrianism—from the European Section's *Oriental Department*, No. 3. The rest of the English papers are not worth printing.

THE LIGHT OF THE EAST (Calcutta).

Vol. I, No. 6:—1. Notes and Gleanings. 2. The Existence of God. 3. The Last Farewell. 4. The Religion of the Purânas—from LUCIFER. 5. Mesmerism. 6. The Vedic Funeral Rites. 7. Philosophy of the Tantras.

This issue is very inferior to those preceding it. 2. With a vast store of metaphysical treatises at their disposal, as yet untranslated into English, it is to be regretted that our Eastern pandits on the staff of *The Light of the East* should be obliged to fall back upon such a puerile article, containing nothing but threadbare arguments in support of the existence of an Anthropomorphic God, as a stop-gap for their columns. 3. The description of the Yogî reads like the ravings of a hairdresser's lady assistant, in love-sick contemplation of the whiskered wax model in the shop-window. 7. The following extract from an interesting article is worthy of notice:

In the first stage the Yogî knows the kosmos as the manifestation of Pranava [Aum]. The first particle (*a*) signifies the Vishva, or the consciousness in our waking state; the second particle (*u*) is the Taijasa or Svapna state; and the third particle (*m*) denotes the Prajñâ or Shushupti state of consciousness. These three states of Jagrata, Svapna and Shushupti are the only states of consciousness of the ordinary mind, and the knowledge of the kosmos can be nothing but any of those three states or their combinations. They disappear when the Yogî reaches the supersensual state of Samâdhi.

THE TRANSACTIONS OF THE SCOTTISH LODGE (Edinburgh).

Part VI:—1. Lodge Discussions during the Winter Course. 2. The Hermetic System. 3. Revelation the Supreme Common-Sense. 4. The Science of Numbers—Kabalistic and Hermetic.

These Transactions are always interesting; in places, too, they are sometimes amusing. For instance, in the introductory paper of notes, several points that have been debated in recent Theosophical publications are referred to and assumed to be disposed of completely by the superior wisdom of the writer of the

notes. The *Perfect Way* has been the recent subject of study in the Lodge, and we agree with the President in saying that: "It is coloured, and largely coloured, with the personality of the seer." There is no doubt as to the importance of the study of the Hermetic philosophy of ancient Egypt as disclosing the origin of many a Christian teaching, and such work is most important. But when there is tacked on to this a gratuitous depreciation of the Buddhists as only partially developed in spirituality as compared with Christians, the legitimate bounds of enquiry are overstepped. We ourselves are not Buddhists, but as students of religion and human nature we cannot but deplore the arrogance of the following statements.

The Buddhist has developed himself as far as Manas, but he has not developed the principle of Buddhi. To make him a Christian before he has developed the principle of Buddhi would be to make him a hypocrite.

The Buddhist says that he invokes his higher self, and he is quite right; that is the highest he knows, and he is quite right to invoke the highest he can reach. Buddhi, the Vehicle of the Ineffable Supreme, is undeveloped and unknown; therefore, the intellectual abstraction, which the Buddhist calls his higher self, is the only thing which he can recognize above himself. Buddhi, the Christ-soul, is undeveloped. Now the Hermetist, the Western, on the other hand, has developed that principle, and by means of the vehicle he can comprehend. "I am the way, the path, and the light." This idea runs through the whole of the Bible, and refers to the Christ soul. There, in a nutshell, is the difference between the two. It is only a difference of one step, and the Buddhist does not require to be deprived of one single iota of his faith, so far as it is pure, that is to say; but, on the same lines, he can be led on by Hermetic philosophy to take another step. And seeing that the Buddhist is more highly developed in both the higher and lower Manas than we in the West, he can give us valuable assistance there.

"Damned with faint praise," indeed! And this of a doctrine replete with teachings on Bodhi, the Boundless Ocean of Compassion, which prescribes the Heart Doctrine to the Candidate for the "Great Renunciation." If we were writing for the general public it might be necessary to traverse the above statements one by one, but as we write for Theosophical students, it is unnecessary to do so, for the transparent injustice and unsound basis of the comparison must be plain to all. Judge the systems on their teachings, if you will. But if you would compare the followers, take the 2,300

years of Buddhism and the 1,800 years of Christianity, and place the records alongside one another, and then say how much in each is to be placed to the credit of Buddhi, higher Manas or lower Manas, and in order to cover the whole ground, let us have a column—and a large one—for Kâma. As a matter of fact, true Hermeticism and true Buddhism do not differ, and many have found salvation by both Paths, but now-a-days there is very little of either to be found in the scraps of Buddhist scripture so far translated, or in the rags of Hermeticism that have come down to us. As to the *Path*, the teaching is given in a nutshell—and not from Hermetic exoteric sources—"Thou canst not travel on the Path before thou hast become that Path itself," for this is the common teaching of Initiation.

Later in the same paper we come to the astounding statement:

The Western raises the body by his meditations to union with the divine! ! !

We emphatically deny that this is a Hermetic teaching. The third paper is by Mr. E. Maitland, and the fourth and last is interesting.

THE PACIFIC THEOSOPHIST

(*Seattle, Wash., U.S.A.*).

Vol. I, No. 2:—1. An Appeal to Theosophists. 2. The Duty of the Hour—E. B. Rambo. 3. Thought in its Relation to Soul-Growth. 4. The Complacent Spiritualists. 5. The Work of the Lecturer (Dr. Allen Griffiths). 6. Mrs. Annie Besant in San Francisco. 7. Theosophic News.

Our members in the Far West do not mean to allow Mrs. Besant's "tracks" to be covered by the drifting sands of time, and are raising a rousing cry for volunteer assistance with the fixed determination of beating those tracks into a paved road that shall last for many a long year to come. An earnest appeal is made for funds on behalf of the Pacific Coast lecturer; and Brother Rambo calls upon all those members who have hitherto been *sleeping partners* in the movement to show their colours and openly avow their interest and belief in Theosophy. Thus they may become centres from which may radiate a knowledge of those truths for which so many are longing (albeit half unconsciously) in the new-old continent of America.

• THE UPÂDHI (*Sydney, N.S.W.*).

Vol. I, No. 5:—This is the first number we have received of the *Upâdhi* since No. 1, so that we are rejoiced to find that it has already reached five issues. It still, however, speaks its message in violet chronographic ink, thus testifying to the energy and devotion of its staff and to the lack of intuition of the rest of our Australasian brethren who should have met the *Upâdhi's* silent appeal in a more generous manner. The cost of printing would be inconsiderable if all pulled together.

THE THEOSOPHICAL THINKER
(*Bellary, Madras*).

Vol. I, Nos. 1 and 2:—1. Ourselves—A Brahmin-Buddhist. 2. Altruism—K. Narayanaswami Aiyer. 3. Our First Object not a Speculation—T. A. Vencaswami Rao. 4. News and Notes. 5. Has Morality a Basis—Editor. 6. Guru v. Sishya—B. P. Narasimhiah, B.A. 7. Le Secret de L'Absolu.

We are exceedingly glad to welcome the appearance of this Theosophical periodical whose prospectus we have already referred to. It owes its existence to the energies and devotion of Bros. Jagannathiah and Swaminatha Aiyar. It is the first Theosophical weekly, and further is announced as the "cheapest" weekly journal in all India, the subscription being Rs. 2, *per annum*, postage extra. We heartily wish it long life and success, and hope that members of the European Section will contribute to this brave effort both reading matter and other sinews of war. The first two numbers start out promisingly.

LA HAUTE SCIENCE (*Paris*).

Vol. I, No. 3:—1. La Magie chez les Chaldéo-Assyriens — A. Laurent. 2.

L'Upanishad du Grand Âranyaka (Tr.)—A. Ferdinand Hérold. 3. Des Couleurs Symboliques—Frédéric Portal. 4. Du Surnaturel chez les Sauvages—Alaster. 5. Le Zohar (Tr.)—Un Kabbaliste de la Tradition Orthodoxe. 6. Glanes—Divers.

An interesting number. We are glad to see that Portal's work on symbolic colours is being reprinted. Frédéric Portal, though living in the early days of Egyptology, had a more just appreciation of the importance of colours in Egyptian symbolical art than those who have come after him. We were having a translation of this interesting work made for *LUCIFER* until we found that an English version already existed.

POKROK (*Smichov, Bohemia*).

Pokrok (Progress) is yet another new journal in the Theosophical interest. It is in the Bohemian language, and already five numbers have appeared. This weekly is edited and published by Franz Lorenc at Smichov, a suburb of Prague, and the subscription is at the moderate rate of some 2s. *per annum*. The last number contains the following articles: The Fundamental Notions of Theosophy—The Editor. 2. Tat tvam asi—Zeton. 3. Self-Knowledge (Tr.)—Franz Hartmann. 4. Matter and Force. 5. The Natural Character of Men (Tr.)—Mencius. 5. Hypnotism and Spiritualism. 6. God and Nature. 7. The World is Boundless and Eternal.

Needless to say that we wish our latest contemporary every success, and sincerely hope that it may be the means of bringing the grand truths of Theosophy to many new eyes and ears.

[We are glad and sorry to say that a number of reviews and notices have to stand over for lack of space.]

Our Budget.

BOW CLUB.

			£	s.	d.
Gas (for children's dinners)	-	-	1	0	0
Jumble sale	-	-	5	0	0
F. E. Hooper	-	-	0	2	6
Mrs. Johnston	-	-	0	10	0
W. J. B.	-	-	0	2	6
Mrs. Passingham	-	-	4	0	0
			£	10	15 0

LUCIFER.

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The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine. Nor does the Editor necessarily agree with the opinions expressed in signed articles.

On the Watch-Tower.

THE Convention of the American Section appears to have been very successful, and among the announcements made was one which gave much pleasure, that Mr. George Wright and his colleagues of the Chicago Branch had secured two days on which to lay before the World's Parliament of Religions, the teachings and claims of the Esoteric Philosophy. The Parliament opens on Monday, September 11th, and is to continue for seventeen days or more; representatives of all religions are being appointed to attend it, and the opportunity of presenting to so vast and varied an assemblage the Theosophical teachings, is unique, and should be used to the very best advantage. By next month I hope to be able to inform the readers of LUCIFER of the arrangements made.

* * *

While the Roman Catholic and the numerous Protestant Non-conformist Churches are all eagerly availing themselves of this opportunity of laying their teachings and claims before the world, the Church of England as by law established will have none of it. At the annual meeting of the Society for the Propagation of the Gospel in Foreign Parts, the Archbishop of Canterbury spoke strongly against the whole idea. He said, according to the report in the *Daily Chronicle*:

He advocated the study of the old religions of the world, in order that they might be met with proper resolution and power. It had been suggested that the study of such religions might affect their hold on Christianity. It could only deepen such hold. He could not speak with disrespect of the attempt which was to be made at the World's Fair at Chicago to present there a Parliament of Religions—Mahommedan, Buddhist, and all the religions from the ends of the earth. The scheme appeared to him to be a total misapplication of the true views. It did

not appear to him to be their business to put Christianity on a platform in competition with all the religions of the world. They could not make Christianity a member of a parliament of religions without acknowledging that those religions had equal claims, and had come to mankind under a parity of conditions. That he could not by any means admit. Therefore, although he was not surprised at the Roman Catholic Church accepting the invitation, and although he was not surprised at other Churches accepting, he felt that he had to refuse it on behalf of the Church of England. It might be the only Church to refuse, but he and his brother Bishops had felt great responsibility to and for the Church of England, and he had felt bound to refuse the invitation, generously as it had been worded. It might be possible, if it were done reverently, to have had the evidences of each religion produced and examined in the light of calm and cool reason; but that did not appear to be the idea, and our religion consisted not only of evidences, but of deep-rooted faith and devotion which could not be discussed.

Here speaks the old spirit of "Churchianity," which arrogates to itself all truth, and makes all other religions outcast. It is quite true that such a Parliament is a splendid acknowledgment that Truth and Religion are not of one race, nor century, nor scripture, but of all peoples and of all times. And it is only by such admission that in the years to come Christianity can live, for it is too late to make a claim of higher origin than other religions have enjoyed, for that claim is based on ignorance and is being undermined from every side by growing knowledge of other faiths.

* * *

No fruitful discussion of evidences could take place in so vast an assembly, for the evidential value of documents, to take but one instance, is a matter for careful and minute examination by scholars. But it will be very instructive for the ordinary Christian to have ocular and oral demonstration that the "deep-rooted faith and devotion" which he regards as his unique possession is shared by the devotees of every faith. What essential difference is made by the fact that one devotee will talk of Shrî Krishna and another of the Lord Jesus? The emotion is the same, though the dialect be different. But then, if that fact were recognized, all the religionists would be Theosophists.

* * *

Among the historical evidences that will play a great part in questions of Biblical criticism for some time to come, will be the "new Syriac Version of the Gospels," discovered by Mrs. Lewis, of Cambridge, in the Convent of St. Catherine, on Mount Sinai. It is an early palimpsest copy of the Old Syriac Gospels, and whereas Cureton only brought home from the Nitrian desert a few scattered leaves, the newly discovered MS. is almost complete. A point of interest is that the last twelve verses of St. Mark's Gospel do not

appear in this Syriac version, so that their much challenged authenticity receives another blow.

* * *

The discovery of this valuable relic is due to Mrs. Lewis, the widow of the Rev. S. S. Lewis, of Corpus Christi College, Cambridge. She discovered it in very bad condition in the winter of 1891, separated the leaves from each other by steaming, photographed them, and brought her photographs home. Then she started again in company with Professors Rendel, Harris, and Bensley, and a party of friends, and permission was obtained to copy the MS. Professor Harris writing to Professor Nestle, of Tübingen, remarks:

I fancy that Mount Sinai has never before seen three Syriac scholars working at once within its walls, and, which is the droll side of the situation, from a monastic point of view, working under the presidency of a lady.

Mrs. Lewis has added a valuable proof to the accumulating evidence for woman's capacity.

* * *

Another contribution to Christian early history is that of the *Gospel of Peter*, now being much discussed by scholars. Passages in it which resemble passages in the Synoptics have the same verbal differences from them as are found in the quotations of Justin Martyr, so that it seems evident that Justin Martyr quoted from this Gospel and not from the Synoptics. Justin Martyr died about A.D. 150, and his quotations would throw this Gospel back to a period earlier than any that can be assigned with certainty to the Synoptics. It would thus be a most interesting relic of Christian antiquity. *It contains no account of the Resurrection of Jesus.* On the contrary, Peter says that he and his fellow-disciples mourned and wept and fasted for eight days, and then separated, each going to his own home, and he and his brother Andrew to their fishing. This omission of the Resurrection from so early a Gospel is a rather serious matter for the orthodox.

* * *

Life gives an interesting piece of testimony from Mr. Rudyard Kipling, on the authority of Mr. Barr, to the often noticed and strange rapidity with which news is passed from town to town in India. It says:

He told me a curious story related to him by Rudyard Kipling, who is a great friend of his. When the latter was in India he confessed that he was often positively astounded at the occult knowledge possessed by some of the natives. As an instance, he told a story of one of his native servants who came to him one day and said, "Sahib, I have just been to the bazaar and learnt that the Governor of — is dead." He, Kipling, was very much surprised, and went out himself to make enquiries. He asked for the latest telegrams from the place in question, and was informed

that the last news of the Governor had been entirely satisfactory, that he was well and flourishing. A few hours later another telegram brought news the Governor *was* dead, and the whole station was talking about it. He asked the servant how he had known of the catastrophe; but the man preserved an impenetrable silence. You can't get much out of an oriental when he has made up his mind to hold his tongue. But the mystery of it, and of other occurrences like it, still haunts Rudyard Kipling, and doubtless, has suggested some of his weird and uncanny stories.

Some day or other Westerns will acknowledge that the study of Psychology, as carried on in the East for thousands of years, has not been without its "practical" results.

* * *

But the practical Westerns themselves are beginning to practise telegraphy without instruments, and some persons have already developed the power of sending messages to each other by the direct action of the will. A trivial instance was given the other day in the *Pall Mall Gazette*, and it should be verified. A friend of the writer's, Mdme. L——, promised to send to Mdme. B—— a "thought telegram" on a certain day and at a fixed hour:

My friend went to Lyons, from whence she had to proceed to Marseilles. At Lyons she was to meet her daughter, who did not appear at the time she was expected, and consequently Mdme. L—— was nervous and anxious, and was not thinking in the least of the message she had promised to send. At last Mdme. L——'s daughter came, and they hurried to the restaurant that Mdme. L—— might dine before starting for Marseilles. Suddenly at her dinner Mdme. L—— looked up at a clock which was opposite to her, and saw that it was a quarter before nine, the time fixed upon for sending the mental telegram. Instantly she sent it in these words: "My child has come. She is quite well. I am now eating my dinner." Some days afterwards Mdme. L—— received a letter from Mdme. B——, saying, "On such a day at about a quarter to nine I received your message, 'My child has come. She is quite well. I am now eating my dinner.'" This story was told to me by Mdme. L—— herself.

* * *

Professor Crookes should be interested in the report of Professor Joplin, the assayer to the Federal Government, U.S.A., attached to the Missouri Mineralogical School. An *ærolite*, coming from the direction of the constellation Perseus, recently struck the John Brown statue. Twenty-five per cent. of this *ærolite* consisted of an unknown metal, with lines in the spectrum identical with those assigned to the hypothetical helium, a metal needed by Mr. Crookes for his "genesis of the elements." We may hope, as time goes on, that our astronomers and chemists will be able to tell us a little more about the constitution of the sun than we know at present; H. P. BLAVATSKY has given us some interesting hints, and those who follow the teachings of Occultism have learned to regard the Sun as the great Life-generator of our system. Whence it draws its energy is a question unanswered by Science with any certainty,

for Science will have none of the mighty Intelligences concerned with the solar orb according to Occultism.

* * *

Next autumn or winter is to find me in India, if present arrangements hold good, and there stretches ahead a serious length of journey, to be devoted once more to Theosophical propaganda. I shall probably go to the Parliament of Religions, spoken of earlier in these notes; thence to San Francisco, taking ship from the Golden Gate to Australia, touching at New Zealand on the way. A brief stay in these far-away lands, and then northwards to Ceylon, and thence through Southern India to Adyar in time for the Convention: such is the programme of work unveiling before my eyes. If St. Paul had lived now, he would have covered more ground in his missionary journeys than he apparently managed to do; I shall certainly outdo him in matter of miles, though I may not hope to rival his success.

* * *

Professor Max Müller is doing yeoman's service to Theosophy. He has written a book in which he justifies its teachings, and protests most usefully against the table-turnings, etc., with which in the ignorant popular mind it is sometimes confused. Members of the T. S. will feel grateful to him for thus endorsing what they have continually asserted. In the *Nineteenth Century* he has thrown up a somewhat feeble defence against the assaults which he fears will be brought upon him by his outspoken book, and under the title of "Esoteric Buddhism" he has written an article in which he is not at his best. But before saying a word of criticism, let me thank him for his frank recognition of the innate nobility of soul of H. P. Blavatsky; he says:

Religion, in order to be *real* religion, a man's own religion, must be searched for, must be discovered, must be conquered. If it is simply inherited or accepted as a matter of course, it often happens that in later years it falls away, and has either to be re-conquered or to be replaced by another religion.

Madame Blavatsky was one of those who want more than a merely traditional and formal faith, and, in looking round, she thought she could find what she wanted in India. We are ready to give Madame Blavatsky full credit for deep religious sentiments, more particularly for the same strong craving for a spiritual union with the Divine which has inspired so many of the most devout thinkers among Christians, as well as among so-called heathen. Nowhere has that craving found fuller expression than among the philosophers of India, particularly among the Vedānta philosophers. Like Schopenhauer, she seems to have discovered through the dark mists of imperfect translations, some of the brilliant rays of truth which issue from the Upanishads and the ancient Vedānta philosophy of India.

Having said this to salve his conscience, Mr. Max Müller unhappily gives full rein to the vanity and petty jealousy which

have wrought him so much harm and brought on him so much discredit among eminent scholars; and he tells an absurd and slanderous anecdote about her, on the authority of an unnamed "friend" of hers. Well, I could tell some stories about Mr. Max Müller on similar anonymous authority, but self-respecting people hold their hand from such weapons. To profess deep religious devotion and to circulate anonymous slanderous gossip ought to be incompatible contradictions; the hands that offer gifts to the Gods should at least be clean.

* * *

Mr. Max Müller then assails H. P. Blavatsky—whom he apparently regards as an American!—for mistakes in quoting from Sanskrit, Greek and Latin, such as the spelling of names. This may be an effective attack among the ignorant, but all educated people know that the transliteration of Sanskrit is as yet quite unsettled, and that many regard Mr. Max Müller's method as detestable. He leads people into endless mispronunciations, as when he writes Sramana for Shramana, kit for chit; once in the latter case he italicizes the *k* to show it is not a *k*, but in using the word elsewhere as well as in the former case he italicizes the whole word, and so misspells it. Again, printers are responsible for very many of H. P. Blavatsky's mistakes; ought I to denounce Mr. Max Müller's ignorance, because the printers have made him speak of the "Dhamnapads" and of "Budda"?

* * *

But these are trivial carpings. H. P. Blavatsky did not know Sanskrit, and often blundered in her spelling, though very many of the blunders are not hers, but those of copyists and printers. My real answer to all these petty fault-findings is that we have in the West dozens of Sanskrit scholars who can spell, and only one H. P. Blavatsky who can understand the inner meanings of the Sanskrit books. Eastern pandits, trained in the Shâstras, have gratefully acknowledged that she has given them keys which unlock riddles that were before insoluble to them; and to be able to give spiritual light is more than to be able to spell. Any man with brains and leisure can do what Mr. Max Müller has done; only a pupil of Occultists and an Occultist can do the work of H. P. Blavatsky.

* * *

Mr. Max Müller repeats once more his often discredited assertion that Buddhism has no Esoteric side. But he answers himself more neatly in this article than he has ever done before. On p. 767 he says:

Of late years, the treasures of Sanskrit MSS. still existing in India have been so thoroughly ransacked that it has become quite useless to appeal to hidden MSS. supposed to contain the ancient mysteries of the religion of India.

On pp. 786, 787, he says:

However, with all that has been done of late for the study of Buddhism, no honest scholar would deny that we know as yet very little, and that we see but darkly through the immense mass of its literature and the intricacies of its metaphysical speculations. This is particularly true with regard to what is called the Mahâyâna, or Northern Buddhism. There are still several of the recognized canonical books of the Northern Buddhists, the Nine Dharmas, of which the manuscripts are beyond our reach, or which frighten even the most patient students by their enormous bulk.

Putting aside the reference to the Mahâyâna, which shows that Mr. Max Müller knows little of the Buddhist Schools of philosophy, I am content to put the denial of unknown MSS. in the first paragraph beside the affirmation of them in the second, the "ransacking" of the first beside the "beyond our reach" of the second. Mr. Max Müller proceeds:

In that sense Madame Blavatsky would be quite right—that there is a great deal of Buddhism of which European scholars know nothing. But we need not go to Madame Blavatsky or to her Mahâtmas in Tibet in order to know this, and it is certainly not from her books that we should derive our information of the Mahâyâna literature. We should go to the manuscripts in our libraries.

But, my dear Professor, you have just told us that the manuscripts are beyond our reach, so why go to the libraries for manuscripts that are not there? To copy them, as you advise, would require the power of a Mahâtma, to read in the Astral Light. Mdme. Blavatsky's plan of going after them seems likely, on the face of it, to be more fruitful in results. Again, Mr. Max Müller has told us very positively:

Whatever of esoteric teaching there may have been in other religions, there was none in the religion of Buddha. Whatever was esoteric or secret was *ipso facto* not Buddha's teaching; whatever was Buddha's teaching was *ipso facto* not esoteric.

How does he know? one may venture to ask. He admits there is "a great deal of Buddhism of which European scholars know nothing," and on this absence of knowledge he founds his denial of Esoteric Buddhism!

* * *

The truth is that Mr. Max Müller is very jealous, and he resents the idea that a woman who cannot decline Sanskrit nouns can know much more of hidden Sanskrit literature than he does. Then he is only a scholar, with all a scholar's narrowness and priggish contempt for a world which does not know his own little verbal delicacies, and who regards scholarship as the one thing

needful. It is pitiable to see how ignorant he is of the trend of outside thought, the accumulating evidences of the unseen universe, the widening horizon of man. Buried in his verbal niceties, he knows nothing of the wide expanse of the knowledge of the spirit, the evolving capacities of the human soul. He ventures to say that his collection of the Sacred Books of the East will, for the future, "render such aberrations as Mdme. Blavatsky's Esoteric Buddhism impossible." Was there ever so fatuous a Mrs. Partington seen before! His collection has in it much solid work, but it is terribly wooden; it is like a collection of dried flowers when put beside the glowing fragrant blossoms of the original texts. But to stop the spiritual growth of man by forty-eight books! nay, Mr. Max Müller, the broom is not an effective weapon against the sea.

* * *

The article bristles with other inaccuracies and fatuities, but I must not write a review.

* * *

During the summer months of late years, there have been seen in quiet country lanes, drawn up on village greens, stationed near some wayside pond, sundry vans. Of yore the van with chairs and kettles had it all its own way, and the travelling tinker was the humble occupant in the family van. Then some genius was struck with the idea of utilizing the van for propagandist purposes, and Home Rule Vans sprang into existence. Thenceforth the van became a recognized and convenient method of carrying on propaganda, for as the village politician would not come to be converted it was necessary to convey the converting forces to his very doorstep, if his vote were to be secured. In this way men and women were reached who were beyond the ordinary methods of propaganda carried on in towns and in villages touched by railways. So LUCIFER asks: Why not a Theosophical Van, to visit quiet country villages, with some one in it to tell the people of Theosophy, and to circulate literature in places hitherto untouched? As in India the teacher travels from hamlet to hamlet, and sitting in the midst of a village at eventide expounds the scriptures, so may the Theosophical pilgrim travel from village to village, and teach of human Brotherhood, of Reincarnation, of the Law which makes man master of his destiny. Sound ethics on a rational basis, and the continuing life of man—such should be the special line of the travelling missionary. We are going to ascertain the cost of such an undertaking for three months, and I daresay some readers of LUCIFER will lend a helping hand.

Notes on Nirvana.

(Concluded from p. 120.)

IN the two preceding papers a rough review of some of the exoteric sources of information open to those who are unable to read the original languages has been attempted. Needless to say that there is an enormous mass of matter yet untranslated, such as, for instance, the *Abhidhamma*—the largest of the Tripitaka, or “Three Baskets” of Buddhist scripture—which contains the metaphysical and psychological exposition of the supreme problem under discussion. As these scriptures are five times the size of the *Bible*, there is still much for us to wait for.

In the present concluding paper, however, a more difficult task has to be attempted, by collecting together the more distinct hints that can be gleaned from the writings of H. P. B. as to the nature of Nirvâna, according to the Esoteric Philosophy—or at least that comparatively small portion of it that H. P. B. was allowed to disclose. The difficulty is that H. P. B. has nowhere distinctly discussed the problem; we have no section, no chapter of a book, no article of a magazine, from her pen devoted to the subject. The short note in *The Theosophical Glossary* is far from consoling to the eager student, and runs as follows:

Nirvâna is the state of absolute existence and absolute consciousness, into which the Ego of a man who has reached the highest degree of perfection and holiness during life, goes, after the body dies, and occasionally, as in the case of Gautama Buddha and others, during life.

This is far less explicit than H. P. B.’s earlier statements, of which, perhaps, the following editorial note in *The Theosophist* (v. 246) is the clearest:

Ordinarily a man is said to reach Nirvâna when he evolves into a Dhyân Chohan. The condition of a Dhyân Chohan is attained in the ordinary course of nature, after the completion of the Seventh Round in the present Planetary Chain. After becoming a Dhyân Chohan, a man does not, according to the law of nature, incarnate in any of the other Planetary Chains of this Solar System. The whole Solar System is his home. He continues to discharge his duties in the government of this Solar System until the time of Solar Pralaya, when his Monad, after a period of rest, will have to *overshadow* in another Solar System a particular human being during his successive incarnations, and attach itself to his higher principles when he becomes a Dhyân Chohan in his turn. There is progressive spiritual development in the innumerable Solar Systems of the infinite Cosmos. Until the time of Cosmic Pralaya, the Monad will continue to act in the manner above indicated, and it is only during the inconceivable period of Cosmic Sleep which follows the present period of activity, that the highest condition of Nirvâna is realized.

Here we have a hint that the degrees of Nirvâna are as infinite as the Solar Systems in Cosmos, and that, therefore, the idea is not such a simple and ultimate fact as exoteric scriptures, whether Hindû or Buddhist, would lead us to suppose. Nature, in even the grandest stages of her development, does not leap, but proceeds with orderly law. From the point of view of the Esoteric Philosophy, union with Parabrahman—in the actual ultimate sense of the term—is as absurd as the Protestant Christian idea of approaching directly to Deity without intermediaries. In order to make the matter practical Parabrahman must be taken as a symbol of the Solar Logos. This does not in the slightest sense belittle the ideal—for not even the most transcendental and stupendous concept the human mind can form of Parabrahman can approach by many a plane to the *actuality* of the Real Being of the Solar Logos.

H. P. B. in speaking of this degree of Nirvâna uses the term “ordinarily,” and this leads us to suppose that there are other stages leading up to the Solar Nirvâna; all the more so, as Laya is given as a synonym of the term in *The Secret Doctrine*, and if there are degrees of Laya then it would follow that there are corresponding degrees of Nirvâna. This is, however, a very difficult subject, and we must beware of letting our speculations run away with us.

Now, what is Laya; and how is it identified with Nirvâna?

Ordinarily it is the zero-point of differentiation between two planes or states, or, in a more particular sense, of the matter of a Globe, Chain, System, etc. It is identified with Nirvâna in the following passages of *The Secret Doctrine*:

Laya is, in fact, the Nirvânic dissociation of all substances, merged after a life-cycle into the latency of their primary conditions. It is the luminous but bodiless shadow of the Matter that *was*, the realm of negativeness—wherein lie latent during their period of rest the active forces of the universe.¹

And again, H. P. B. speaks of:

Nirvâna—the vanishing point of differentiated Matter.²

And further explains this as:

The ultimate quiescent state: the Nirvâna condition of the seventh principle.³

In these passages, the microcosmic Âtmic condition is evidently referred to. That is to say, that whether in the case of a World or a Man—which are both microcosms compared to the Macrocosm, the Heavenly Man, or ideal Cosmos—it is the Âtmic energy on the four lower planes of Cosmos. The Âtmic One Life is that into which the energies of the four lower planes of “differentiated Matter” melt. On these four lower planes are the seven aspects of Âtmâ, whether regarded as Globes in the case of a Planetary Chain or as “Principles” in that of man.

¹ i. 140.

² i. 177.

³ i. 289, note.

Now how do these "aspects" arise? It is Fohat, the Light of the Logos, the Creative and Emanative Energy of Âtmâ, "the Swift and Radiant One" who, in the words of the *Book of Dzyan* :

*Produces the seven Laya centres, against which none will prevail till the Great Day "Be With Us."*¹

Now these Laya centres are called "centres" for lack of a better name. They are not points, not even mathematical points,² but conditions. They are only centres in so far as they are connected with the Fohatic Power, which is described in various places as vortical, a "fiery whirlwind," moving in a spiral, annular, "zig-zag" path. There are then seven great Laya Centres, but each one of them on its own plane is a centre within every atom of that "Plane," "Globe," "Principle," etc.

Elsewhere, H. P. B. thus describes the energizing of Fohat:

For formative or creative purposes, the *Great Law* (Theists may call it God) stops, or rather *modifies* its perpetual motion on seven invisible points *within the area of the Manifested Universe*.³

"Perpetual motion" is the term applied to the Great Breath when on the lower four planes of the *ideal* Cosmos, referred to above as "the area of the Manifested Universe."

In the words of the *Occult Catechism* :

The Great Breath digs through Space seven holes into Laya to cause them [Worlds, Globes, etc.] to circumgyrate during Manvantara.

Upon which H. P. B. proceeds to comment as follows:

We have said that Laya is what Science may call the zero-point or line; the real of absolute negativeness, or the one real absolute Force, the *noumenon* of the Seventh State of that which we ignorantly call and recognize as "Force."⁴

After speaking of Absolute Laya, "the root and basis of all states of objectivity and also subjectivity," H. P. B. refers to it as "*the neutral axis, not one of the many aspects, but its centre.*" That is to say, that the seven Laya Centres, or, to phrase it differently, the seven vortices sunk into Laya, are "aspects" of the one Great Creative Force, the Âtmic Energy.

Continuing her explanation, H. P. B. proceeds:

It may serve to elucidate the meaning, if we try to imagine a "neutral centre"—the dream of those who would discover perpetual motion. A "neutral centre" is, in one aspect, the limiting point of any set of senses. Thus, imagine two consecutive planes of matter; each of these corresponding to an appropriate set of perceptive organs. We are forced to admit that between these two planes of matter an incessant circulation takes place; and if we follow the atoms and molecules of, say, the lower in their transformation upwards, they will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane. In fact, for us the matter of the lower plane there vanishes from our perception—or rather, it passes on to the higher plane, and the state of matter corresponding to such a point of transition must certainly possess special, and not readily discoverable, properties. Seven such "Neutral Centres" then are produced by Fohat.

The above quotations give us some idea of the nature of these Laya conditions between Planes, Globes, etc., but it is impossible for us to distinguish the degrees of Laya from each other. All are Nirvânic states of consciousness for some entity or other, but we have not sufficient exoteric data to decide the matter more precisely. That "none shall prevail against" the seven great Laya Centres or aspects of Absolute Laya, until the Great Day "Be With Us" is the statement of the *Book of Dzyan*. But we should be careful not to take such statements in too material a sense. For though the "Great Day" corresponds to a Solar Pralaya and so on up to the Cosmic Pralaya, nevertheless its mystery may also be unlocked by the key of Initiation, where the Day "Be With Us" would stand for the Final Initiation when the Candidate is clothed in his triple Nirvânic Vesture. Clad in the triple Âtmic radiance of the Logos, the Perfected Man can then pass at liberty and in full consciousness through the Laya Centres that shut off the consciousness of ordinary man into seven great states, which he cannot unite while he is sucked into their vortices through desire for external sensation.

We should also remember that the great septenary differentiation of consciousness is caused by the Magic Power of the Great Mind—the Logos. It is this great septenary "suggestion" of the Mâyâ of the Logos, that causes us little men to think there is separateness, and we cannot remove the "suggestion" of the "Great Hypnotizer" until we become one with him, for he is our SELF.

The above ideas are well summed up in the following passage :

In Pralaya, or the intermediate period between two Manvantaras, it (the Monad) loses its name, as it loses it when the real *One Self* of man merges into Brahm in cases of high Samâdhi (the Turiya state) or final Nirvâna; "when the disciple," in the words of Shankara, "having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandons this illusive body that has been assumed by the Âtmâ just as an actor (abandons) the dress (put on)." For Buddhi (the Ânanda-maya Sheath) is but a mirror which reflects absolute bliss; and, moreover, *that reflection* itself is yet not free from ignorance, and is *not* the Supreme Spirit, being subject to conditions, being a spiritual modification of Prakriti, and an effect; Âtmâ alone is the one real and eternal substratum of all—the essence and absolute knowledge—the Kshetrajña.¹ It is called, in the Esoteric Philosophy, the "One Witness," and while it rests in Devachan, is referred to as the "Three Witnesses to Karma."²

As, in the Esoteric Philosophy, there are seven kinds of Laya, so there are seven degrees of Pralaya, or dissolution of a thing into its original element or condition. This is quite reconcilable with the exoteric Paurânik fourfold division, by remembering that the seven are in the fourfold Manifested Universe, or, in other words, on the four lower planes of the ideal Cosmos. We will first of all take a glance at the exoteric classification, and then see whether we have sufficient hints to make out the sevenfold division from *The Secret Doctrine*.

¹ "Knower of the 'field'"—or knower of the lower vehicles.

² *The Secret Doctrine*, i. 570.

There are, then, four kinds of dissolution or Pralaya mentioned in the Purâṇas. They are called (1) Naimittika, (2) Prâkritika, (3) Âtyantika, and (4) Nitya. Colonel Vans Kennedy explains these as:

1. Naimittika takes place when Brahmâ slumbers.
 2. Prâkritika, when the Universe returns to its original nature.
 3. Âtyantika proceeds from divine knowledge, and consequent identification with the Supreme Spirit.
 4. Nitya is the extinction of life in sleep at night.¹
- Wilson, however, describes these Pralayas as:

The first is called Naimittika, "occasional," or "incidental," or Brâhmya, as occasioned by the intervals of Brahmâ's days; the destruction of creatures, though not of the substance of the world, occurring during his night. The general resolution of the elements into their primitive source, or Prakriti, is the Prâkritika destruction, and occurs at the end of Brahmâ's age. The third, the absolute or final, Âtyantika, is individual annihilation;² Moksha, exemption for ever from future existence. The Bhâgavata mentions the fourth kind—Nitya, or constant dissolution; explaining it to be the imperceptible change that all things suffer in the various stages of growth and decay, life and death.³

H. P. B. mentions five different kinds of Pralaya in *The Secret Doctrine*:⁴

1. Between two Globes.
2. " " Rounds.
3. " " Planetary Chains.
4. " " Solar Systems.
5. " " Universes.

As H. P. B. speaks of the "Nirvâna . . . between two Chains,"⁵ we may suppose that the periods of rest between Globes and Rounds are minor Nirvânas. She further describes the Âtyantika and Nitya Pralayas as:

The individual Pralaya or Nirvâna; after having reached which there is no more future existence possible, no rebirth till after the Mahâpralaya; . . . the Nitya or constant dissolution . . . (is) the change which takes place imperceptibly in everything in this Universe, from the globe down to the atom—without cessation.⁶

Later on,⁷ we read the following comment on the Paurâṇik category:

The dissolution of all things is of four kinds, Parâshara is *made to say* [*i.e.*, it is really sevenfold]—Naimittika (Occasional) when Brahmâ slumbers (his Night, when, "at the end of his Day, occurs a recoalescence of the Universe, called Brahmâ's contingent recoalescence," because Brahmâ is this Universe itself); Prâ-

¹ *Researches into the Nature and Affinity of Ancient and Hindû Mythology*, p. 224, note.

² Fitzedward Hall criticizes this expression of Wilson. "The 'emancipation' of the Hindûs," he says, "is not release 'from all existence,' but from consciousness of pleasure and pain. The distinction is, at all events, good, as a piece of idealism."—*Vishnu Purâna*, Wilson's Trans., v. 61.

³ *Vishnu Purâna*, Wilson's Trans., v. 186.

⁴ i. 172.

⁵ *Ibid.*, p. 173.

⁶ *Ibid.*, i. 371.

⁷ *Ibid.*, ii. 309, note.

kritika (Elemental), when the return of this Universe to its original nature is partial and physical; Âtyantika (Absolute), identification of the *Embodied* with the incorporeal Supreme Spirit—Mahâtmic state, whether temporary or until the following Mahâ Kalpa; also Absolute Obscuration—as of a whole Planetary Chain, etc.; and Nitya (Perpetual), Mahâpralaya for the Universe, Death—for man. Nitya is the extinction of life, like the “extinction of a lamp,” also “in sleep at night.” Nitya Sarga is “constant or perpetual creation,” as Nitya Pralaya is “constant or perpetual destruction of all that is born.”

Though this passage does not enable us to add precisely to the five distinct kinds of Pralaya mentioned in the note to page 172 of the first volume, it, nevertheless, adds some interesting items of information.

Moreover, the intellectual comprehension of these dissolutions as taking place externally is but the first step to the realization of the matter as pertaining to the Inner Man. Knowledge and realization, from the point of view of practical Occultism, pertain to the *Within*, and if we do not sense these things within as changes of condition in the Self which are independent of external time, we shall be far from grasping the real truth. Universes, Systems, Planets, Globes, and the rest, are all within our own nature, all contained in us. And though *The Secret Doctrine* tells us little of Nirvâna from the individual point of view, according to the key of Yoga, we can, nevertheless, work out the problem by analogy by converting the phenomena of the external universe into terms of the internal noumena of the Self. We shall thus be able to appreciate such a statement as:

When Buddhi absorbs our *Ego*-tism (destroys it) with all its Vikâras, Avalokiteshvara becomes manifested to us and Nirvâna or Mukti is reached.¹

That is to say when Buddhi, the Light of the Logos—Avalokiteshvara, or Âtmâ—absorbs our *Ego*-tism (Ahankâra, the I-making faculty of Manas, the True Individuality, which is not destroyed but identified with its Source) then the Vision Glorious of the “Lord who looks down from above”² is sensed by the “Opened Eye” of the Seer. The Vi-kâras are “changes of form” or “deviations from any natural state”; literally they are “makings apart,” “differentiations”—the root of separateness.

Thus it is that:

Bodhi [corresponding to Buddhi] is . . . the name of a particular state of trance condition, called Samâdhi, during which the subject reaches the culmination of spiritual knowledge.³

In previous articles on “The Great Renunciation,” “The World-Soul,” and “The Vestures of the Soul,” I have dwelt on that highest possible conception of self-sacrifice contained in the Doctrine of the Renunciation of Nirvâna by the Buddhas of Compassion for better

¹ *Secret Doctrine*, i. xix.

² Ava-lokita means “seen,” and Îshvara “Lord.” In one sense, Ava-lokiteshvara signifies the Manifested Logos or Mahat.

³ *Ibid.*

service to the race, and on the nature of the Nirvânic Robes of Initiation; all of which may be read in the *Voice of the Silence*. In the present paper, therefore, I shall not attempt to say anything further on this the grandest of all doctrines that mortal ears can dare to hear. But we should never forget that here we have a teaching, which, if the Esoteric Philosophy had given no other, would constitute an ideal which dwarfs all others into insignificance. It gives cause to marvel that the "cold heart" of humanity has not yet more fully welcomed the warmth of this ray from the Cosmic Sun—the Heart of the Heavenly Man. Doubtless the reason is that it is too high for the general, who have shown themselves so strongly moved by far lesser ideals. The sunlight streams down upon our "cities of the dead" and the "corpses" hide themselves away behind the walls of prejudice, and scepticism, lust and materiality, that they have built, for they know that if but a solitary ray fall upon the "bud of the lotus," in the heart, it will swell and expand and grow, and then good-bye to their "dead" pleasures and the charnel-house they love so dearly.

But we must hasten to conclusion, and no fitter ending to these Notes could be chosen than the opening Stanzas of Dzyan, which describe the Nirvânic State of the Universe before manifestation. And describing the Nirvânic State of the Universe they also describe the Nirvânic State of Man, when his seven "Principles" have blended into one, and united themselves with their Parents, the seven Rays of the Logos, on the Great Day "Be With Us," for it is they who speak these mysterious words to their child, who becomes greater than the sevenfold Parent. Then there is no Limit, no Ring "Pass Not"—all is One in the Supreme Completion, the Plerôma of Plerômas—Paranish-panna.¹

*Time is not, for it lies asleep in the Infinite Bosom of Duration.
Universal Mind is not, for there are not Ah-hi to contain it.*

There are no Ah-hi, for the "Seven Ways to Bliss," the "Seven Sublime Lords and the Seven Truths," which are identical, are withdrawn into their Source, the Eternal Parent. The Seven Rays of the Logos are One. The Mahâ Chohan has withdrawn the seven Dhyânîs, the seven Principles of his Divine Nature, into himself.

Darkness alone fills the Boundless All, for Father, Mother and Son are once more One.

Darkness—not our darkness, but the dark Unmanifested, dark to us because of our spiritual ignorance—Dark Space, the Father of Bright Space, the Younger, the Son, who shines forth only when the order "Fiat Lux" is given at the Dawn of Manifestation. Father, Mother, and Son are one; Spirit, Matter, and the Universe are one; and Âtmâ, Buddhi and Manas blend in unity.

Alone, the One Form of Existence stretches boundless, infinite, causeless,

¹ Lit., Para=supreme, and Nish-panna=completion, perfection.

in Dreamless Sleep; and Life pulsates unconscious in Universal Space, throughout the All-Presence.

Unconscious—in our sense of consciousness, for it transcends all consciousness.

Where is Silence? Where are the ears to sense it? No, there is neither Silence nor Sound; naught save Ceaseless Eternal Breath, which knows itself not.

Ceaseless Eternal Breath—Âtmâ alone, One—no second. It knows Itself not, for if there were an object of knowledge, there would no longer be Unity—and in Nirvâna, knowledge is identification with Self.

What more need be said? These are great Truths. How lightly does the opinion of ephemeral Science and Theology weigh in the scale against such sublime verities!

Wake, then, remember thy SELF, and hear the words of the Flame (the Inner God) to the Spark (Man).

"Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my Vâhan [Vehicle] to the Day 'Be With Us,' when thou shalt rebecome myself and others, thyself and I."

G. R. S. MEAD.

Maya.

MÂYÂ is not a state that we ordinary mortals should vulgarize by calling it Illusion. It is illusion from the standpoint of Jīvanmukti (which is beyond the operation and sphere of all cyclic laws whatsoever, and of every kind of restlessness and activity), of absolute non-duality; for that state of consciousness, Mâyâ does not exist. But even for Jīvanmuktas and Mahâtmâs in their objective states, Mâyâ does exist as the highest divine and spiritual force. Mâyâ is the power of the Law¹ in all its various aspects, such as the Law of evolution, of involution, of progress, of Karma, of cycles. For one in any of the Svapna states, such as trance, clairvoyance, etc., Mâyâ would be the laws of the astral plane. For us, in our physical consciousness, Mâyâ constitutes the various physical manifestations of the one Law, those laws which puzzle the scientific world, and bring about the incessant activities and transformations on the physical plane, such as the phenomena of light, colour, magnetism, electricity. Even our sixth principle [Buddhi], until it is fully developed and becomes the seventh [Âtmâ], has to be regarded as Mâyâ.

¹ What we call "the Law" is simply the harmonious mode in which the Mâyâ force acts during the "Day of Brahmâ"; this mode being observed and studied by the Occult World.

It might seem in the opinion of some Philosophers rather strange that such a divine force should be called Mâyâ at all. Such critics evidently fail to realize the real nature of religions, and especially of the Vedânta Philosophy, and the standpoint from which they take their rise. It is neither Spencerianism nor Tyndallism. The standpoint is not from the physical plane, nor from the astral, nor from the intellect of any particular "thinker." Philosophy, in order that it may be at all reliable and authoritative, must be the result of the observations and experiences of the wisest man, of him who knows the most, that is, of a Jîvanmukta.

We have no word in Sanskrit corresponding to the Western word Philosophy. There are a set of technical expressions which might, perhaps, be vulgarly substituted. Veda is absolute wisdom of which the four books called the *Vedas* are only an objective manifestation. Tattvam is composed of two words, Tat (that) and Tvam (thou)—that is, the state of that highest consciousness in which "that" and "thou" are one; therefore ours is the Philosophy of "thou art it," "thou art Âtmâ." Vedânta means the end and aim, or the conclusions of Veda, or absolute wisdom. Advaita is "non-duality," the state of the negation of all individual isolation, of the identity of totality with individuality, of the nakedness of the soul, Nirvâna.

In justification of using the term Mâyâ for what is surely so subjective to "us" all, I will state what the ancient Rishi Vasishtha has said allegorically in *Yoga Vâsishtha*.

Brahmâ [the Creative principle] *was*, alone. He imagined that there were Sanaka, Sanâtana and others. And lo! there they were really before Him.

These are what are known as Dhyân Chohans. They are called in Brâhmanical scriptures Brahma-putras (the Sons of Brahmâ) or the Mânasika-putras (the Sons of the Manas of the Macrocosm; the Manas being the fifth principle of Brahmâ). Such is the "origin" of the world at the beginning of the Manvantara.

A BRÂHMAN.

French Spiritism.

[A paper read before the Chiswick Lodge of the Theosophical Society,
Jan. 30th, 1893.]

SOON after the rise of the movement known as Modern Spiritualism, three very different schools of interpretation arose, which we may call English, American, and French. The English system, as represented by the Howitts and the Halls, attempted to interpret the facts of Spiritualism in a manner as nearly consonant with Orthodox Christianity as possible. The American school was represented chiefly by

the writings of Andrew Jackson Davis, and had a more general and Pantheistic character. Neither of these systems had any particular resemblance to Theosophy, and differed little from any ordinary system of Philosophy, except in giving a more tangible view of a future state, based upon ordinary spirit-manifestations and communications; nor did either of them admit Reincarnation, holding that the immortal part of man awoke immediately in the spirit-world to which he was most nearly akin, and subsequently progressed from one spirit-world to another, without loss of consciousness or identity, entirely on the spiritual plane. One cause for this was probably that the doctrine of Reincarnation was never seriously taught by the majority of English and American Philosophers; but on the Continent it was different, for the writings of Lessing, Fourier and others had familiarized the thinking and reading public with the idea.

Consequently, the French school of Spiritualism, to which the name Spiritism is conveniently applied, as expounded by Allan Kardec, J. B. Roustaing and Miss Anna Blackwell, not only admits Reincarnation, but Karma, and practically many of the doctrines which have since been advocated by the leaders of Theosophy. It is true that in some cases the teaching is divergent, and in others incomplete; but though Spiritism perhaps errs on the side of being too orthodox and too dogmatic, it is yet, on the whole, one of the most satisfactory systems of Western Philosophy with which I am acquainted, and it is, moreover, presented in a form which renders it well adapted to European minds which are not yet prepared to accept Theosophy in an Eastern dress. This system, which is accepted by the majority of Continental Spiritualists (though there are exceptions, for there have been prominent Spiritualists even in France, who have denied Reincarnation) has always seemed to me well deserving of the attention of Theosophists, and I propose this evening to contrast some of the leading doctrines of the two systems.

AUTHORITY.

The Theosophists say, Here we offer you a rational system of life and teaching, which has been handed down by tradition from immemorial antiquity. Much of it will commend itself to your reason; it will explain many things better than the current systems of Philosophy; and you will find it to be in accordance with the best thought of all countries and ages. If you could know the full truth and full evidence, however, you must fulfil the necessary conditions, and you will receive ample satisfaction.

The Spiritists, on the other hand, rest their Philosophy chiefly on the teaching of supposed spirits, giving great names, of whose identity and authority they appear fully convinced. This is the weakest point in the whole system. Thus Roustaing's *Four Gospels explained by their*

Writers, a highly interesting and suggestive book, even from a Theosophic point of view, professes to consist of communications received from the Evangelists themselves,¹ with occasional additions by various prophets, apostles, etc.

GOD AND CHRIST.

In both systems God is the Unknowable; but the Theosophists are usually inclined to regard Christ as a high Initiate, a Buddha, or more properly, perhaps, as a high Nirmânakâya; Spiritists regard Christ as the angel of the world, undergoing a quasi-incarnation for the moral instruction of the human race.

MANKIND.

The Theosophists teach that all Egos follow a definite upward course, every stage of which must be traversed by each.

The Spiritists teach that when spirits have reached the human stage, they continue their training under appropriate teachers in one of the spirit-worlds, but are exposed to various temptations, to which most of them succumb. Those who fall are incarnated in worlds of greater or less inferiority (*i.e.*, become involved in what the Theosophists call the Circle of Necessity) and then have to work themselves up again through a long series of Reïncarnations, till they reach Nirvâna, which the Spiritists call the Sidereal State. Unfallen spirits (of whom Christ was one) progress to this state without incarnation, except that they voluntarily assume a visible body for the benefit of a world, while retaining their full knowledge and power, and this body they can throw off and on at any time. When they have reached the Sidereal State, a world is allotted to them, which it is their duty to lead to perfection. No spirits who have fallen, even when perfected, are entrusted with this duty, and always remain, at least theoretically, the inferiors of the unfallen planetary spirits.

DEVACHAN.

Theosophists say that when a man dies, he throws off his lower principles and passes into a subjective state, where he assimilates the results of his past life, whether good or evil. Reïncarnation is supposed usually to take place in about 1,500 or 2,000 years, and its conditions are absolutely fixed by Karmic Laws. Spiritists teach that only the physical body is thrown off at death, and the spirit, clothed in the astral body, or "perisprit," continues to live in the spirit-world of the objective universe, with continuity of identity and consciousness, and continues to progress in knowledge, goodness and wisdom, until a new incarnation becomes necessary, for which they have consciously been preparing, and, over the selection of which all but very backward spirits have considerable

¹ Through "writing mediums." Here and there the book bears slight traces of having been written in a Roman Catholic country; *e.g.*, the extreme youth of the Virgin at the time of the birth of Christ is remarked on.

choice. This is supposed to take place, on an average, about every 200 years.

FUTURE PUNISHMENT.

The Spiritists teach that those who have lived evil lives, find themselves in darkness, or exposed to painful or terrifying visions; and are at last forced to reincarnate under the conditions needful for their improvement. When a world rises to a higher level, those backward spirits who have failed to keep up with it, are cast out, and forced to reincarnate in a lower world—a most terrible punishment, of course. The Theosophic teaching is not greatly different; but the Theosophists teach that it is possible for a man to break the continuity between his lower and higher Self, and thus to condemn his personality to utter extinction. This the Spiritists do not admit.

KARMA AND DEVELOPMENT OF THE EARTH.

Both Theosophists and Spiritists teach Karma, though the latter do not work out the idea so fully as the former. Both also teach that vast changes occur in the world at intervals, partly Karmic, and partly by way of the development and renovation of the planet.¹ I will here quote a few passages from the English translation of Roustaing's *Four Gospels* (vol. iii. pp. 323-326) which Theosophists will recognize as bearing a striking resemblance to some of the teachings of Madame Blavatsky on the same subject:

Earthquakes will take place on some parts of your globe. Those who will be surprised by this calamity will have neither time nor possibility of escape; and it would be useless for them to attempt it. . . . Cold will follow heat, and winter will spread over nature. The fire will consume what has not been destroyed by the ice. . . . The whole mass must be displaced, and gradually changed in direction, especially the atmosphere, that it may find a suitable medium for its equilibrium. Your sphere will remove from its centre of gravity in consequence of its displacement, and pass gradually on to the station which it must occupy after your transformation. . . . While your globe is removing from its present centre the cold will make itself felt at all the points which are least exposed to the sun. The snows will extend, and the inward fermentation of the earth will lead to explosions which will expel the primordial substances, and scatter them in space. . . . Men will then be more purified and elevated, and will, for the most part, not experience the same requirements, for these will vary like the atmosphere; and men will then fly to the points of the earth which still remain habitable, and those less advanced will vainly seek for an asylum, which they can only find in moral progress. . . . The transformations which your globe has already suffered were only designed to improve the matter of which it was composed, but those which must take place in future ages will gradually transform this matter itself into fluidic substance appropriate to your new bodies. The distress of that time will be greater than at any previous age, both as regards the nature and character of the physical convulsions, and as regards their consequences to the spirits who have remained obstinately rebellious to progress, or backward, and who will be removed from your

¹ *Inter alia* we are told that in the course of time the food supplies will fail, and that the advanced races of men will outgrow the need for food.

earth at the time of its purification and transformation, and cast down to the inferior planets.¹

In another passage it is stated that the earth will rise to a higher level, and another planet take its place.

In all this there is a great likeness to much in the *Secret Doctrine*, where we are told that the Atlanteans were overwhelmed by the deluge, without having the power or opportunity of escape, for all their knowledge. We are told, too, that our present world will be destroyed by fire (*i.e.*, earthquakes and volcanic eruptions) and the details given by Roustaing are in some points fuller than those given by Madame Blavatsky, and in others less so. We likewise find a distinct prophecy of another glacial period.

Among the fallacies of the present age is that which was distinctly foretold by Peter, in the words :

There shall come in the last days, scoffers, . . . saying, Where is the promise of his coming? for . . . all things continue as they were from the beginning of the creation.²

So it is now, and even scientific men are very unwilling to admit the likelihood of any greater catastrophes occurring now than those which have been recorded during historic times; while the general public mostly regard our present civilization as unassailable, and our literature as imperishable, because (they argue) it is contained in libraries which are found all over the world, and therefore must survive in one country, even should the libraries be destroyed in others.

I have, perhaps, digressed a little from my main theme, but I wished to show you, by a few brief parallels and instances, that the writings of the French Spiritists are quite worthy of the attention of Theosophists. The books with which I am best acquainted, are Allan Kardec's works (principally consisting of five volumes,³ three of which have been translated into English by Miss Blackwell, and the other two have, I think, been published in English, in America); Roustaing's *Four Gospels explained by their Writers*, which I translated myself about ten years ago; and Miss Blackwell's series of papers on "The Testimony of the Ages," and "The Philosophy of Reincarnation," which were published in *Human Nature*. These, I regret to say, have not been published in a separate form; but I am greatly indebted to Miss Blackwell for them, for it was the first form in which the doctrine of Reincarnation was brought seriously under my notice, and, I therefore, imbibed the leading doctrines of Theosophy long before the establishment of the Theosophical Society. Besides, the doctrines of Reincarnation and Karma, though now justly regarded by all Theosophists as of paramount

¹ The Spiritists admit interstellar, or at least interplanetary communication, which the Theosophists, as a rule, do not.

² *II Peter*, iii. 3, 4.

³ *The Spirits' Book*; *the Medium's Book*; *Heaven and Hell*; *the Gospel according to Spiritism*; and *Genesis*.

importance to the world at large (in so far as doctrines alone can have any real value) were not openly propounded by the Society until the publication of Mr. Sinnett's *Esoteric Buddhism* in 1883.¹ The ground should have been so well prepared for Theosophy by Spiritism that it is perhaps rather surprising that it has not met with even a wider acceptance on the Continent than in England or America. Perhaps it had more of the charm of novelty in the latter countries.

W. F. KIRBY.

The Dream of Raban: a Mystery.²

THE conclusion of the dream we give in Râvan's own words:

Gently Mandodari crept
To the chamber where I lay alone,
And silent beside my couch she wept,
And you heard but her sob and moan.

Then all at once shrieked out in one universal wail,
The eighty thousand women that were standing round my bed.
Their eyes were red with weeping, their cheeks with watching pale;
They tore their hair dishevelled and cast ashes on their head.

And smiting their bosoms with force,
They lifted their voices shrill and hoarse,
And screamed a lament in alternate course,
Like a mourning dirge for the dead.

LAMENT OF THE LANKA WOMEN.

STROPHE.—Who was it wounded King Râvan?
Was it Rama the prince of Ayoud?
Or Laxmana, youthful archer proud?
Was it Pahlavi, Barbar or Yavan?

ANTISTROPHE.—'Twas I, said Shankasur, the Demon shell,
Who moves in the sea like a vorticell,
I opened my valve and in he fell.
'Twas I that wounded King Râvan;

¹ Our friend, Mr. Kirby, has perhaps forgotten that the *Theosophist* was first published in 1879 and *Isis Unveiled* in 1876. We should also remember that the doctrines of Karma and Reincarnation are not propounded by the Theosophical Society, but only by those of its members who believe in the Esoteric Philosophy or some other system of Philosophy or Religion in which these doctrines are taught. The T. S. has three objects, but no doctrines. We may perhaps wisely add that the presentation of Theosophical teachings by any writer is not authoritative. We should certainly take objection to the statement as to Devachan in this article.—EDS.

² From the *Dublin University Magazine* of 1853. See LUCIFER, Vol. IX. pp. 265, 385, and Vol. XII. p. 30.

Not Rama the prince of Ayoud,
 Not Laxmana, youthful archer proud,
 Nor Pahlavi, Barbar, nor Yavan.

STROPHE.—Who saw the Great Titan fall
 Bowing his figure majestic and tall,
 Like tower erect or fortalice wall
 Smitten down by Astra magical?

ANTISTROPHE.—'Twas I, said Vaivaswata Manu—my ark
 Was rushing along like a hurricane bark;
 I saw the great Titan fall,
 Bowing his figure majestic and tall,
 Like tower erect or fortalice wall,
 Smitten down by Astra magical.

STROPHE.—Who caught the King by his mantle brown
 Ere he went down utterly, utterly down?

ANTISTROPHE.—'Twas I, said the Rakshas Surang.
 When his armour sonorous rang
 Against Haya-Griva's adamant jaw,
 As into the dread Asura's maw
 He fell with a horrible clang.
 I stretched forth my brawny Rakshas arm
 And caught the King by his mantle brown,
 Ere he went down utterly, utterly down,
 And came to more desperate harm.

STROPHE.—Who lifted the wounded Râvan up
 And held to his lips the amrita cup?

ANTISTROPHE.—'Twas I, said the merciful Muni Ke,
 As helpless and bleeding and fainting he lay.
 I lifted the wounded Titan up.
 I held to his lips the amrita cup,
 And bade him drink ere he swooned away.

STROPHE.—Who was it healed King Râvan?
 Was it Shaka or Pahlavi, Barbar or Yavan
 Who staunched the bleeding arm
 By medical drug or magical charm?
 Was it he, the compassionate Muni Ke,
 Who lifted the wounded Titan up
 And held to his lips the amrita cup,
 And bade him to drink ere he swooned away?
 Or was it Gandharva Davini,
 Or the twin physicians of heaven, Ashvini?
 Was it one of the Rishis three
 Who in Manu's bark still roam the sea?

Was it Moreshvar the wise,
 The towers of whose hermitage rise
 In the forest of Grantha Nagiri?
 Was it Vatsa or Valinshal—
 His disciples who dwell in the hermit's hall
 And learn his lore and alchemy?
 Who was it healed King Râvan?
 Shaka or Pahlavi, Barbar or Yavan?

ANTISTROPHE.—'Twas I, said the Pahlavi Muni Bhims,
 Thaumaturgos of wounded and broken limbs,
 Of legs and arms, of fingers and toes,
 Laxated jaws and disjointed nose,
 Of men and of peacocks, of women and cows,
 Kids, children, and horses and buffaloes.
 'Twas I healed King Râvan's arm,
 By amulet, taviz and charm,
 By mantra and tantra and drug,
 Essence of bloodsucker, attar of bug,
 By the honey-bag of the Brahmar bee,
 The leathern wing of the vampire bat,
 The pounded ears of mummied cat,
 The tail of grey-haired bandicoot
 Dug out of the homestead under the root
 Of aged Banian tree;
 By the claw of lizard, the scorpion's sting,
 The flying fox's hookèd wing;
 The tarantula's legs, the centipede's feet,
 The dust scraped up where seven roads meet,
 The small white spiders' gossamer thread,
 The little ant-lion's shovel head,
 The spectre grasshoppers' long green
 Queen, ant mandibles, cockatrice' eggs,
 The parasite gochar that lives and grows
 Fat on the hide of living cows;
 The eye of the insect pulled out by the crows
 From the ears of afflicted buffaloes.
 Scrapings of nilgay's horns and hoofs,
 White ants taken out of mouldering roofs;
 The gecko's eyelash, the cobra's fang,
 Poppy juice, majum, hemp and bhang,
 The down from blushing maiden's cheek,
 The dew from lip of widow weak,
 Who, dreading the fire and running away,
 Would not be canonized and mourned—
 Worshipped first and after burnt—

Upon her immolation day.
 The nails of misers that grew old
 In hoarding up their cankered gold,
 The saddest tear by woman shed
 For the first grey hair of her poor little head,
 The last black tufts that straggling grow
 On the whisker tufts of faded beau;
 Rajah's liver, Brahman's gall,
 Pounding, boiling, stirring all.
 In a witch's cauldron sure,
 I accomplished Râvan's cure.
 Not Rishi Ke nor Gandharva Davini,
 Nor the twin physicians of heaven Ashvini,
 Nor Nala Siddh—nor the wandering Muni,
 Nor Moreshvar, Vatsa, nor Valinshal;
 'Twas I alone, apart from all,
 I healed King Râvan.

STROPHE.—Who was it nursed King Râvan?

Was it Shurpanakh—with her basket nails?
 Or Sulochana sad, with her widow's sighs,
 And streaming tears and sorrowful wails
 For Indrajit, and those beautiful eyes
 From which the anchorite, if wise,
 And Yogi in desperation flies,
 And Muni turns and Rishi quails?
 Was it female Barbar or Yavan?

ANTISTROPHE.—'Twas I, said a dusky form in tears,

For I've loved King Râvan these hundred years;
 'Twas I, said the Queen Mandodari
 Seated upon my bearskin godari;
 I nursed King Râvan.

Not Shurpanakh—with her basket nails,
 Nor Sulochana sad, with her widow's sighs,
 And streaming tears and sorrowful wails
 For Indrajit, and those beautiful eyes
 From which the anchorite, if wise,
 And Yogi in desperation flies,
 And Muni turns and Rishi quails,
 Nor female Barbar nor Yavan.

CHORUS OF WOMEN.

Hark! 'tis a sorrowful cry
 That rises o'er ocean, earth, and sky,
 From all the immortal races.
 All weep and hide their faces.

The Daityas, Danavas, Asuras,
 Pause in their warfare with the Suras;
 The Yaksha, Raksha, and Rakshas
 Calleth in grief to the Brahma-Rakshas.
 The Bhutas turn from their banquet foul,
 And raise in the charnel a mournful howl.
 Rakshini screecheth to Bhutini,
 Yakshini wailleth to Dakini;
 The Pisacha rejects his skulls full of blood,
 The Naga spreadeth his spectacl'd hood,
 The Kinnura droops his horse's head,
 The Sidhas on clouds no longer tread,
 The Yakshas their treasures cease to guard,
 The Guhyakas keep no longer ward.
 The Gandharva no longer melodious sings,
 Or scatters perfume from his zephyr wings;
 The Apsara, that from lake or sea,
 Like a mist the morning sun to greet,
 Uprising, dances so beauteously,
 Suddenly stilleth her twinkling feet.
 The Sage Vidhyadharas cease to ply
 Their magical formula on high:
 The sorrowful Rudras who ever weep,
 The Urugas on their breasts that creep,
 All joined in the terrible cry of grief,
 That rose for the wounded Titan chief.
 Even Nature uttered a pitying voice,
 For the Titan was a child of her choice;
 The very rocks from their hearts of stone
 Were heard to shudder and utter a groan;
 The trees gave forth a sorrowful moan,
 The loving sweet-briar drooped its head
 The violet sad its petals shed.
 The cowslip turned aside and wept,
 The moonflower shut up its leaves and slept.
 All the naiads and kelpies in fountain and flood,
 All the dryads and fauns in forest and wood,
 All the fairies and brownies fell a sighing and sobbing,
 When they heard the disaster of poor King Râvan.

SELF-GRATULATION, O Disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude, and unperceived by any but himself.—*The Two Paths.*

A Further Glance at the Kabbalah.

(Concluded from p. 153.)

WE may suitably consider the conceptions of the Divine, and the ideal of the origin and destiny of man as illustrated by the Kabbalah.

The Jehovah of the *Old Testament*—as a tribal Deity, of personal characteristics, demonstrating His power and glory to a chosen people, oppressing other nations to do them service, and choosing as His special envoys and representatives men whom our civilization would have condemned as not high enough for Spiritual power—is not represented in the Hebrew Secret Doctrine. The Kabbalah indeed is full of Jehovah, of the Divine Four-lettered Name, but it is the name of a group of Divine conceptions, of emanations from a central Spiritual Light whose presence alone is postulated; of an Absolute, which has an infinity of intervals extending downward even to reach Jehovah—the Elohim—the group of Holy Spiritual attributes, which human intellect can alone cognize.

After another manner, Jehovah is the group of the emanations from the Deific source, called the Ten Sephiroth, the Voices from Heaven. These Ten Sephiroth—of which the First is a condensation of the Supernal Glory from the Ain Suph Aur, the Boundless Light—appear as a Rainbow of the Divine in a First World, or upon the highest plane above human conception, that of Atzeluth; by successive reflections, diminishing in brightness, a plane is reached which is conceivable by man, as of the purity of his highest spiritual vision. The grouping of the Ten Divine Qualities, upon this plane, into a Divine Tetrad, is symbolized by Yod HéH Vau HéH, the Tetragrammaton, the Kabbalistic Jehovah, or Yahveh of the exoteric critics, the original of that God, whose grosser reflection as a nation's patron is formulated in the *Old Testament*.

In form parallel to the Theosophic doctrine, we find that the Kabbalah contemplates a period when Pralaya existed, a period of repose and absence of manifestation, when the Negative reigned supreme. From passivity there proceeded emanation, and manifested Deity arose. From AIN—repose, the Negative—proceeded AIN SUPH, the No-Bound, the Limitless, the omnipresence of the Unknowable; still condensing into manifestation through emanation, there appears the AIN SUPH AUR—Boundless Light, which coalescing on a point appears as Kether, the Crown of Manifestation. Thence follow the

Ten Sephiroth, the Holy Voices, upon successive worlds, and concentrating into four divine conceptions we reach a stage of Spiritual existence which man attempts to grasp, and by defining, to limit, bound and describe, and so creates for his worship a Divine personality.

By gradual stages of development, each farther from the source, there arise the powers and forces which have received the names of archangels, angels, planetary spirits, and guardians of man; still farther from God, we obtain the human Souls, which are as sparks of light, struck off from the insupportable Light of Divinity, which have been formulated into egoity to pass through a long series of changes and experiences by which they make the circuit of a Universe, in every stage of existence, of separation from the divine fountain, to be at last once more in-drawn to the Godhead, the Father, whence they emerged upon a pilgrimage, following a regular succession of evolution and devolution, as even the Divine passes ever along in successive periods of inbreathing and outbreathing, of Manifestation and of Repose.

Of Repose, or Pralaya, human intellect can form no conception, and only the highly Spiritual man can conceive any of the sublime and exalted stages of Manifestation: to the world such notions are but dreams, and any attempt to formulate them leads only to suspicions of one's sanity; still to the metaphysician these ideals supply a theme of intense interest, and to the Theosophist they supply an illustration drawn from a foreign source of the Spiritual traditions of a long-past age, which leads one to accept the Esoteric Indian suggestion that these Spiritual conceptions are either supplied from time to time by Great Minds of another stage of existence from our own, or are remnants of the faiths and wisdom of a long-vanished era, which had seen the life-history of races more Spiritual than our own and more open to converse with the Holy Ones of higher Spiritual planes; for Spiritual Wisdom can only be attained by the man, or earthly being, who becomes able to reach up to the denizens of spheres above, because Spiritual beings above us cannot reach down and help those who do not so purify themselves that they are lifted up to the higher.

The chief difficulty of the beginner either as a student of Kabbalah, or of Esoteric Theosophy, is, it seems to me, to conquer the impressions of the reality and materiality of matter. One must entirely relinquish the apparent knowledge of matter as an entity apart from Spirit. The assertion that matter exists, and is the entity entirely different from Spirit, and that Spirit—the God of Spirits—created it, must be denied, and the notion must be torn out by the roots before progress can be made. If matter exists, it is something, and must have come from something; but Spirit is not a thing, and creative Spirit, the highest Spiritual conception, could not make matter, the lowest thing, out of nothing: hence it is not made, and hence there is no matter. All is Spirit, and conception. *Ex nihilo nihil fit.* All that does exist can

only have come from Spirit, from the Divine Essence. That Being should arise from non-being is impossible. That matter should create itself is absurd; matter cannot proceed from Spirit; the two words mean that the two ideas are entirely apart; then matter cannot exist. Hence it follows that what we call matter is but an aspect, a conception, an illusion, a mode of motion, a delusion of our physical senses.

Apart from Theosophy or Kabbalah, the same truth has been recognized both by Christians and by Philosophers. What is commonly known as the Ideal Theory was promulgated 140 years ago by Berkeley, Bishop of Cloyne in Ireland; it is nearly identical with the Kabbalistic doctrine of all things being but emanations from a Divine source, and matter but an aspect. Other Philosophers have discussed the same theory in the controversy of Nominalism *versus* Realism;—does anything exist except in name? is there any substratum below the name of anything? need we postulate any such basis? All is Spirit, says the Kabbalah, and this is eternal, uncreated; intellectual and sentient on our plane; inhering are life and motion; it is self-existing, with successive waves of action and passivity. This Spirit is the true Deity, or infinite being, the Ain Suph, the cause of all causes, and of all effects. All emanates from That, and is in That. The Universe is an immanent offspring of the Divine, which is manifested in a million forms of differentiation. The Universe is yet distinct from God, even as an effect is distinct from a cause; yet it is not apart from Deity, it is not a transient effect, it is immanent in the cause. It is God made manifest to Man.

Matter is our conception alone; it represents the aspect of the lowest manifestation of Spirit, or Spirit is the highest manifestation of matter. Spirit is the only substance. Matter, says a Kabbalist, is the mere residuum of emanation, but little above non-entity.

From God, and the World around us, let us pass to consider what the Kabbalah teaches about Man, the human Soul.

It has already been explained that the doctrine of emanation postulates successive stages of the manifestation of the Supreme Spirit, which may be regarded as existing on separate planes. Now the Ten Sephiroth cluster their energy into a formulated Four-parted group, upon Three Spiritual planes, and a plane of so-called Objectivity or of Matter. These Ten Sephiroth, and the planes, each contribute an essence which in their totality, in ever-varying proportion, constitutes Man. At his origin there was formulated what the scientists would call "Archetypal Man," and what the Kabbalists call Adam Kadmon, the heavenly man. Successive stages of entities of this type pass along the ages through a descending scale, offering the individual every variety of experience, and then along an ascending scale of re-development until human perfection is attained, and ultimate reünion with the Divine is the result of the purified Soul having completed its pilgrimage.

In the *Commentary on the Creation of Genesis*, still allegorical like *Genesis* itself, it is stated:

There is in heaven a treasury called Guph, and all the Souls which were created in the beginning, and hereafter to come into this world, God placed therein: out of this treasury God furnishes children in the womb with Souls.

A further commentary in symbolic language narrates how the Power, perceiving a child's body to be in formation, sends for a suitable Ego to inhabit it.

God beckons to an angel who is set over the disembodied Souls, and says to him, "Bring me such a soul"; and this has been always done since the world began: he appears before Jehovah, and worships in his presence, to whom Jehovah says: "Betake thyself to this form." Instantly the Soul excuses himself, saying, "Governor of the World, I am satisfied with the world in which I have been so long; if it please Thee do not force me into this foul body, for I am a Spirit." Jehovah answers: "The world I am about to send thee into is needed for thee, it is to pass down through it that I formed thee from myself"; and so God forces him to incarnate into the world where matter is known.

This is a parallel doctrine to the Theosophic scheme of Reïncarnation—Karma as God relentlessly compelling the Individual Ego to a new earth-life.

The Kabalah then teaches that the Egos have come out from the Spirit Fountain, suffer incarnation again and again until experience and perfection have been attained, and ultimately rejoin the Divine Source.

Now what is it that dwells for a time in this "Coat of Skin" as *Genesis* calls it, this so-called material body? It is a Divine Spark, composed of several elements derived from the symbolic Four Parts of Jehovah, and from Three Worlds, and those are seated in the Fourth World of Effects, the material Universe. Now, it is no doubt true that in the several Kabalistic schools, the numbers and names of these Essences vary, but the basic idea remains the same: just in a similar way the principles of Man's constitution as stated in different Theosophic books also vary, but the root idea is the same in them all.

The human principles may be stated as three in a fourth—the body; or as five, recognizing astral form and body; or as seven, subdividing the divine principle; or as ten, comparable to the Sephiroth. To explain these fully would take too long, and would cumber you with abstruse words, a jargon to those who are unused to them: one system will suffice as an illustration.

From Yod, the *Ÿ* of Jehovah, comes the highest overshadowing of the Divine, comparable to the Âtmâ. From Hé, the *h* of Jehovah, comes Neshamah, the Buddhi, the spiritual soul. From Vau, the *v* of Jehovah, comes Ruach, the Manas, Intellect and Mind. From the final Hé, the *ah* of Jehovah, is derived Nephesh, the Kâma of the Theosophist, the appetites and passions. These are all implanted in the astral shell, which moulds the physical body.

These four principles function in chief upon the Four Worlds, Divine, Moral, Intellectual and Emotional respectively: and either of these Essences may dominate a man, and they do in fact exist in constantly varying proportions. The highest principle overshadows the others, and the central ones may reach up to the higher, or, by neglect of opportunities or by vicious actions, may fall lower and lower, so as to approximate to the seeming matter of the body. As the Neshamah draws one to Spiritual excellence, so the Nephesh leads down to physical enjoyment. In another symbol the Kabbalist tells you a man has two companions, or guides; one on the right, Yetzer ha Tob, to good acts; and one on the left, Yetzer ha Ra, offering temptations to evil.

The Kabbalistic view of Man's constitution, origin, and destiny differs from the Theosophic, then, more in manner of presentation than in principle, and these two schemes may be fitly studied side by side, and each will illuminate the other. There is indeed no sharp line of cleavage between the pure Western mystic doctrines—the Kabbalism of the Middle Ages, related to the Egyptian Hermeticism—and the Indian or Tibetan Esoteric Theosophy. They are alike presentations of primal truths, differing in language, nomenclature and in the imagery employed in the effort to represent Spiritual ideas to degraded mankind; but there is no sufficient reason for any suspicion, jealousy or condemnation either of the Theosophist by the Hermetist, nor of the Hermetist by the Theosophist. The world of European cultivation is wide enough for both to grow up side by side, and the mere fact that they are philosophic systems in any way comprehensible to men is evidence that *neither* can be composed of pure and unveiled truth. We are still only able to see as in a glass darkly, and must make much further progress before we can hope to see God face to face.

The Theosophist must be content to progress as Hermetists have ever done, by separate stages of development; in each grade the primal truths are restated in different forms, they are revealed, or revealed in language and symbolism suitable to the learner's own mental condition; hence the need of a teacher, of a guide who has traversed the path, and who can recognize by personal communion the stage which each pupil has attained. There is no royal or easy path to high attainment in Mysticism. Unwearied effort combined with purity of life is almost of vital importance. The human intellect can only appreciate and assimilate that which the mind's eye can at any time perceive; the process cannot be forced, Mystic lore cannot be stolen. If any learner did appropriate the knowledge of a grade beyond him, it would be to him but folly, disappointment and darkness.

I have myself often been offered a doctrine, or assertion, or explanation, which my intellect has rejected as absurd, or as sheer superstition; which same dogma I have later in life assimilated with every feeling of esteem. Occultism in this resembles Freemasonry; we are

either admitted to the hidden knowledge, or we are not; and if we are not admitted, we never believe any secret of its ritual even if it be offered to us. The secrets of Occultism are like Freemasonry; in truth they are to some extent the secrets that Freemasonry has lost. They are of their very nature inviolable; for they can only be attained by personal progress; they might be plainly told to the outsider, and not be understood by him. For if any one has been able to divine and to grasp such a secret, he will not tell it even to his dearest friend; for the simple reason that if his friend is unable to divine it for himself, its communication in mere words would not confer the hidden knowledge upon him.

The old Kabalistic works are of a nature similar to the secrets of Freemasonry; there is much doctrine that is never written nor printed: these works often teem with imagery which seems folly, and with doctrines that seem absurd; yet they enshrine the highly Spiritual teachings which I have shortly outlined this evening. The mere reading of these volumes is of little avail; the Spiritual eye needs to be opened to see Spiritual things; and the great Kabalists of old, like the still living Teachers of H. P. B., will not cast pearls of wisdom before the ignorant or the vicious, nor suffer the unclean to enter the Temple of Esoteric Wisdom. Let us each then, make strenuous efforts to attain to the higher life of the true Occultism, and perchance in a distant future, a record of temptations avoided, of earnest effort, of a life of self-sacrifice, may serve as Signs and Pass Words to secure an admission to the shut Palace of the King.

W. WYNN WESTCOTT.

A Cry from Australia.

THE aim of the Theosophical Society being to form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour, some information about our Australian aborigines will not be out of place in the columns of LUCIFER.

Since the white man took possession of their country the treatment of our aborigines has been similar to what it is to-day. After an experience of nearly twenty years of life among them, my conclusions are that no race has, at any time, been more unjustly or brutally used by any nation or people on this globe than the aborigines have been, not only by our people, but also by our Governments. We came and took their country from them—Might is Right; then we drove them to starvation by occupying their hunting and fishing grounds with sheep and cattle. Nor is this all: they have been, and are to this day, shot down like wild beasts for trying to live in their own country, to which, by our laws, they are justly entitled. We give them in return

—speaking of the Colony of Queensland in particular, the Government gives them in return—one pair of blankets a year, and sometimes not even that; many of them have to walk thirty, forty, and fifty miles to get them, and they must attend certain places on a given day, otherwise they get none. That day is usually May 24th, the Queen's birthday. It is then midwinter, and many a shiver is done before they get the new blankets. Of course it must be on the Queen's birthday, to let our sable brethren know how thoughtful her Majesty is of them. It cannot be generally known in your part of the world that the rightful owners of the soil are to this day without a piece of land that they can claim as their own; not only that, but they are hunted off their fishing and hunting ground on to inaccessible ranges and gorges of utterly worthless country, there to starve. Is it any wonder, then, that they sometimes make a raid and kill a few outside cattle, and sometimes also the owner? On such an occurrence taking place a sub-inspector, with his aboriginal police, follows them up to disperse them, as the Government says. But dispersing generally means shooting them down wholesale, wherever they are met. Some sub-inspectors, I am glad to say, have, at times, shown more humanity, but generally it is the other way. I admit that many of our blacks are very useless, and some of them are dangerous; there are bad types among them, but they are no worse nor any more brutal than some of our own race.

Now I think in common justice that before the race is completely wiped out, we should do something to save a remnant. It may be true that they are a doomed race, but is that a reason why we should make their dying gasp more miserable than it naturally would be? It is true that, at times, settlers in outside parts have suffered heavy losses by them, and even death, and in such cases retaliation is only natural. But if ever Australian history is truly written, it will be a black history indeed of the treatment we have given and are giving to our helpless black brethren.

The Rev. Mr. Gribble published a pamphlet some years ago, telling how the aboriginals were being used in Western Australia, and he brought a hornets' nest round his head for saying what I believe was true. But it was too horrible to be allowed to be true, and for the sake of our reputation in the outside world, it was cried down by some of our leading men in high places.

For the Rev. Mr. Gribble's statements about Western Australia I cannot vouch, but I can safely say that even worse things have been done and are doing to this day in Northern Queensland.

A considerable noise has lately been made concerning Kanaka labour, or slavery; the worst cases ever reported concerning Kanakas are mere bagatelles compared with the treatment of our blacks. The Kanaka's master, at least, had a money interest in keeping him alive, but no one had or has any interest in keeping the black man alive. At

one of our general elections, not many years ago, the cry was, "Queensland for the white man." Does it never strike such men that only a short time back they stole this country from the black fellow? The black man could not fight in our fashion, so he must go down. For all our boasted civilization, Might is still Right.

The American Indians, and also the New Zealand Maories, have had land set aside specially for them, and why? Simply because they knew better how to meet the usurper than did our poor simple aborigines. Australian law has been: "Let him take who has the power, and keep who can."

That our aborigines are so stupid and useless as many believe is a great mistake; we have black boys working for us for many years, as intelligently and reliably as any white man, and more. It is well known that half the work on cattle stations in Queensland to-day is done by black boys.

An attempt was lately made by Sir George Campbell, in the English House of Commons, to call the attention of the Home Government to the treatment of the Australian aborigines, but he was talked down, and was "sat upon" by Agents-General and Colonial Governors. I know his statements to be true so far as Queensland is concerned.

Queensland.

INVESTIGATOR.

Gurus and Chelas.

IF a Mahâtmâ wants to do you some good, He would and could always do it without your knowing who did it. By influencing your intuition or your ideas, unsuspected by you, He can achieve the object, and at the same time, prevent unnecessary descent of energies on lower planes.¹ Where your intuition is not sufficiently developed for Him to act, He lets some intermediaries (Chelâs, etc.) give you orders, so that you do not then have the benefit of Master's order, but only have to take it second-hand. As you are only expected to do a thing after becoming convinced of the necessity of doing it, and not *because* Mahâtmâs want you to do it, the claims made that Mahâtmâs force Their wish on you become worthless enough. For, were the Mahâtmâ to make you do a thing, not of your own conviction, but because He wants you to do it, then He would have to participate in the effects of the act (Karma), which participation He does not want.

Moreover the Guru, according to the Esoteric Philosophy, is not one who guides you and counsels you, but one who only "adjusts" you and restores equilibrium in you, when you (His Chelâ) reach the maximum limit (climax) of disorder.

A HINDÛ CHELÂ.

¹ According to the Law of Economy.

Reality in Personal Theosophy.

THERE is a vast difference in the extent to which the students of Theosophy grasp the Philosophy. Many may have noted the fact, but none have given explanation as to it; so, having no guiding spirit, I put forward certain conclusions with some diffidence.

Careful examination will show that the aptitude for solving difficult problems in Theosophy is not due solely to intellectual ability (however so much honour may belong to intellect), for we find members who have no intellectual attainments worthy of note much better informed than others possessed of more ample brain power, who have applied themselves quite as much to Theosophical study. This difference in understanding, irrespective of intellect, is a fact that needs canvassing to be thoroughly appreciated: for to one who has not given it attention it may not seem noteworthy.

There are members of more than average intelligence who, even after years of more or less desultory study, will hopelessly mix up Kâma and Karma, Astral Light and Astral Body, Races and Rounds, Monads and Microbes. It is not because they have never heard lucid explanations; they may have attended Branch meetings regularly and listened attentively; it is because "hearing they hear not, neither do they understand"; what they hear does not impinge upon their consciousness. The ideas go into one ear and out of the other as readily as water passes through a sieve. The relation of several incidents may render this clearer.

In asserting the falsity of the theory that human beings ever re-incarnate in animal bodies, a prominent Theosophist once said: "Once a man, always a man."

Several lady hearers were rather taken aback, for they understood it as meaning that when a human being once incarnated as a male, then no change in future incarnations was ever made back to the female. This displayed very little independent thought, for had they considered the matter they would have seen that, were it true—as they had understood the statement—then there must be a vast preponderance of males in the world's population, for there would be a continual inflow into the ranks of the male, while the female side would be correspondingly depleted, no fresh supply of Monads having entered the human family for millenniums. But perhaps they had overlooked the teaching that the inflow of new Monads into the human stage had ceased, in which

case the female side (being considered to receive its fresh supply from the highest class of Monads never before incarnated) would compel the conclusion that most women were only incarnated elementals!—a most absurd idea.

An F.T.S., after having returned from a large museum, wrote jocosely to another member:

“Wouldn’t one be amazed, if, upon seeing a mummy at the museum, he should learn that it was his own past incarnation; still more so if the mummy were of the other sex!”

The recipient of the letter remarked to another:

“Mr. Blank writes me he saw his own mummy.”

“That cannot be,” was the reply, “for we were Atlanteans in our past lives.”

A better informed Theosophist explained that since the last continent of Atlantis sank hundreds of thousands of years ago—the island in the Atlantic disappearing some 11,000 years ago—it would have allowed an old Atlantean plenty of time to have reincarnated many times as an Egyptian, etc.

It was a like lack of independent thought that led a member to gather from one of H. P. B.’s sentences that our Higher Egos are but “transitory forms of mud.”

It frequently happens that after a well-informed member has explained a point a dozen or more times, his listener will some time afterwards come forth with something like this:

“Oh, Mr. Blank, I was reading a delightful little pamphlet, *Occultism without a Teacher; or, A Short Cut to Adeptship*, and found this beautiful thought, which makes clear so many things.”

The idea found is the very one the well-informed member had been endeavouring so long and so hopelessly to impress upon the mind of the other, only the idea in this wishy-washy little pamphlet had been so mutilated as to be hardly recognizable. The pupil could not grasp the idea in its original purity, but needs must have it mangled by a representative writer in one of these mushroom schools of so-called Esotericism that are everywhere springing up and appropriating the fruit of other people’s brains.

I have heard from members of the T. S. something similar to this:

“I never could understand much of Theosophy, though studying for several years, until I came across that illuminated little book, *Initiations while you Wait*. It made everything so clear. The author is not a Theosophist, but an electro-therapeutic and mind-healer.”

This is almost equal to the statement of a Christian-Scientist in California, who told me he could never see much in Theosophy, but that the *Hidden Way across the Threshold* contained more substantial teaching than Madame Blavatsky and her Adepts could ever give. The book mentioned is largely made up of barefaced stealings from

the literature of the T. S., whole pages having been appropriated without showing any quotation marks.

You may say that as babes are not fed upon meat, so the babbling book, *From the Forever into the Forever*, furnishes suitable nutriment for those who so greedily swallow it down. In answer it may be pointed out that many Theosophists who are so captivated by the verbiage of pseudo-mystics are discriminating enough in matters of everyday life, and conversely, others who do not possess much practical knowledge or a large mental calibre, yet grasp Theosophy quite readily. Some who are comparatively ignorant of ordinary affairs show a fine discrimination in following intricate threads of the Theosophical fabric. They seem to drop at once upon salient points, and are able to distinguish between pivotal ideas and unimportant details. Many Fellows who are isolated, and so have the disadvantage of meeting no other member for interchange of ideas, are nevertheless well informed.

Thus we have the extremes in the Society: first, those who readily assimilate the Philosophy, and secondly, those who, although as intelligent as the first, do not and cannot get it. More than this, the close observer is able to perceive correlative matters. Theosophy can be looked upon from many standpoints. One member may accept just enough of it to serve as a guide in ordinary life, actually believing that all such things as prophetic dreams, astral journeyings, elementals, ghosts, and the like, belong to superstition and are not facts in nature. Another may approach it merely from an intellectual position, believing very little, but pursuing it for mental exercise, as an old man ponders over his conic sections of collegiate days. Still another person, in pleasing contrast, may, upon first hearing of Theosophy and Adepts, be fired with the determination (which only increases as the months roll on) of meeting them—come what may. And others look at it in still different lights. They all will have a different understanding of Theosophy in conformity with their attitude towards it.

This also reminds us that H. P. B. seemed a mental looking-glass; that everyone thought they saw in her what was in reality in themselves. This shows why there was such a difference of opinion held concerning her by those who had a personal acquaintance. A deceitful person, for example, would think there was deceit there, while a zealous worker in the Cause only would have been able to appreciate her tireless energy. Likewise the different pupils approaching the Philosophy she uncovered will be able to take only according to their mode of viewing it. For example, one who, considering Theosophy an intellectually-evolved scheme of the universe, or another who, though believing in Occult Science, yet says, "Oh, I am afraid of the things in the astral light, and do not dare undertake it"; or says, "I have enough things to attend to without ever trying for the Mysteries"—such students will be unable to properly understand that which strictly pertains to

Occultism. They will ask some of the simplest questions concerning the branch, showing they have no adequate conception of the real thing. They will be unable to understand many things that every traveller on the Path knows innately. H. P. B. said in LUCIFER¹ that there was only a handful of students in the West who had a true notion as to Occultism. A canvass would doubtless show that those few who do have a proper conception are the only ones who have said in their hearts, "I purpose to enter this Path, and *nothing* shall deter me."

These considerations afford the clue to the reason for the difference in the understanding of Theosophy, and even its phases, where there is no difference in mental calibre or the time occupied in study.

It is owing to a difference of inner attitude assumed towards the teaching.

To explain: the one who has only a cold intellectual interest will only gain a superficial understanding of it; the one who is fervent in the Cause will understand more—just that side of Theosophy toward which he assumes the right attitude; while no one will possess a proper appreciation of Occultism who has not mentally vowed to take up its practical study as soon as opportunity grants.

All this is precisely as it should be.

It is the working of Karma.

It could not be otherwise if Theosophy is a living thing and not a dried scholastic skeleton. In the Sacred Science each gets only what he is able to take, and if the self-imposed limits are made small, so also will be the knowledge acquired.

In the more marked cases where pupils readily understand Theosophy, the problem is not confined to one life, but the causes must have been set in motion in past ones. Between incarnations the lower mind is merged with the higher, so that what is projected down to form the mental sphere of the new birth, as resulting from past lives, are principally tendencies, capabilities. The Theosophist, then, who takes to the Philosophy as the small duck does to the water, is one who has been at that thing in past lives; while the F. T. S. whose position towards difficult problems in Theosophy is like unto the chick in its regard for the pond, doubtless is giving the subject serious consideration but for the first time.

The extremes described may read the same books and spend the same amount of time over them, yet one is so much better posted than the other, for the reason—superficially—that the apt student remembers a point once explained, while the other requires elucidation a hundred times. But it is not due to ordinary memory that one outstrips the other, for their capabilities for retaining common-place recollections may be equal; there is a certain kind of memory in relation to Esotericism that is not to be had from merely mental maturity, keenness

of perception, nor education. It comes as a result of Esoteric study in past lives, and is a memory that places each item of Theosophy in its proper position as regards the whole, and sees all its ramifications. Ordinary brain memory may retain separate bits of the Philosophy, but they will be like scraps from different picture-puzzles instead of belonging to one, and the possessor will try in vain to construct a true picture. The uncorrelated bits will only put together an incongruous story, such as is obtained in the old game of "consequences."

It may be very well to say that an understanding of the Philosophy is not so important as earnestness in the Cause, but where do you find the one without the other?

To one who understands Theosophy readily and who has the Cause at heart (the one is always found associated with the other), there is no need for advice; he is on the right road. But those who have attended Branch meetings for years, who have listened attentively to discussions, have made great effort to keep awake over T. S. books, and still do not get much of an inkling, should endeavour to arrive at some idea as to why they do not understand.

If one cannot grasp any one of the many aspects of Theosophy, it would seem that he has not the right attitude towards the whole movement, and consequently has none of that interior sympathy which only can enable one to come *en rapport* with Esoteric instruction; for Occult works are not written like other ones. The popular writer on a subject generally tells all he knows about it—too frequently more than he knows—but the Occultist desires to put in print only a little, and so his caution is to avoid saying too much. He however may deal in hints that will be understood only by those entitled to know, hence all these allegories, parables, and blinds that we hear so much about in Occult works. H. P. B. would frequently pursue a subject until it reached an interesting point and then switch off to something else, to resume the original topic farther along. The author of *Light on the Path* says in his comments that comparatively little can be gleaned from the book except by reading astrally, since it is written in an astral cipher. A great deal more lies below the surface, being merely hinted at, in the letters of "Z" (*Letters that have Helped Me*) than mere grammar will disclose. And so with all Esoteric teaching. Jesus said: "Unto you [chosen disciples] it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." (*Luke*, viii. 10.) The student gets only what he deserves, in accordance with his interior sympathy; the Philosophy will ever remain foreign to those who do not realize its importance.

Along with zeal for the Cause will come a higher receptivity of the mind—not to be confounded with credulity—but a willingness to comprehend, unencumbered by preconceived ideas resulting from a

false civilization and education. In short, there must be a personal application of doctrine; it must be made a part of one's being. We see so often in the pulpit and elsewhere, speakers advocating ethical codes that neither they nor their hearers believe in as practical (but only accept as theoretical), that too often a like attitude is assumed toward Theosophy; but a student in this cult, in order to properly appreciate a tenet, must bring it home to himself. For example, a real believer in reïncarnation, leaning over the coffin of parent, sister, or brother, will not be torn with grief as he would be did he not so believe. Why such wailing, if one really believes that the Ego just departed will return, after peaceful rest, to the task anew? Why stand in dread of death for oneself?

Why should the genuine believer in Karma lament over the loss of goods or other misfortune? Should he not consider that he deserves it from acts of his own in the past? One who desires to understand precisely the nature of Occultism, must positively decide to take up its practical pursuit in the present incarnation. As this determination persists, understanding of the subject will follow; for after the higher receptivity of the mind is attained, the intuitive nature can assert itself. Not only this, but ideas sent out from a reliable source will drift into the consciousness—ideas that before were debarred, for thought-transference is an ever-present reality in Esotericism.

As the intuitive faculty develops, it becomes a means for grasping quickly doctrines upon which insufficient data may have been given, not enabling conclusions to be formulated by the mind; and this is why students, lacking somewhat in intellect, nevertheless are familiar with the deeper Philosophy. Their intuition is the prime factor, the ideas not having lodged in their consciousness owing to process of reason, or logic. By no means, however, are flashes of intuition the extent of the prescient nature, for intuition proceeds from the real Knower and Perceiver, of which the man encased in flesh is but the pale shadow. The accumulated light of the past is focussed in the Real Ego, and as the clouds of Kâma disperse, the less obscured becomes that higher beam, permitting rays to penetrate into the lower vehicle. Thus in sleep we may gain what eludes us when awake. Touching upon this I am reminded of several incidents.

A Theosophist years ago settled down to the reading of *Karma*, but was surprised as he went along that it was quite familiar to him. At first he supposed that he must have read it some time previously and forgotten about it, but upon finding that the novel had then not been long from the press, the only conclusion left him was that he had read it when asleep.

A Chilian youth who, as a bootblack had been buffeted about in the world so much as to gain hardly any schooling, was extremely anxious to learn of Theosophy. He strained himself over a few T. P. S.

pamphlets loaned to him by a friend, but his insufficient education and knowledge of the English language forbade much headway. Several days after this the friend (who had not long before accepted the whole scheme of the universe according to Theosophy, without understanding much about it) was taken aback when the bootblack drew a number of symbols from a book on magic that had not been loaned to him, showing them in the hope of getting more light as to Theosophy. The F. T. S. refused to explain anything, fearing the bootblack was a black-magician in embryo!—and thus the T. S. lost an ardent young member who would have devoted his life to the Cause. It is to be hoped that the youth, wandering no one knows where, may have some more good dreams. If he is sincere in his search for truth assuredly he will, like a lady member in the same town in which the above occurred. Poor soul, zealous for Theosophy, she is tied down to household duties and a materialistic husband. Having scarcely any time for Theosophical study, in sleep many problems are solved.

But one would make a grievous error in endeavouring to pursue Theosophy merely from motives of self: it must be taken up jointly with the purpose of spreading it before others. We receive proportionally as we give. The workers in the movement and those who have most at heart the purpose of placing the ideas before the world are the ones who best understand those ideas. Not every member is so situated in life that he or she can do much for Theosophical propaganda. He may have but little means, perhaps is a helpless invalid, or is harassed by business and other cares, or belongs to a family bitterly opposed to Theosophy. Any one of these reasons may deter him from engaging as actively as he would like in the spread of the ideas; but if he does what he can, earnestly desiring to be able to do more, he certainly does all that can be expected, and will progress accordingly. The motive is what decides in every case. Remembering the widow's mite, we may conclude that the test of one's interest in Theosophy lies, not in the amount of work done, but in the spirit with which even the little is done.

No words of mine are of real value as compared with the admonition of Masters, sent by H. P. B. in her message to the Convention at Chicago in 1889:

Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action or turn it to another man's profit. . . . There is no happiness for one who is ever thinking of self and forgetting all other selves. The universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it. . . . How many of you have helped humanity to carry its smallest burden, that you should all

regard yourselves as Theosophists? Oh! men of the West—who would play at being the Saviours of humanity before you even spare the life of a mosquito whose sting threatens you!—would you be partakers of Divine Wisdom or true Theosophists? Then do as the Gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly.

JOHN M. PRYSE, F.T.S.

Science and the Esoteric Philosophy.

MATTER.

WITH reference to Matter the *Secret Doctrine* tells us (i. 325, *et seqq.*) that no truth can be arrived at concerning the objective side of the universe, unless we study also the subjective side. Matter, apart from perception, is a mere abstraction; the two are interdependent. The phenomena of *our* plane are the modifications of the subjectivity of the perceiving Ego. The pure object, apart from perception, is unknown to us; we know only the mental states it excites in the perceiving Ego. The Greek Philosophers who idealized form, and modern Metaphysicians, have left out of account the subjective side of manifestation, hence their analyses lead them back to Cosmic Substance, rather than to the Absolute. Herbert Spencer, for example, shows that his "Unknowable" refers to Cosmic Substance, as he speaks of it as a "power manifesting through phenomena," and "an infinite eternal Energy." Some Hindû Philosophers however recognize a twofold emanation as lying at the back of the manifested universe, viz., Cosmic Ideation and Cosmic Substance, which act and react upon one another and are essential to each other's existence. Their method of arriving at truth is to develop the power of perception or cognition. What we perceive as Matter is simply the effect of Cosmic Substance upon the faculties which our Ego at present uses. This Cosmic Substance is termed Âkâsha (i. 326) and it has seven primary differentiations corresponding to the seven primary differentiations of Cosmic Ideation. In seeking the "Ether" or the "Protyle" Science is hunting for the lowest differentiation, or aspect, or principle of this Âkâsha, the one which underlies sense-perceptions on this plane; but they will not be able to comprehend it, save by the process of abstraction, until they shall have aroused the corresponding perceptive faculty in their Ego. This Ether is evidently the Astral Light, the Upâdhi of sense perception, as the Âkâsha is the Upâdhi of Divine Thought.

CHLOROFORM AND CONSCIOUSNESS.

The following account is taken from the *British Medical Journal* for March 25th, 1893, and shows that, though consciousness is removed

from the ordinary physical plane during the action of chloroform, it is not annihilated. The Esoteric Philosophy would say that a higher state of consciousness is induced, in which the patient becomes a spectator, rather than a participant, in the operation; and that this state of consciousness is forgotten during the waking state, but may be recovered during sleep, or during a subsequent inhalation of chloroform. It is not clear from the account whether the patient felt physical or merely moral pain, a point on which more accurate information would be desirable.

"A Country Doctor" writes:

The following personal experience may be considered of some little interest. It fell to my lot on Friday, February 24th, to undergo a somewhat severe operation under chloroform. A wisdom-tooth fang had failed to yield to extraction under gas forty-eight hours previously, and symptoms of periostitis had declared themselves; it was deemed advisable, at all hazards and without loss of time, to remove the foreign body. I was deeply under chloroform for about an hour, and the actual operation, with many attendant failures, was at last successfully accomplished. On my awaking, my friend who had been the operator, asked me if I had suffered, and I replied, "No, not at all." He replied, "You groaned loud enough."

From 2.15 p.m. on that Friday till 4 a.m. on the following Sunday—that is for thirty-eight hours nearly—I was much depressed and nauseated by the large amount of chloroform which I had had to get rid of, and had had very little, if any, true sleep; but at 4 a.m. on the Sunday I fell asleep, and between then and 4.15 a.m. (the times were accurately fixed by a repeater watch) I went through the final stage of the operation—the higher centres having been suddenly freed—and I heard and felt, and subsequently repeated, item by item, the whole horror of that final few minutes or moments of the true operation, for I was able to say the operator's remarks, to tell him he had dropped the fangs after extraction and got them out of my mouth with his finger, to say what the sister in charge of the operating theatre said, and what the nurse said—and never was I more astonished than when I woke on my own bed—fully expecting as I did expect, to awake on the operating table. Shelley wrote a remarkable poem about a dream within a dream—my sudden liberation of "chloroform memory" showed me that the pain within the chloroform dream is often awful enough if it could only be identified, fixed, described; luckily it very seldom can be so materialized. The experience has been a valuable one to me in many ways—no doubt the maxim of "put yourself in his place" often is; for twenty-five years of busy professional life I have spoken of chloroform "rest" with no idea that there might be a chloroform "memory."

SCIENTIFIC THEORIES OF HEREDITY.

According to the *Secret Doctrine* the two chief difficulties in the science of embryology are, what are the forces at work in the formation of the fetus, and what is the *cause* of "hereditary transmission" of likeness—physical, moral, or mental? Darwin's theory as to the latter problem—the theory of pangenesis—holds that minute "gem-mules" from every cell in the animal body are collected in each of the germ and sperm cells, and thus lead to the reproduction of a similar body. Weismann's theory contradicts this, and, according to the *Secret Doctrine*, comes nearer to the Occult teaching. There is a clearly-

written article in the *Fortnightly Review* for April, 1893, by Alfred Russel Wallace, on, "Are individually acquired Characters inherited?" The author says:

Darwin accepted the inheritance of such characters as an undoubted fact, though he did not attach much importance to it as an agent in evolution; and his whole theory of pangenesis was an attempt to explain the phenomena of heredity in accordance with it. Mr. Francis Galton made some experiments which led him to doubt the correctness of Darwin's main contention—that minute gemmules from every cell in the animal body were collected in each of the germ and sperm cells, and thus led to the reproduction of a similar body. He transfused large quantities of blood from black to white rabbits and *vice versa*, without in any way injuring them; and after this infusion of blood from a very distinct variety, sometimes to the extent of one-third of its whole amount, each kind bred as true as before, showing no signs whatever of intermixture. He then developed a new theory of heredity, which appeared to him more in accordance with facts, and an essential part of this theory was that the germinal material passes direct from parent to offspring, instead of being produced afresh from the various parts of the body; and, as a consequence, changes produced in the body by external agencies during its life will not be transmitted to the offspring. A few years later, Professor Weismann, of Freiburg-in-Baden, independently arrived at a somewhat similar theory, founded on the embryological researches of himself and other biologists.

This is the germ-plasm theory, that one part of our body is immortal, being transmitted through successive generations.

The *Secret Doctrine* says:

So far, so good; and when this almost correct theory is accepted, how will Biologists explain the first appearance of this everlasting cell? Unless man "grew" like the immortal "Topsy," and was not born at all, but fell from the clouds, how was that embryological cell born in him? (i. 223 note). Complete the physical plasm, mentioned in the last foot-note, the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it (i. 224).

THE FOURTH DIMENSION.

Many of the speculations on the so-called "Fourth Dimension of Space" are very plausible and contain much truth, but it may not be out of place to point out the misconceptions upon which they are based. The chief blunder consists in attributing to Space what is in reality a property of Matter, *i.e.*, Extension. Space has no extension and cannot be measured in three or any other number of directions. A more correct term than "the three dimensions of Space" is "the three dimensions of Matter," but even this is inaccurate, since the three dimensions appertain, not to Matter, but to extension—a property of Matter. Matter has colour, form, density, etc., and also Extension; and Extension is threefold. It is threefold by nature, and extension in two or in four directions is absurd. The argument for a fourfold extension (wrongly called "Four-dimensional Space") rests on the assumption of a twofold extension, rests on the assumption that length and breadth can exist in the absence of thickness; and both the premiss

and the conclusion are false. The considerations which called for the four-dimensional hypothesis, as *e.g.*, Zöllner's experiments on the passage of Matter through Matter, can be met by postulating in Matter a sixth property answering to a sixth sense—say permeability and clairvoyance. All this, however, does not interfere with the fact that the relations between the point, line, superficies, and solid in geometry may be studied and made the basis of a system of correspondences, provided it be remembered that all, except the solid, are mere symbols; and if the solid be made to correspond with the physical world, the properties of the next higher world may be deduced from a comparison between the properties of the hypothetical "fourth-dimensional" figure with those of the solid. (See *Secret Doctrine*, i. 251, 252.)

THE SPLEEN.

The spleen is one of those organs about which Science can tell us little of real importance. It is described as of an oblong, flattened form, soft, of very brittle consistence, highly vascular, of a dark, bluish-red colour, and situated on the left hypochondriac region. Blood is supplied to it by the splenic artery and conveyed from it by the splenic vein. As to its function there are various and contradictory theories, but it is in some way connected with the quality of the blood. Huxley says, in his *Elementary Lessons in Physiology*, p. 135:

The blood of the splenic vein is found to contain proportionally fewer red corpuscles, but more colourless corpuscles, than in the splenic artery; and it has been supposed that the spleen is one of those parts of the economy in which, on the one hand, colourless corpuscles of the blood are produced, and, on the other, red corpuscles die and are broken up.

Besides this there is an exactly contrary theory, supported, as I am told, by Neumann, Schäfer, and Cradie, that the spleen turns *white* into *red* corpuscles. In support of this it is said that in the turgescient spleen an intermediate form of corpuscle is found—the "nucleated red corpuscle"—which is a white corpuscle in course of transformation into a red, and there is other evidence which would appeal to a physiologist.

The spleen can be cut out without any apparent injury to life, and it is found that the thyroid gland and some of the lymphatic vessels then act vicariously for it. There is an account in the *British Medical Journal* for March 25th of a case of splenectomy performed on a boy whose spleen had been ruptured by a fall. It was found that seven months after the operation the blood showed an abnormal proportion of white cells, which would confirm the last-named theory, were not the evidence vitiated by the fact that the patient had also undergone amputation of a leg, and might be suffering from leucocytosis.

In connection with Rama Prasad's "sun-breath and moon-breath," and with the astrological fact that Leo (the heart) is placed opposite to Aquarius (the spleen), the following from Huxley as above quoted is interesting:

The elasticity of the splenic tissue allows the organ to be readily distended with blood, and enables it to return to its former size after distension. It appears to change its dimensions with the state of the abdominal viscera, attaining its largest size about six hours after a full meal, and falling to its minimum bulk six or seven hours later, if no further supply of food be taken.

In the *Key to Theosophy*, 2nd edition, p. 121, Madame Blavatsky speaks of the spleen as the physical vehicle of the Protean Double.

Perhaps some physiologist among the readers of LUCIFER will be able to give later and fuller details as to the scientific knowledge of the spleen.

H. T. E.

Ashtabakra Sanhita.

CHAPTER I.

JANAKA SAID:

HOW is knowledge attained? How is liberation obtained? How is freedom from worldly attachments acquired? O Lord! tell me all about these.

[By "liberation" is here meant liberation from conditioned existence.]

THE SAGE ASHTAVÂKRA SAID:

1. O son! if thou desirest liberation, then shun as poison all sense-objects, and learn to love forbearance, simplicity, kindness, contentment and truth even as honey (*i.e.*, the sweetest of all things).¹

[This injunction strikes, as it were, the keynote to the whole philosophy. "To learn to love forbearance" is the means to secure isolation from sense-objects.

He explains:]

2. Thou art not anything (made) of the five elements (fire, air, earth, water, and space). (Rather) know thyself as the witness and cognizer of them all, for so only wilt thou be able to become free.²

[Mere imagination will not do.]

3. If, freeing thyself from the body, thou canst rest thyself in Absolute Consciousness only, then thou wilt soon be able to attain ease and tranquillity, and to become free from bondage.

[Here he points out the necessity of abandoning all ideas regarding the false identity of the Ego with the gross body.

Regarding the nature of the Ego he says:]

4. Thou dost not belong to any class; thou art not of any particular state of life; thou art not perceivable by any of the bodily

¹ *Bhagavad Gîtâ*, i. 14; *Prov.*, xxiv. 13, 14.

² *Bhagavad Gîtâ*, xiii. 22.

senses; thou art alone and without any form; thou art the witness of the universe; therefore be thou happy.

[The term "witness" implies a complete isolation of the beholder from all objects, sensual or supersensual, which have only a relative existence. The mind must be merged into the one.

He explains:]

5. Virtue and vice, happiness and misery—they are mere functions of the mind. They do not belong to thee, (for) thou art always free, and art neither the doer nor the partaker.

6. Thou art without a second, the witness of all and always free. The idea that thou art not a mere cognizer, while thou art really so, is thy bondage.

7. Thou art bitten by the great black serpent of (the sense of) separateness; be thou therefore happy by drinking the nectar of the belief that thou art not the doer.

8. Burn down the jungle of ignorance with the fire of positive knowledge—the knowledge that thou art one (with the all), pure and of the nature of Supreme Wisdom, and (thereby) be thou happy and free from sorrows.

9. The visible universe is only a reflection of Âtmâ (spirit) in the sense that a piece of rope mistaken for a snake is a snake. Thou art one with the bliss—the supreme bliss; be thou happy.

[The visible outward objects are not what they seem to be, just as a piece of rope is not a snake, though it might appear to be like one.]

10. He only is free who is (fully) conscious of his being so; (while) the man who thinks himself bound is really a prisoner. Verily, the saying is true, that one's circumstances are according to one's own (mind) imagination.¹

[So Shri Krishna says to Arjuna:

"Whoever approaches me in any form, in the same form do I approach him."

Again:

"To the gods the worshippers of the gods go; my worshippers go to me."]

11. Only through a mistake the Jīva (individual soul) thinks of itself as belonging to the world. It is not so; for the Âtmâ (spirit) is the cognizer only, and (it) pervades all. It is fulness, without a second, void of actions, without attachment and desires, and quiescent.

12. Thou shouldst know Âtmâ to be the Absolute Consciousness that ever remains the same unchangeable Reality and is without a second. Liberated from the bondage of error, thou wilt see that the visible universe is but a manifestation of the inner idea.

[Just as gold remains the same gold though it might take on various forms in the shape of ornaments.]

¹ *Ps.*, xci. 15; lxxviii. 29.

13. O son! thou art everlastingly tied down with the rope of corporeal pride, and art not able to free thyself through many incarnations. Be thou therefore happy by cutting that bond with the sword of self-knowledge.

14. Thou art alone, without actions, self-luminous and pure; therefore this thy practising Samâdhi (abstract meditation) is also thy fetter.

[There are three Yogângas, or things subservient to the attainment of Yoga, viz.:

(i) Dhâranâ (attention) which is fixing the mind on a place by abstracting it from all other objects:

(ii) Dhyâna (contemplation) which is a course of uniform (fixed on only one object) modification of knowledge at that place (where the internal organ is fixed in Dhâranâ): and

(iii) Samâdhi (meditation) which is the same (contemplation) when it arises only about a material substance or object of sense, (and therefore) is (then) like a non-existence of itself (that is, like ignorance). Knowledge in the shape of contemplation always takes place about the material substance itself, such as a jar, the term jar, and the knowledge itself; but when it takes place only about the material substance, and not about the latter two, then such a knowledge in the shape of contemplation is called Samâdhi.]

15. Thou art pervading the universe, and, to speak the truth, the universe also hath its existence in thee. Thou art of the nature of Immaculate Wisdom; be not thou (therefore) of low intents.

16. Be thou without expectations, without change, without fear, of a calm mind, of deep wisdom, unaffected (by desires), and let thy mind centre only in the Supreme Intellect.

Thus ends the first chapter called the Sixteen Instructions.

[The above instructions were given to King Janaka after he had attained to a certain stage on the Path. In chapter iii. verse 20, Shri Krishna says to Arjuna, "Verily through action Janaka and others attained the goal," *i.e.*, through righteousness of life they obtained purity of nature, and through that the real knowledge of the Supreme Spirit to which these instructions relate. It is obvious that they do not apply to all persons indiscriminately, and that the mind cannot be made invulnerable to emotions by only imagining that objects from which those emotions come do not in reality exist. In order that the mirror of the mind may reflect the Supreme Intellect only, it is not only necessary that it must be cleansed of all impurities, but that all other objects which tend to throw their reflections on its surface must also be removed from its vicinity. To enable one to do this, certain preliminary actions are necessary; and, as King Janaka has passed through the preparatory stages, he readily comprehends the instructions of the sage, and expresses the unutterable joy which he feels on first waking into self-knowledge, in the following words.]

CHAPTER II.

JANAKA SAID:

1. I AM pure, calm, of the form of the Supreme Wisdom, and separate from Prakriti (undifferentiated matter). Oh! it is astonishing that I should have been so long afflicted with ignorance.

2. I alone am manifesting this entire universe even as I am manifested in this body. The universe is therefore mine, or there is nothing mine.

[All being *I*, there is nothing separate from me which I may properly call *mine*. The terms *I* and *mine* imply a certain separateness between the possessor and the thing possessed.]

3. By some strange device I have at present made this body separate from the universe, and I behold the Paramâtmâ (supreme spirit, which is myself) reflected in these visible phenomena.

[The seer and the seen are likewise one, and no real knowledge can ensue unless the two are made one.]

4. The wave and the bubble are not different from water; so is this manifested cosmos which arose from Âtmâ (spirit) nothing but Âtmâ.

5. As cloth, which is but a collection of threads, takes on a different name (*i.e.*, is called cloth though it is nothing but threads), so is the universe called by its (different) name though it is nothing but Âtmâ.

6. As sugar is contained in the juice of the sugar-cane, and the juice of the sugar-cane contains sugar, so the Âtmâ is diffused throughout the universe, and the universe is full of Âtmâ.

7. The universe is perceived only through want of self-knowledge, and through (possession of) self-knowledge it disappears. A rope is mistaken for a snake only so long as it is not known to be a rope.

[To know a thing means to perceive it by getting into actual contact with it, as it were, and by coming into direct relation with it. Knowledge therefore, in the Eastern phraseology, means direct perception, and excludes all theoretical and indirect *learning* and *information*. The mistake that the rope is a snake continues so long as it is not perceived to be a rope; and the mere theoretical knowledge that the universe is a delusion and a snare will be of no avail. It must disappear *in toto* from the plane of the intellect.]

8. The universe is but a manifestation of my own form, and I am not beyond it (*i.e.*, I am not separate from it). As it has manifested, it is nothing but myself manifested.

9. As the pearl-oyster is mistaken for the pearl itself, a piece of rope for a snake, and sunlight for water (as in the case of a mirage), so myself is counterfeited by this phenomenal world.

10. As the clay is the origin and the final condition of the earthen pot, the water of the wave, and the gold of the golden ornament, so am I the origin and the final condition of the universe.

11. Though everything (in the universe), from Brahmâ down to a straw, be destroyed, there can be no destruction of me. Âtmâ that is myself is indestructible; Âtmâ is wonderful; salutation to Âtmâ!

[So Shrî Krishna says to Arjuna:

“He who knows it as the slayer, and also he who knows it as the slain, they both know not rightly; it kills not, nor is killed.

“Never is this born, nor does it die, nor having been does it ever cease to be; unborn, eternal, undecaying, ancient; this is not disintegrated by the disintegration of the body.”^{1]}

12. Though I have put on a body, still I am the one thing pervading the universe. I shall go nowhere, nor have I come from anywhere.

13. There is none expert like me, for I am sustaining the universe, without touching it, from time without beginning.

14. I possess nothing, for all that is cognized by the speech and the mind is myself; what a wonder am I! salutation to myself!

15. I am that Âtmâ, pure and free from stain, which through ignorance is taken for the Jñânam (knowledge), the Jñeya (thing to be known) and the Jñâtâ (knower); verily there is no separate Jñânam, Jñeya, or Jñâtâ.

16. The sense of the pairs of opposites is the only cause of misery, and there is no other remedy for this but the positive knowledge that all outward objects are false, and that Âtmâ is full of wisdom, pure and without a second.

[“Pairs of opposites”—*i.e.*, heat and cold, pleasure and pain, etc.

So Shrî Krishna says to Arjuna:

“O son of Kuntî, the senses and their objects are producers of heat and cold, pleasure and pain. They are transitory, appearing and ending; abandon them, O son of Bharata.”^{2]}

17. I am of the form of Supreme Wisdom, (and) I assumed various vehicles only through nescience. If I can enable myself to experience this idea always, I shall be placed in that state which undergoes no change.

[The realization of identity must be thorough and real. So Shrî Krishna says:

“While the wise who does not perceive the actor as different from the qualities, and also perceives what is different from the qualities (*i.e.*, the consciousness by relation to which through false knowledge the qualities exist at all), attains to my state.”^{3]}

18. This universe is situated only in me or it is feigned to be so, for, verily, I am not the universe; I am only Âtmâ. I am unable to perceive whether I am bound or free, because my ignorance cannot be driven away for want of a support.

¹ *Bhagavad Gîtâ*, ii. 19.

² Also compare *Bhagavad Gîtâ*, iv. 22; vii. 27.

³ *Bhagavad Gîtâ*, xiv. 19.

[Ignorance cannot be driven away without knowledge, and knowledge cannot be gained by indirect inference. Even imagination requires something to rest upon. He explains what he means:]

19. It is certain that this body and this universe are nothing, and that the Âtmâ is pure and of the form of Absolute Consciousness, how then can my imagination be made a fixed idea?

[But why should he trouble himself about all these? For:]

20. This body, heaven, hell, bondage, liberation and fear—are not all these mere figments of the brain? What are all these to me who am the Absolute Consciousness only, and have nothing to perform?

[And therefore he concludes:]

21. I feel myself to be in the midst of a solitary jungle, for, though I am surrounded by many men, yet I do not see that anything is separate from me; how then can I wish for anything?

22. I am not the body; the body is not mine; I am not Jīva (individual soul); verily, I am Chit (Supreme or Absolute Consciousness). The desire to live (conditionally) is my bondage.

[This puts us in mind of the lines in *Faust*:

In Being's floods, in Action's Storm,
I walk and work, above, beneath,
Work and weave in endless motion!

Birth and Death,
An infinite Ocean;
A seizing and giving
The fire of Living:

'Tis thus at the roaring Loom of Time I ply,
And weave for God the Garment thou seest Him by.

Carlyle says:

This so solid-seeming world, after all, were but an air-image, our ME the only reality: and Nature with its thousand-fold production and destruction, but the reflex of our own inward Force, the "phantasy of our Dream."

And again:

To the eye of vulgar logic what is man? An omnivorous Biped that wears Breeches. To the eye of Pure Reason what is he? A Soul, a Spirit, and Divine Apparition. Round his mysterious ME, there lies under all those wool-rags, a garment of Flesh (or of senses), contextured in the Loom of Heaven; whereby he is revealed to his like, and dwells with them in Union and Division; and sees and fashions for himself a Universe, with Azure Starry Spaces, and long Thousands of Years. Deep-hidden is he under that strange Garment; amid Sounds and Colours and Forms, as it were, swathed-in, and inextricably over-shrouded: yet it is sky-woven, and worthy of a God. . . . Well said Saint Chrysostom, with his lips of Gold, "The true SHEKINAH is Man!"

The desire to live generates forces which compel the Ego to re-incarnate again and again.]

23. The wind of Chitta (Cosmic Ideation) sweeping over the face of Âtmâ (Spirit), the great limitless Ocean, has brought into existence this phenomenal world, which, in its noise and fury, is like the waves.

24. As soon as that wind ceases to blow the ship of mundane affairs of the Jîva, the unfortunate merchant is destroyed.

25. Over the face of this illimitable Ocean, numberless Jîvas (monads), like waves, come into existence; like waves they rise and are destroyed, they dance and frolic about (for awhile), and then disappear into the womb of Prakriti.

Lakhanpur, in Sirguja.

M. N. CHATTERJI.

Death—and After?

(Concluded from p. 143.)

THE DEVACHANÎ *(continued)*.

BUT leaving aside disputes as to what may be to us "happiness" in a future separated from our present by millions of years, so that we are no more fitted now to formulate its conditions than is a child, playing with its dolls, to formulate the deeper joys and interests of its maturity, let us understand that, according to the teachings of the Esoteric Philosophy, the Devachanî is surrounded by all he loved on earth with pure affection, and the union being on the plane of the Ego, not on the physical plane, it is free from all the sufferings which would be inevitable were the Devachanî present in consciousness on the physical plane with all its illusory and transitory joys and sorrows. It is surrounded by its beloved in the higher consciousness, but is not agonized by the knowledge of what they are suffering in the lower consciousness, held in the bonds of the flesh. According to the orthodox Christian view, Death is a separation, and the "spirits of the dead" wait for reünion until those they love also pass through Death's gateway, or—according to some—until after the judgment-day is over. As against this the Esoteric Philosophy teaches that Death cannot touch the higher consciousness of man, and that it can only separate those who love each other so far as their lower vehicles are concerned; the man living on earth, blinded by matter, feels separated from those who have passed onwards, but the Devachanî, says H. P. Blavatsky, has a complete conviction "that there is no such thing as Death at all," having left behind it all those vehicles over which Death has power. Therefore, to its less blinded eyes, its beloved are still with it; for it, the veil of matter that separates has been torn away.

A mother dies, leaving behind her little helpless children—orphans whom she adores—perhaps a beloved husband also. We say that her "Spirit" or Ego—that individuality which is now all impregnated, for the entire Devachanic period, with the noblest feelings held by its late *personality*, i.e., love for her children, pity for

those who suffer, and so on—we say that it is now entirely separated from the “vale of tears,” that its future bliss consists in that blessed ignorance of all the woes it left behind . . . that the *post-mortem* spiritual consciousness of the mother will represent to her that she lives surrounded by her children and all those whom she loved; that no gap, no link will be missing to make her disembodied state the most perfect and absolute happiness.¹

And so again:

As to the ordinary mortal his bliss in it [Devachan] is complete. It is an absolute oblivion of all that gave it pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all. The Devachanî lives its intermediate cycle between two incarnations surrounded by everything it had aspired to in vain, and in the companionship of everything it loved on earth. It has reached the fulfilment of all its soul-yearnings. And thus it lives throughout long centuries an existence of *unalloyed* happiness, which is the reward for its sufferings in earth-life. In short, it bathes in a sea of uninterrupted felicity spanned only by events of still greater felicity in degree.²

When we take the wider sweep in thought demanded by the Esoteric Philosophy, a far more fascinating prospect of persistent love and union between individual Egos rolls itself out before our eyes than was offered to us by the more limited creed of exoteric Christendom. “Mothers love their children with an immortal love,” says H. P. Blavatsky, and the reason for this immortality in love is easily grasped when we realize that it is the same Egos that play so many parts in the drama of life, that the experience of each part is recorded in the memory of the Soul, and that between the Souls there is no separation, though during incarnation they may not realize the fact in its fulness and beauty.

We are with those whom we have lost in material form, and far, far nearer to them now than when they were alive. And it is not only in the fancy of the Devachanî, as some may imagine, but in reality. For pure divine love is not merely the blossom of a human heart, but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group.³

Love “has its roots in eternity,” and those to whom on earth we are strongly drawn are the Egos we have loved in past earth-lives and dwelt with in Devachan; coming back to earth these enduring bonds of love draw us together yet again, and add to the strength and beauty of the tie, and so on and on till all illusions are lived down, and the strong and perfected Egos stand side by side, sharing the experience of their well-nigh illimitable past.

THE RETURN TO EARTH.

At length the causes that carried the Ego into Devachan are exhausted, the experiences gathered have been wholly assimilated, and the Soul begins to feel again the thirst for sentient material life that can be gratified only on the physical plane. The greater the degree of

¹ *Key to Theosophy*, p. 146.

² *Ibid.*, p. 147.

³ *Ibid.*, p. 150.

spirituality reached, the purer and loftier the preceding earth-life, the longer the stay in Devachan, the world of spiritual, pure, and lofty effects. [I am here ignoring the special conditions surrounding one who is forcing his own evolution, and has entered on the Path that leads to Adeptship within a very limited number of lives.] The "average time [in Devachan] is from ten to fifteen centuries," H. P. Blavatsky tells us, and the fifteen centuries cycle is the one most plainly marked in history.¹ The Ego is then ready to return, and he brings back with him his now increased experience, and any further gains he may have made in Devachan along the lines of abstract thought; for, while in Devachan,

In one sense we can acquire more knowledge; that is, we can develop further any faculty which we loved and strove after during life, provided it is concerned with abstract and ideal things, such as music, painting, poetry, etc.²

But the Ego meets, as he crosses the threshold of Devachan on his way outwards, dying out of Devachan to be reborn on earth—he meets in the "atmosphere of the terrestrial plane," the seeds of evil sown in his preceding life on earth. During the Devachanic rest he has been free from all pain, all sorrow, but the evil he did in his past has been in a state of suspended animation, not of death. As seeds sown in the autumn for the spring-time lie dormant beneath the surface of the soil, but touched by the soft rain and penetrating warmth of sun begin to swell and the embryo expands and grows, so do the seeds of evil we have sown lie dormant while the Soul takes its rest in Devachan, but shoot out their roots into the new personality which begins to form itself for the incarnation of the returning man. The Ego has to take up the burden of his past, and these germs or seeds, coming over as the harvest of the past life, are the Skandhas, to borrow a convenient word from our Buddhist brethren. They consist of material qualities, sensations, abstract ideas, tendencies of mind, mental powers, and while the pure aroma of these attached itself to the Ego and passed with it into Devachan, all that was gross, base and evil remained in the state of suspended animation spoken of above. These are taken up by the Ego as he passes outwards towards terrestrial life, and are built into the new "man of flesh" which the true man is to inhabit. And so the round of births and deaths goes on, the turning of the Wheel of Life, the treading of the Cycle of Necessity, until the work is done and the building of the Perfect Man is completed.

NIRVÂNA.

What Devachan is to each earth-life, Nirvâna is to the finished cycle of Reincarnation, but any effective discussion of that glorious state would here be out of place. It is mentioned only to round off the "After" of Death, for no word of man, strictly limited within the

¹ See Manual No. 2, *Reincarnation*, pp. 72, 73.

² *Key to Theosophy*, p. 150.

narrow bounds of his lower consciousness, may avail to explain what Nirvâna is, can do aught save disfigure it in striving to describe. What it is not may be roughly, baldly stated—it is not “annihilation,” it is not destruction of consciousness. Mr. A. P. Sinnett has put effectively and briefly the absurdity of many of the ideas current in the West about Nirvâna. He has been speaking of absolute consciousness, and proceeds:

We may use such phrases as intellectual counters, but for no ordinary mind—dominated by its physical brain and brain-born intellect—can they have a living signification. All that words can convey is that Nirvâna is a sublime state of conscious rest in omniscience. It would be ludicrous, after all that has gone before, to turn to the various discussions which have been carried on by students of exoteric Buddhism as to whether Nirvâna does or does not mean annihilation. Worldly similes fall short of indicating the feeling with which the graduates of Esoteric Science regard such a question. Does the last penalty of the law mean the highest honour of the peerage? Is a wooden spoon the emblem of the most illustrious preëminence in learning? Such questions as these but faintly symbolize the extravagance of the question whether Nirvâna is held by Buddhism to be equivalent to annihilation.¹

So we learn from the *Secret Doctrine* that the Nirvânî returns to cosmic activity in a new cycle of manifestation, and that

*The thread of radiance which is imperishable and dissolves only in Nirvâna, reëmerges from it in its integrity on the day when the Great Law calls all things back into action.*²

COMMUNICATIONS BETWEEN THE EARTH AND OTHER SPHERES.

We are now in a position to discriminate between the various kinds of communication possible between those whom we foolishly divide into “dead” and “living,” as though the body were the man, or the man could die. “Communications between the embodied and the disembodied” would be a more satisfactory phrase.

First, let us put aside as unsuitable the word Spirit: Spirit does not communicate with Spirit in any way conceivable by us. That highest principle is not yet manifest in the flesh; it remains the hidden fount of all, the eternal Energy, one of the poles of Being in manifestation. The word is loosely used to denote lofty Intelligences, who live and move beyond all conditions of matter imaginable by us, but pure Spirit is at present to us inconceivable. And as in dealing with possible “communications” we have average human beings as recipients, we may as well exclude the word Spirit as much as possible, and so get rid of ambiguity. But in quotations the word often occurs, in deference to the habit of the day, and it then denotes the Ego.

Taking the stages through which the living man passes after “Death,” or the shaking off of the body, we can readily classify the

¹ *Esoteric Buddhism*, p. 163.

² Quoted in the *Secret Doctrine*, vol. ii. p. 80. The student will do well to read, for a fair presentation of the subject, G. R. S. Mead's “Notes on Nirvâna” in *LUCIFER*, for March, April and May, 1893.

communications that may be received, or the appearances that may be seen:

I. While the Soul has shaken off only the physical body, and remains still clothed in the ethereal Double, or *Linga Sharira*. This is a brief period only, but during it the disembodied Soul may show itself, clad in this ethereal garment.

For a very short period after death, while the incorporeal principles remain within the sphere of our earth's attraction, it is *possible* for the spirit, under *peculiar* and *favourable* conditions, to appear.¹

It makes no communications during this brief interval, nor while dwelling in this form. Such "ghosts" are silent, dreamy, like sleep-walkers, and indeed they are nothing more than astral sleep-walkers. Equally irresponsible, but capable of expressing a single thought, as of sorrow, anxiety, accident, murder, etc., are apparitions which are merely a thought of the dying, taking shape in the astral world, and carried by the dying person's will to some particular person, with whom the dying intensely longs to communicate. Such a thought, sometimes called a *Mayâvi Rûpa*, or illusory form,

May be often thrown into objectivity, as in the cases of apparitions after death; but, unless it is projected with the knowledge of (whether latent or potential), or owing to the intensity of the desire to see or appear to some one shooting through, the dying brain, the apparition will be simply automatic; it will not be due to any sympathetic attraction, or to any act of volition, any more than the reflection of a person passing unconsciously near a mirror is due to the desire of the latter.

When the Soul has left the Astral Double, shaking it off as it shook off the physical Body, the Double thus left as a mere empty corpse may be galvanized into an "artificial life"; but fortunately the method of such astral galvanization is known to few.

II. While the Soul is in *Kâma Loka*. This period is of very variable duration. The Soul is clad in an ethereal Body, the last of its perishable garments, and while thus clad it can utilize the astral and physical bodies of a medium, thus consciously procuring for itself an instrument whereby it can act on the world it has left, and communicate with those living in the body. In this way it may give information as to facts known to itself only, or to itself and another person, in the earth-life just closed, and for as long as it remains within the terrestrial atmosphere such communication is possible. The harm and the peril of such communication has been previously explained, whether the Lower *Manas* be united with the Divine Triad and so on its way to *Devachan*, or wrenched from it and on its way to destruction.

III. While the Soul is in *Devachan*, if an embodied Soul is capable of rising to its sphere, or of coming into *rapport* with it. On this point exceedingly little information has been given, and, as far as can be

gathered, no change of consciousness occurs in the Devachanî corresponding with the impression made on the embodied Soul. To the Devachanî, as we have seen, the beloved are present in consciousness and in full communication, and this perfect communication cannot be increased by any impress successfully made by the embodied Ego on the brain of its own body. To take an illustration that may throw light on this very obscure point.

Love beyond the grave, illusion though you may call it,¹ has a magic and divine potency that reacts on the living. A mother's Ego, filled with love for the imaginary children it sees near itself, living a life of happiness, as real to it as when on earth—that love will always be felt by the children in flesh. It will manifest in their dreams and often in various events—in *providential* protections and escapes, for love is a strong shield, and is not limited by space or time. As with this Devachanic “mother,” so with the rest of human relationships and attachments, save the purely selfish or material.²

I have sometimes thought—but this is only a speculation of my own—that as a thought becomes an active entity, capable of working good or evil, so that embodied Souls can send to those they love helping and protecting forces, it may be that the Devachanî, thinking of those dear to it, may send out such helpful and protective thoughts to act as veritable guardian angels round its beloved on earth. Such an idea seems to some extent to be warranted by the above passage. But this is a very different thing from the “Spirit” of the mother coming back to earth to be the almost helpless spectator of the child's woes.

The Soul embodied may sometimes escape from its prison of flesh, and come into relations with the Devachanî. H. P. Blavatsky writes:

Whenever years after the death of a person his spirit is claimed to have “wandered back to earth” to give advice to those it loved, it is always in a subjective vision, in dream or in trance, and in that case it is the Soul of the living seer that is drawn to the *disembodied* spirit, and not the latter which wanders back to our spheres.³

Where the sensitive, or medium, is of a pure and lofty nature, this rising of the freed Ego to the Devachanî is practicable, and naturally gives the impression to the sensitive that the departed Ego has come back to him. The Devachanî is wrapped in its happy “illusion,” and

*The Souls, or astral Egos, of pure loving sensitives, labouring under the same delusion, think their loved ones come down to them on earth, while it is their own spirits that are raised towards those in the Devachan.*⁴

This attraction can be exercised by the departed Soul from Kâma Loka or from Devachan:

A “spirit,” or the spiritual Ego, cannot *descend* to the medium, but it can *attract* the spirit of the latter to itself, and it can do this only during the two intervals—before and after its “gestation period.” Interval the first is that period between

¹ See on “illusion” what was said under the heading “Devachan.”

² *Key to Theosophy*, p. 150.

³ *Theosophist*, Sept., 1881.

⁴ “Notes on Devachan,” *Path*, June, 1890, p. 80.

the physical death and the merging of the spiritual Ego into that state which is known in the Arhat Esoteric Doctrine as "Bar-do." We have translated this as the "gestation period," and it lasts from a few days to several years, according to the evidence of the Adepts. Interval the second lasts so long as the merits of the old [personal] Ego entitle the being to reap the fruit of its reward in its new regenerated Ego-ship. It occurs after the gestation period is over, and the new spiritual Ego is re-born—like the fabled Phoenix from its ashes—from the old one. The locality which the former inhabits is called by the northern Buddhist Occultists "Devachan."¹

So also may the incorporeal principles of pure sensitives be placed *en rapport* with disembodied Souls, although information thus obtained is not reliable, partly in consequence of the difficulty of transferring to the physical brain the impressions received, and partly from the difficulty of observing accurately, when the seer is untrained.²

A pure medium's Ego can be drawn to and made, for an instant, to unite in a magnetic (?) relation with a real disembodied spirit, whereas the soul of an impure medium can only confabulate with the *Astral Soul*, or Shell, of the deceased. The former possibility explains those extremely rare cases of direct writing in recognized autographs, and of messages from the higher class of disembodied intelligences.

But the confusion in messages thus obtained is considerable, not only from the causes above-named, but also because

Even the best and purest sensitive can at most only be placed at any time *en rapport* with a particular spiritual entity, and can only know, see and feel what that particular entity knows, sees and feels.

Hence much possibility of error if generalizations are indulged in, since each Devachani lives in his own paradise, and there is no "peeping down to earth,"

Nor is there any *conscious* communication with the flying Souls that come as it were to learn where the Spirits are, what they are doing, and what they think, feel and see.

What then is being *en rapport*? It is simply an identity of molecular vibration between the astral part of the incarnated sensitive and the astral part of the disembodied personality. The spirit of the sensitive gets "odylized," so to speak, by the aura of the spirit, whether this be hybernating in the earthly region or dreaming in the Devachan; identity of molecular vibration is established, and for a brief space the sensitive becomes the departed personality, and writes in its handwriting, uses its language, and thinks its thoughts. At such times sensitives may believe that those with whom they are for the moment *en rapport* descend to earth and communicate with them, whereas, in reality, it is merely their own spirits which, being correctly attuned to those others, are for the time blended with them.³

In a special case under examination, H. P. Blavatsky said that the communication might have come from an Elementary, but that it was

Far more likely that the medium's spirit really became *en rapport* with some spiritual entity in Devachan, the thoughts, knowledge and sentiments of which formed the substance, while the medium's own personality and preëxisting ideas more or less governed the form of the communication.⁴

¹ *Theosophist*, June, 1882, p. 226.

² Summarized from article in *Theosophist*, Sept., 1882.

³ *Ibid.*, p. 309.

⁴ *Ibid.*, p. 310.

While these communications are not reliable in the facts and opinions stated,

We would remark that it may *possibly* be that there really is a distinct spiritual entity impressing our correspondent's mind. In other words, there may, for all we know, be some spirit, with whom his spiritual nature becomes habitually, for the time, thoroughly harmonized, and whose thoughts, language, etc., become his for the time, the result being that this spirit seems to communicate with him. . . . It is possible (though by no means probable) that he habitually passes into a state of *rapport* with a genuine spirit, and, for the time, is assimilated therewith, thinking (to a great extent if not entirely) the thoughts that spirit would think, writing in its handwriting, etc. But even so, Mr. Terry must not fancy that that spirit is consciously communicating with him, or knows in any way anything of him, or any other person or thing on earth. It is simply that, the *rapport* established, he, Mr. Terry, becomes for the nonce assimilated with that other personality, and thinks, speaks, and writes as it would have done on earth. . . . The molecules of his astral nature may from time to time vibrate in perfect unison with those of some spirit of such a person, now in Devachan, and the result may be that he appears to be in communication with that spirit, and to be advised, etc., by him, and clairvoyants may see in the Astral Light a picture of the earth-life form of that spirit.

IV. Communications other than those from disembodied Souls, passing through normal *post mortem* states.

(a) *From Shells.* These, while but the last cast-off garment of the liberated Soul, retain for some time the impress of their late inhabitant, and reproduce automatically his habits of thought and expression, just as a physical Body will automatically repeat habitual gestures. Reflex action is as possible to the Desire Body as to the physical, but all reflex action is marked by its character of repetition, and absence of all power to initiate movement. It answers to a stimulus with an appearance of purposive action, but it initiates nothing. When people "sit for development," or when at a *séance* they anxiously hope and wait for messages from departed friends, they supply just the stimulus needed, and obtain the signs of recognition for which they expectantly watch.

(b) *From Elementaries.* These, possessing the lower capacities of the mind, *i.e.*, all the intellectual faculties that found their expression through the physical brain during life, may produce communications of a highly intellectual character. These, however, are rare, as may be seen from a survey of the messages published as received from "departed spirits."

(c) *From Elementals.* These semi-conscious centres of force play a great part at *séances*, and are mostly the agents who are active in producing physical phenomena. They throw about or carry objects, make noises, ring bells, etc., etc. Sometimes they play pranks with Shells, animating them and representing them to be the spirits of great personalities who have lived on earth, but who have sadly degenerated in the "spirit-world," judging by their effusions. Sometimes, in materializing *séances*, they busy themselves in throwing pictures from the

Astral Light on the fluidic forms produced, so causing them to assume likenesses of various persons. There are also Elementals of a very high type who occasionally communicate with very gifted mediums, "Shining Ones" from other spheres.

(d) *From Nirmânakâyas.* For these communications, as for the two classes next mentioned, the medium must be of a very pure and lofty nature. The Nirmânakâya is a perfected man, who has cast aside his physical body but retains his other lower principles, and remains in the earth-sphere for the sake of helping forward the evolution of mankind. Nirmânakâyas

Have, out of pity for mankind and those they left on earth, renounced the Nirvânic state. Such an Adept, or Saint, or whatever you may call him, believing it a selfish act to rest in bliss while mankind groans under the burden of misery produced by ignorance, renounces Nirvâna and determines to remain invisible *in spirit* on this earth. They have no material body, as they have left it behind; but otherwise they remain with all their principles even *in astral life* in our sphere. And such can and do communicate with a few elect ones, only surely not with ordinary mediums.¹

(e) *From Adepts now living on earth.* These often communicate with Their disciples, without using the ordinary methods of communication, and when any tie exists, perchance from some past incarnation, between an Adept and a medium, constituting that medium a disciple, a message from the Adept might readily be mistaken for a message from a "spirit." The receipt of such messages by precipitated writing or spoken words is within the knowledge of some.

(f) *From the medium's Higher Ego.* Where a pure and earnest man or woman is striving after the light, this upward striving is met by a downward reaching of the higher nature, and light from the higher streams downward, illuminating the lower consciousness. Then the lower mind is, for the time, united with its parent, and transmits as much of its knowledge as it is able to retain.

From this brief sketch it will be seen how varied may be the sources from which communications apparently from "the other side of Death" may be received. As said by H. P. Blavatsky:

The variety of the causes of phenomena is great, and one need be an Adept, and actually look into and examine what transpires, in order to be able to explain in each case what really underlies it.²

To complete the statement it may be added that what the average Soul can do when it has passed through the gateway of Death, it can do on this side, and communications may be as readily obtained by writing, in trance, and by the other means of receiving messages, from embodied as from disembodied Souls. If each developed within himself the powers of his own Soul, instead of drifting about aimlessly, or ignorantly plunging into dangerous experiments, knowledge might be

¹ *Key to Theosophy*, p. 157.

² *Theosophist*, Sept., 1882, p. 310.

safely accumulated and the evolution of the Soul might be accelerated. This one thing is sure: Man is to-day a living Soul, over whom Death has no power, and the key of the prison-house of the Body is in his own hands, so that he may learn its use if he will. It is because his true Self, while blinded by the Body, has lost touch with other Selves, that Death has been a gulf instead of a gateway between embodied and disembodied Souls.

ANNIE BESANT.

Theosophy or Psychological Religion.¹

A REVIEW.

IT is exceedingly pleasant for anyone who really takes a practical interest in the Second Object of the T. S. to turn over the leaves of the latest work from the pen of the Nestor of Western Orientalism. He is met at every page with familiar matter, with signs of one who is working towards the same end as himself; true it may be on somewhat more restricted lines, but still working for that end and valiantly fighting down the prejudice and ignorance of orthodox bigotry and intolerance. Nothing could have been pluckier than for Professor Max Müller to choose the time-honoured but now grievously misunderstood title "Theosophy" for his fifteen lectures; nothing more honouring to his long career of useful work than his brave defence of religion as opposed to religions, as far as is possible within the conditions of his personal belief. Naturally it would be too much to expect a University lecturer to take up an absolutely independent position, or that a scholar at the latter end of the nineteenth century should rise superior to the present tyrant of the intellect known as the "trend of modern thought." Still Professor Max Müller is to be heartily congratulated on the advanced position he has taken up, and we can wait with confidence for further development in the world of scholarship along the lines he has so ably sketched out.

At the outset we are in sympathy with the Professor when he says:

It should be known once for all that one may call oneself a theosophist, without being suspected of believing in spirit-rappings, table-turnings, or any other occult sciences and black arts (p. xvi).

We are in sympathy with the spirit of this declaration, but consider the wording of it extremely clumsy. The wise man is forced to "believe" in facts. And it is no part of a Theosophist to deny the facts of experience, whatever attitude of approval or condemnation he may assume to such facts. Probably the lecturer intended to say, "believing in the *efficacy* of these things as necessary to a knowledge of deity."

¹ The Gifford Lectures, delivered before the University of Glasgow, in 1892, by F. Max Müller. London: Longmans, Green and Co., 1893, price 10s. 6d.

Thus stated, the declaration would meet with our entire approval. No other body of people has more vigorously assailed the puerilities of Modern Spiritualism than the T. S. Throughout our literature the distinction between true spiritualism, in the best sense of the term, and so-called "spiritualism," or "spiritism," as generally understood, has been insisted on; true Occultism has been wrenched asunder from the occult sciences, and the black arts have been invariably regarded with horror and consistently condemned. And why? Simply because we recognize these things as *facts*, most dangerous facts. Professor Max Müller, however, has apparently something more in his mind. He denies emphatically that there is anything occult, hidden, mysterious, or esoteric, in religion. His method is the historical method. By studying the history of religion we can gain all the knowledge possible on the subject. It is here that we perceive the veteran Sanskritist struggling in the grip of modern thought. Once admit that there is a mystery in religion, and it follows that no matter how many ancient languages we know, no matter how many sacred books we may have read, we have still to wait for something more, and cannot pronounce the last word. Such an admission would be absolutely fatal to the historical method, which deals with externals only, with effects, not with causes. Once admit an inner teaching, and it will be impossible to assume the air of "knowing all about it," and religion is transferred from the hands of the mere scholar, as scholar, and placed in the hands of its rightful custodian, the Tattva-jñânin or Brahmaid, the knower of his own divine nature. Professor Max Müller has submitted all to the single test of intellectualism, and on those lines has done admirably. But is that the whole of man? Not that any one can doubt the entire honesty of the Gifford lecturer, but honesty is not synonymous with wisdom, and a wise man must be balanced in all departments of his nature and not allow one faculty to run away with him.

As the book under review is the most important contribution to Theosophic literature from an outside source that has lately appeared, we shall devote to it more space than an ordinary review, and hope, in the course of our remarks, to show that the view of Professor Max Müller, though admirable in its own way, is nevertheless incomplete.

The introductory remarks of the lecturer are dedicated to his orthodox Christian critics, to those minds who still hold to the absurd theory of "plagiarism by anticipation." As proof upon proof of the priority in other religions of the fundamental truths now embodied in Christianity are poured forth, the Professor exclaims:

And why should every truth be borrowed from Christianity? Why should not Christianity also have borrowed? And why should not certain truths be world-wide and universal? To me these truths seem to gain rather than to lose in power, if we accept them as springing up spontaneously in different minds, than if we maintain that they were conceived once only, and then borrowed by others (pp. 10, 11).

True, the lecturer is not very clear in his use of the term "spontaneously," for he has not yet arrived at a belief in the definite and accurate inter-relation of spiritual life the world over, in something more than a vague generalization, for the realms of causation are beyond the limits of his science; but, in spite of this, we can take his brave declaration before his orthodox audience as he means it, for "orthodoxy," as he says, is a word without any definite meaning for him.

We next come to some excellent examples of prayers selected from non-Christian religions; not, however, but that the Professor could have selected still more admirable ones had he chosen. The task of the Gifford lecturer is, however, a delicate one, and it would not have been wise to give too "strong meat" to "babes" at the outset. He has, therefore, to throw the sop of "childish gropings" to his Glasgow Cerberus, but at once checks the "modern scoffers" by quoting at them Jelâleddin's quaint story from his *Mesnevi*, which is held second only to the *Qurân* in honour in Islam.

Moses once heard a shepherd praying as follows: "O God, show me where Thou art, that I may become Thy servant. I will clean Thy shoes and comb Thy hair, and sew Thy clothes, and fetch Thee milk." When Moses heard him praying in this senseless manner, he rebuked him, saying, "O foolish one, though your father was a Mussulman, you have become an infidel. God is a Spirit, and needs not such gross ministrations as, in your ignorance, you suppose." The shepherd was abashed at this rebuke, and tore his clothes and fled away into the desert. Then a voice from heaven was heard, saying, "O Moses, wherefore have you driven away my servant? Your office is to reconcile my people with me, not to drive them away from me. I have given to each race different usages and forms of praising and adoring me. I have no need of their praises, being exalted above all such needs. I regard not the words that are spoken, but the heart that offers them. I do not require fine words, but a burning heart. Men's ways of showing devotion to me are various, but so long as the devotions are genuine, they are accepted" (pp. 23, 24).

This puts us in mind of the words of Shri Krishna in the *Bhagavad Gîtâ*:

Even those devotees of other deities who worship with faith, they too, O son of Kuntî, worship me indeed¹

—a catholic creed in truth!

It is rather amusing to see how the lecturer next proceeds to dispose of his pet aversion, "so-called miracles," the *bêtes noires* of the "trend of modern thought."

It is quite true that the fact that we meet with so-called miracles in almost every religion, cannot but tell upon us and change our very conception of a miracle. If Comparative Theology has taught us anything, it has taught us that a belief in miracles, so far from being impossible, is almost inevitable, and that it springs everywhere from the same source, a deep veneration felt by men, women and children for the founders and teachers of their religion. This gives to all

1 ix. 23. *Ye 'pyanyadevatâ bhaktâ yajante shraddhânvitâh
Te 'pi mâmeva Kaunteya yajanti.*

miracles a new, it may be, a more profound meaning. It relieves us at once from the never-ending discussions of what is possible, probable or real, of what is rational, irrational, natural, or supernatural. It gives us true *mira*, instead of small *miracula*, it makes us honest towards ourselves, and honest towards the founder of our religion (p. 25).

In other words, the lecturer believes in "a belief in miracles," but not in "miracles" in any sense of the word. But "*miracula*" are facts; psychic powers do exist, and mind rules matter, and the great religious teacher, of all men, naturally and preëminently had control of such forces; not in any supernatural way, but in a very simple natural manner. Curious again that little touch of "women and children"! Did a reminiscence of Rabelais' stereotyped "besides women and children" lurk in some odd corner of the lecturer's mind sphere, unconscious to himself; and was it precipitated to his pen-point by some genial daimon? But "*mira*" and "*miracula*" are decidedly neat.

And so Professor Max Müller draws his first lecture to a close with the words:

A good cause and a sacred cause does not gain, it is only damaged, by a dishonest defence, and I do not blame those who object to a Christian Advocate, an office till lately maintained at Cambridge, pleading the cause of Christianity against all other religions. It is on that account that the attacks of certain Christian Divines have really been most welcome to me, for they have shown at all events that I hold no brief from them, and that if I and those who honestly share my convictions claim a perfect right to the name of Christians, we do so with a good conscience (p. 26).

And again:

Strange to say, it has happened that . . . persons who seem to imagine that no one but a Doctor of Divinity has any right to interpret the simplest verses of the *New Testament*, feel no hesitation in writing long essays on Zoroaster, on Buddhism and Mohammedanism, without knowing a word of Zend, Pâli or Arabic. They not only spread erroneous opinions on the ancient Eastern religions, but they think they can refute them best, after having thus misrepresented them (p. 180).

Brave words, indeed, to be approved by all honest thinkers and seekers after truth.

But the boasted historical method is after all difficult and unsatisfactory, for:

Even with regard to modern religions, such as Christianity and Islam, we know very little indeed about their real historical beginnings or antecedents (p. 27).

Professor Max Müller still sticks to his assertion that *alphabetical* writing is not found prior to the seventh century B.C., and will not budge from a position in which he now finds himself, on his own admission, almost isolated. This is a clever exclusion of hieroglyphic and other writings which leaves the matter in a less gracious position than we should have been led to expect at the hands of the Professor. But perhaps it is only a recrudescence of the old bad Karma of the learned Sanskritist with regard to dates. Years ago he had the hardihood to assert "there is not a single word in Pânini's terminology which

presupposes the existence of writing.”¹ And this of Pânini who “composed the most elaborate and scientific grammar ever known,” consisting of no less than 3,996 rules, which cannot be regarded otherwise than as the result of a long evolution of grammatical criticism. Taking Böhlingk’s very moderate date of 350 B.C. for Pânini, Professor Max Müller would have us believe that prior to that year writing was unknown to the Hindûs; and yet the Professor does not believe in miracles! But how otherwise to account for Pânini’s grammar unless it fell miraculously, alphabet and all, from heaven! The lecturer, however, had better read an excellent article by a learned native, well acquainted with his own books, entitled “Was Writing Known Before Pânini,” in *Five Years of Theosophy*. There the author, among other things, shows that the *Mânava-Dharma-Shâstra* was at least prior to 3,190 B.C.²

And while we are on dates, and seeing that Shri Shankarâchârya is a great favourite of the distinguished philologist, we would also remind the reader of the three exhaustive articles by the late Pandit N. Bhâshyâchârya in volume xi of *The Theosophist*, where he shows that the greatest of the Advaitins lived in the fifth century A.D., which is at any rate better than the generally accepted date in the West of from 650 to 740 A.D. Pandit Bhâshyâchârya’s articles will, however, have to be checked by the latest research in the Vikramâditya era before we get the real date of Shri Shankara, which will finally have to be put back several centuries.

The latest contribution to the Vikramâditya era is Pandit Jwâla Sahâya’s article on the Samvat era in the *Asiatic Quarterly Review* for April, the data from which have been tabulated by Mr. Charles Johnston in the *Academy* for April 29th. This places Vikramâditya’s date at 57 B.C. on a sound chronological basis, and therewith the stratification of Hindû literature is pushed back an additional seven hundred years; this will do as a beginning.³ But this is by the way.

On the other hand, in support of his theory of a late date for writing, Professor Max Müller pays a high tribute to the marvellous accuracy of oral tradition as practised by the ancients, and speaks of “the powers of the human memory when well disciplined, or rather when not *systematically ruined*, as ours has been” (p. 31).

The general claim of learned Hindûs that not only the West, but even the generality of the Pandits themselves are not in possession of many of the sacred texts is not at all to the liking of the lecturer. The “lost” Shâkhâs, or branches, of the Veda and the many references to now “lost” books are annoying.

¹ *Hist. Sans. Lit.*, p. 507.

² The lecturer assigns this to the fourth century A.D., though admitting a slightly older basis (p. 161).

³ See also the list of Gurus of the Sringeri Math, in the April *Theosophist* (p. 446), which places Shri Shankâchârya’s date at between the latter end of the first century B.C. and the beginning of the first century A.D. It will be difficult to dispose of the long list of Gurus without bringing a charge of wholesale forgery against the chronicles of the Math.

In fact, we have to admit that we have only scraps of many of the bibles of the world; this is especially the case with the Zoroastrian scriptures, which are said to have once contained two million lines.

The sections on the Persian sacred books are interesting, though containing nothing original. The lecturer has another tilt at the crystallized error of the term *Zend Avesta*, which ought to be the *Avesta Zend*, or "Text and Commentary." He then points out similarities in the Mazdean and Jewish religious thought, even to the identity of the deific name, "I am that I am," or as the original of the Ormazd Yasht of the Avesta has it, "Ahmi yaŕ ahmi Mazdau nâma"—I am that I am, Mazda by name.

Further on, in treating of the eschatology of the Avesta, the veteran Orientalist confirms two points for which H. P. B. has fought so valiantly in the *Secret Doctrine* and elsewhere; (a) the proper meaning of the word Asura (the Divine Ego incarnated in Matter), and (b) the correct idea of the so-called Zoroastrian dualism.

(a) The name for gods in the Veda is not only Deva but likewise Asura. The name if derived from Asu, breath, meant originally the living, he who lives and moves in the great phenomena of nature (p. 181).

In the later parts of the Vedas we find the Asuras fighting against the Devas. But again:

A new change appears in the later Sanskrit literature. Here the Asuras, instead of fighting with the Devas, are represented as fighting against the Suras; that is to say, by a mere mistake the "A" of Asura has been taken as a negative "a," whereas it is the radical "a" of Asu, breath; and a new name has been formed, Sura, which seemed to be connected with Svar, the sky, and was used as a name of the gods, opposed to the Asuras, the Non-gods (pp. 187, 188).

We wonder whether the learned Professor was conscious of the hornets' nest of Brâhmanical priestcraft he had his hand upon in refreshing our memory on the etymological side of the question!

(b) The lecturer next endorses the conclusions of Dr. Haug and other scholars that Zarathushtra's prime postulate was the unity and indivisibility of the Supreme Being; but he had a further problem to face, that of the Origin of Evil.

He solved this question philosophically, by the admission of two primeval causes, which, though different, were united, and produced the world of material things as well as that of the spirit. This doctrine may best be studied in the thirtieth chapter of the Yasna. The one who produced all reality (gaya) and goodness is called there the good mind (vohu manô); the other, through whom the unreality (agyaiti) originated, bears the name of the evil mind (akem manô). All good, and true, and perfect things, which fall under the category of reality, are the productions of the "good mind," while all that is bad and delusive belongs to the sphere of "non-reality," and is traced to the evil mind. These are the two moving causes in the universe, united from the beginning, and therefore called twins (yêmâ, Sk. yamau). They are present everywhere, in Ahuramazda as well as in men. These two primeval principles, if supposed to be united in Ahuramazda himself, are called Spenta Mainyu, his beneficent spirit, and Angra Mainyu, his

hurtful spirit. That Angra Mainyu was not conceived then as a separate being, opposed to Ahuramazda, Dr. Haug has proved from Yasna xix. 9, where Ahuramazda is mentioning these two spirits as inherent in his own nature, though he distinctly called them the "two masters" (pâyû), and the "two creators." But while at first these two creative spirits were conceived as only two parts or ingredients of the Divine Being, this doctrine of Zarathushtra's became corrupted in course of time by misunderstandings and false interpretations (pp. 184, 185).

This is all very good; but it is to be regretted that the Gifford lecturer has entirely omitted any mention of what we may call the Unmanifested Tetraktys, Infinite Space, Infinite Light, Boundless Time, and Causation, from which emanates the Manifested Ormazd.¹ And yet, after all, what is this solution of the problem of evil but the projection of man's own nature on to the screen of the Infinite? As all others, it is but a hypothesis for the moment, for the solution of the matter cannot be arrived at until man becomes that Infinite himself.

In addition to "miracle," another component idea of religion that Professor Max Müller has subordinated to his evolutionary historical theory is that of "inspiration." Speaking of this he says:

We are apt to imagine that the idea of inspiration and a belief in the inspired character of Sacred Books is our own invention, and our own special property. It is not, and a comparative study of religion teaches us that, like the idea of the miraculous, the idea of inspiration also is almost inevitable in certain phases in the historical growth of religion. This does not lower the meaning of inspiration, it only gives it a larger and a deeper meaning (p. 103).

It only puts it out of court altogether, we should say. Still in this the lecturer is consistent. But, after all, is it not possible to find a rational and scientific basis of "inspiration"? To say that Brâhmanic theologians are "convinced that every word of their Shruti came direct from the deity" (p. 137) is simply to state the attitude of the ignorant theological mind, and is equally true of the generality of theologians. It does not help us to an understanding of revelation unless we are content with the Professor's feeble wave of the hand at the time-worn crags of the twin mountains of "miracle" and "inspiration." Once, however, grant a psychic science, leading up to a spiritual science, and intelligent operation of the one and undying spirit in man through appropriate vehicles, also in "man," and we have a basis for the sameness of experience and abundant means to eliminate the *immediate* inspiration of Deity, and yet not deny inspiration. Not by any means that the lecturer denies "an unexplained intuition or self-recollection" (p. 93) in man, only he cannot see that the sameness of this "intuition" and "self-recollection" may constitute a science, and that the testimony of a number of such "seers," no matter in what allegorical language their experience is clothed, may constitute the most precious evidence of spiritual existence that the world can possibly possess. That is the step that the Gifford lecturer shrinks from taking, and that is just the

¹ See Darmesteter's *Vendidad*, S. B. E., IV. lxxxii. note.

step which a student of the Esoteric Philosophy finds himself compelled by overwhelming evidence to take. Practically Professor Max Müller is a pure Darwinist in his view of religious evolution, even though he may rise in wrath against the materialistic view of the origin of species, and plead for the Platonic idea. For the student of the Esoteric Philosophy, the prime truths of religion were definitely and intentionally taught to the various races in the various ages of the world by perfected men from other ages and other *human* "spheres," just as the real "*men*" inhabited the bodies evolved from animal nature only when they were fit for them to tabernacle in. In the childhood of the races these great Men, Rishis, Sages, or whatever you choose to call them, Heroes, Demi-gods, Divine Kings, Angels even, according to the sacred nomenclature of the various religions, struck the key-note of the various faiths, and left the rest to natural evolution. These "Divine Instructors" disappeared from mortal sight, and yet remained in Humanity. A mystical teaching if you will, but still the only theory which will cover the facts.

G. R. S. M.

(To be continued.)

Tibetan Buddhism.

TIBETAN Buddhism, from which most of the technical terms in the *Secret Doctrine* are drawn, has been hitherto almost an "unknown land" in the study of World-Religions; and the closely allied school of Nepalese Buddhism, with its Sanskrit Scriptures, has been, perhaps, known even less. Recently, however, valuable texts, such as the *Buddha Charita* and the *Jātaka Mālā* have shed much light on the Nepal schools, and the work of Sharat Chandra Das, C.I.E., in the Tibetan Scriptures, summarized to some extent in the first number of the Buddhist Text Society of India's Journal, gives us much invaluable insight into the little-known schools of Tibet, and, more important, promises in the future to give us much more.

* * *

From the sources mentioned we have drawn certain facts as to the history and doctrines of Tibetan Buddhism, which may be summarized as follows. Buddhism was originally introduced into Tibet about a thousand years after Buddha's death, that is, about the year 450 A.D. Translations of Indian Buddhist Scriptures into Tibetan were made in the centuries that followed, the *Buddha Charita*, or *Life of Buddha*, being translated in the seventh or eighth century of our era. Owing to the opposition of the Bon religion, however, Buddhism seems to have

gained no firm foothold in Tibet before the time of King Thi-sron-deu-tsan, in the first half of the eighth century.

* * *

At the invitation of this King, two learned Indian Buddhists visited Tibet, and formally introduced the religion of Buddha as the state religion. These were Shânti Rakshita, also called Achârya Bodhisattva, a native of Gaur, and high priest of the monastery of Nâlanda, who attended to the moral regulation and discipline of the Tibetan Church; and Padma Sambhava, who took charge of the ceremonial liturgy.

Shânti Rakshita, who was first invited, as we have seen, by the Tibetan King, was a Rajput, as, it may be noted, was Gautama Buddha himself. Ananta, who undertook the translation of the Buddhist scripture into Tibetan, at the instance of the same King, was a Kashmiri, probably a Kashmiri Brâhman.

* * *

When Shânti Rakshita Achârya Bodhisattva began to preach Buddhism in Tibet, he was, say the legends, violently opposed by the Gods and Demigods of the Bon religion. The Indian sage represented to the King that:

Unless they, the demigods and genii, were subdued by mystic charms, it would be impossible for him to do Buddhist religious work in Tibet, for they would exert themselves to endanger the King's life. Accordingly, he advised the King to send for Achârya Padma Sambhava, who was possessed of extraordinary occult powers and mystic resources. Padma Sambhava suppressed many evil spirits and demigods by mystic charms. On their agreeing under solemn compact to be friendly to Buddhism, he set them free. He summoned all the gods and demigods of Tibet to appear before him, and compelled them to enter under oath into a covenant for defending Buddhism.

* * *

Many temples were built in Tibet; the Kashmiri sages Jina Mitra, Dâna Shila and others, taking up their residence in the temple called Khrims Khan glin, observed the rules of Vinaya, or the moral discipline of ordained monks. The Chinese Hoshangs performed mystic meditation—dhyâna—in the temple called Mi-gyo bsam gtan glin. The work of writing and grammatical study was done in the temple called Brdos-byor Tshans-pa'ki glin. The treasures and stores of the grand monastery were kept in the temple called Dkor-mdsod Pehar glin. The work of preaching was conducted in the temple called Vairochanaki glin.

* * *

After Shânti Rakshita's death, the Chinese and Indian schools of Buddhism in Tibet again came into collision. Kamala Shila, a disciple of Shânti Rakshita, was summoned from Magadha to defend the Indian school. When he arrived, the discussion between the two schools was formally opened. The King of Tibet presided at the assembly as chief umpire, taking his seat in the middle of the hall. The chief Chinese

Hoshang headed eight rows of seats which were allotted to his followers, and Kamala Shîla sat at the top of the left rows of seats, which were occupied by the Tsen-min-pa, or Indian school. The King placed a garland in the hands of each of the disputants, and commanded that whichever suffered defeat should present his garland to the winner, and leave the country for ever.

* * *

The Chinese Hoshang's position was, that as virtuous acts lead to heaven, while sinful acts lead to hell, neither can result in the liberation called Nirvâna. The sky, he said, is equally obscured by a white or a black cloud; hence Nirvâna must be reached by absolute, intellectual, and bodily inactivity.

Kamala Shîla replied that knowledge comes by discernment; that wisdom comes by knowledge, and that liberation comes by wisdom. Hence the liberation of Nirvâna depends on discernment, which implies mental activity. If the mind is entirely inactive, he said, it cannot realize the illusive nature of existence; hence inactivity cannot lead to Nirvâna, while discernment, which involves activity, can, and does, lead to Nirvâna.

* * *

The King decided in favour of Kamala Shîla, and the Indian school became dominant in Tibet. The next great leader of the Indian Tibetan school was Dîpankara Shrî Jñâna, also called Atîsha, who was born about nine hundred years ago. He also was a Rajput, like Shânti Rakshita.

Preferring the practice of religion to the ease and pleasures of this world, he began the study of the meditative science of the Buddhists, which consists of the Tri-shikshâ or three studies: Morality, Meditation and Divine Learning; and for this purpose he went to the vihara of Krishnagiri to receive his lessons from Râhula Gupta. Here he was given the secret name of Guhyajñâna Vajra, and initiated into the mysteries of Esoteric Buddhism.

He took the vows of a Bodhisattva and acquired "far-seeing wisdom."

* * *

Dîpankara Shrî Jñâna Atîsha afterwards proceeded to Tibet. A legend relates an adventure he met with on the way. When proceeding towards Nepal, he arrived at the deserted camping ground of a herdsman; there he found three puppies left uncared for, and took them in the folds of his garment, saying, "Ah, poor little ones, I pity you," and went on his way.

A Nepal Râjâ coveted a little sandal-wood table which belonged to the saint, and caused some robbers to waylay him for the purpose of securing it.

The saint remarked: "The hill-men will come to rob us in the morning." In the morning, when they met with the robbers on the way, Atîsha uttered some

charms, drawing some mystic figures on the ground, and walked ahead of all. The rest of the party who followed him saw the robbers sitting on their right and left with bamboo bows. So when they passed, walking in silent paces, the robbers were thrown into a glamour, though their eyes were still open, like those of a statue.

* * *

Atisha, surrounded by his companions and several other monks, altogether thirty-five in number, rode towards Tholin.

The horse on which the great sage rode ambled gently like the walking of the golden swan. At times Atisha lifted himself in the air a cubit above the saddle, not touching it at all, with a view to be distinguished from the others. His demeanour, personal beauty, though sixty years old, and his pleasant appearance made him worthy of divine honour. A smile was ever present on his face, and Sanskrit mantras were always on his lips.

* * *

The generals that accompanied him sang the song of welcome.

The senior General addressed Atisha in the following terms: Oh thou, the most accomplished and gifted Pandit, who hast come here from India, like the image of a god responding to the prayer of all Tibet, great is thy mercy to us. Thou art like the wishing-gem, able to give what is asked of thee. Though in this country there is wanting the religious prosperity which India possesses, yet there are many advantages here which would be vainly sought for in India. Here in the country of Purgyal (Tibet) there is no scorching heat, and everywhere there are sparkling fountains and pellucid streams. In winter the climate of Tibet is not rigorous. In the sheltered side of the mountains of Tibet there is generally warmth, which makes this country delightful in winter. In the spring season here people hardly suffer from any scarcity of food, and the five kinds of grain are cultivated for a harvest of plenty. In autumn the country becomes a mass of emerald by the abundance of vegetation in the fields, as well as in the hills and dales.

* * *

Arrived at Tholin, Dîpankara Shrî Jnâna Atisha preached the profound Mahâyâna Doctrine, and wrote several works on the principles and cult of the general and esoteric branches of Buddhism, among which Bodhipatha Pradîpa (Light on the Path of Enlightenment) is preëminent. Under his guidance the Lamas of Tibet discovered what is called the "real and sure path of the exalted excellence." During his twelve years' residence in Tibet, he visited almost all the important cities and holy sites and preached the holy law with extraordinary success. He was the spiritual teacher of HBrom-ston, the founder of the Grand Hierarchy of Tibet.

C. J.

The Heresy of Separateness.

LACK of charity is the basis of all immorality. By "charity" is meant the true brotherly love, or viewing all other beings as one's own self. "Sin" has its rise in selfishness, or the idea of benefit or

advantage to one's self as separate from—hence in opposition to—other selves. When man *realizes* the spiritual identity of all Being, then only does he cease to sin, for then only does he know that to sin is to injure himself and all other selves—the universal whole—by action in opposition to Universal Law. But such realization consists only in living out his belief. Intellectual appreciation and acceptance are mere stepping-stones to the groundwork of true realization.

Thus he who lacks charity for all his fellows is himself immoral in thought and in fact. In dwelling in thought upon the sin of another, he perpetuates and vivifies that sin through the thought pictures thus made, and clothed anew with his own mental energy. Man thus becomes a sharer in the "sin" of his fellow by creating new effects for the original evil. We graft upon ourselves the sins of others; moreover the *cause* of sin is in both cases identical; it is the mutual belief in separation from the universal whole. Thus the method of wrong doing differs, but the original cause exists in both the sinner and the man who condemns him. He who has entire charity, has it by virtue of his recognition of the identity of all souls. This identity often obscures the original starting point of an evil action. The self-righteous man, and even the stern moralist, may have created in their abhorrence of sin, strong pictures which may have an automatic action upon the sensitive inner bodies of mankind. Or our brother may have seen his fault, may resolve to amend, and may again be overpowered by the dynamic action of the thought pictures of that fault poured forth by our minds. They have a life which binds him down to his sin. Hence the only safe course is that charity which "seeketh no evil." The moment we attach immorality to our fellows we commit the same sin so far as the real root of sin is concerned. True charity implies a recognition of the existence of evil itself as a misuse of powers, and as a fault common in this age to all men. It does not dwell upon those particular forms of sin most abhorrent to its own mental make-up when these are manifested by men or women, but endeavours to lay the axe to that common root of self in all men—most of all in the personal self—while helping all other selves. The recognition that all are alike sinners against the Law of Unity, causes a man to seek for likeness and not difference between himself and all other men. Then he begins to overlook the sins of men and to abandon the character of judge, accepting instead that of helper of all selves. But let him, as he values his own soul, continue to condemn the root sin of self. And let him ask only of all others and in his own heart, not the question, "Have these sinned?" but, "Are these endeavouring in any degree to help the world?" If not, they most of all need his charity and his aid.

Reviews.

WORLD DREAMS.¹

THIS little German poem depicts a seeker after the eternal verities, and follows him in that search until his soul is finally satisfied. He goes first to a hermit, who is also a magician; he shows him the images of distant objects in a mirror, and explains how, by the power of concentrated thought, he can make all these images present to his own mind without going out to see them. He can, however, tell nothing of their essence, nor of his own inner being; that, he tells the seeker, he must find out for himself, if he can. The seeker sets to work to meditate on his own being, and relates, under the form of dreams, his various thoughts. He sees and ponders on the lives of other men, under many different circumstances, and finds that all end in sorrow. At last it is shown him that only by changing the impulse to universal selfishness into that which makes for universal brotherhood, can true peace and happiness be regained for all. "Forget the part, which seems to be thyself; thus shalt thou gain the whole, and love indeed." We can honestly commend the book to all readers of German and seekers after the Beautiful.

E. K.

THE BHAGAVAD GÎTÂ IN GERMAN.²

OUR German fellow-Theosophists may congratulate themselves upon acquiring a translation of the *Bhagavad Gîtâ*, annotated and explained by so clear-headed an exponent of mysticism as Dr. Franz Hartmann. The volume is bound in paper and is a handy size for the pocket. The preface tells us that it is the translator's object to supply a translation calculated to bring out the mystical significance of the poem, thus remedying the evil caused by previous translators' having treated it from a philological or historical aspect; and that the allegories contained therein are capable of a three-fold explanation according to the reader's capacity to perceive the superficial or the deeper meaning. Each chapter is preceded by a short introduction, explaining its purport, of which the following will serve as an example:

1. In this chapter is described the strife between good and evil which arises out of the duality of nature, both in the individual man and in the universe as a whole. Arjuna—mankind—is in his earthly life surrounded by an army of illusions, which he must overcome in order to attain to a knowledge of his real divine nature. Since, however, many of these illusions have become dear to him and are closely bound up with him, it is hard to fight against them.

The text is explained by footnotes and the explanations illustrated by quotations and parallel passages from other mystics, such as Thomas à Kempis, Eckhart, Boehme, Paracelsus, and Blavatsky. The result is that the object of the author is well carried out, viz., to enforce upon his readers the universality and absolute identity of the Wisdom-Religion, wherever found.

H. T. E.

¹ *Weltenträume*. By E. O. Hörsting. Leipzig, 1893.

² *Die Bhagavad Gîtâ; das Lied von der Gottheit, oder die Lehre vom göttlichen Sein*. Dr. Franz Hartmann. Braunschweig: C. A. Schwetschke und Sohn.

APRÈS LA MORT.¹

ENQUIRERS in search of a summary of the *doctrine spirite*, whether viewed from the historical, philosophical or scientific standpoint, will find all that they desire in this book. It is an admirable compendium of the best that has been gained from the spiritist movement in France and elsewhere. In Part I the mystical teaching is traced through all the great religions from Brâhmanism to Christianity, *pari passu* with the exoteric cult and ritual; it is further shown how these continually change and die, to appear again under new forms which shall give more complete expression to the underlying truths. Short extracts are given from the *Vedas*, *Bhagavad Gîtâ*, *Book of the Dead*, and other sacred writings, but that which is newest or least known to English readers, generally, is the unearthing of the secret doctrine from the Druidic teachings among the ancient Gauls. The information on this head is not drawn, as heretofore, says the author, from Latin sources, Cæsar's *Commentaries*, or the Fathers of the early Church in France; but from the *Triades* and bardic songs of the Celts, which have revealed to the latest Celtic scholars the real philosophy and belief of the Druids. The courage of the Gauls in war and their noble bearing in death was prompted by their firm belief in immortality, their assurance in regard to it being so great that they lent each other money repayable in another life, and sent messages by the dying to their friends on the other shore. The oak was to them the emblem of divine power; the mistletoe, of immortality. The Druids forbade the use of idols, or altars shaped by the hand of man. The whole chapter on "la Gaule" is worth studying. The modern systems of materialism, Comtism, etc., are also considered, together with the doctrine of Reïncarnation, the objections to which are well answered.

The third or experimental part deals with the proofs afforded by mesmerism and hypnotism and subsequently Spiritism, more especially the developments of Spiritualism in England and America, of the action of the fluidic body (Astral or Linga Sharîra) apart from its gross outer envelope. In France the more tangible phenomena, such as materializations through mediums, have been very little produced, but the facts have been admirably collated from all sources, and with the conclusions deducible therefrom, have been worked into a body of doctrine by Allan Kardec, and are generally accepted by Spiritists throughout France. Communications received by means of direct writing form a considerable part of the basis on which is raised the Kardecian philosophy concerning the life after death, and it is to be expected, M. Denis well points out, that great modifications will have to be made on this head as our knowledge of the subject advances. It is, however, sufficiently remarkable that so much had been learned before the arrival of the *Secret Doctrine* in the form in which we now possess it, and especially of the part played by the perisprit or astral body as the mould on which the material body is built up in each fresh incarnation (p. 312). It is pointed out that the hour of birth, or rather of reïncarnation, is far more terrible and critical than that of death, and that men should, contrary to present custom, mourn over the cradle and rejoice over the grave.

The dangers of Spiritism, of haunting spooks and the after-horrors of suicide and the death-penalty, are usefully commented upon. E. K.

THE SONG OF SOLOMON.²

The Song of Solomon, which stands amidst the *Bible* books like *Love's Labour's Lost* in the plays of Shakespeare, has been so much

¹ *Après la Mort*. By Léon Denis. Paris: Libraire des Sciences Psychologiques, 1, rue Chabanaïs. 1891.

² *El Cantar de los Cantares de Salomon*, "The Song of Songs of Solomon." Translated from the Hebrew by Dr. J. D. de Leon. 2nd Edition. (In Spanish.) Aguascalientes. 1891.

explained that its interpretation has become difficult, and its significance dark. Three modes of exegesis are current which exactly represent the Gunas, or "Qualities" in the *Bhagavad Gītā*.

(a) The Tamas explanation, which supposes that the Canticle is a mere *chanson érotique*, descriptive of the loves of two young persons. This hypothesis has never found much favour among real scholars, or genuine readers of the *Bible*. It has been rejected by most, and it is sufficient to say that Dr. de Leon states that we can scarcely believe "that there is a literature of sober criticism, and much less a philologist of good faith, who could censure the Canticles for immodesty." The warmth of expression to be observed is paralleled by the Persian poet Sāadi, the devotional St. John of the Cross, the poets Manuel Flores and Guerrero, and even Dante. The human beings of mediæval ages often wrote how they loved each other. It was reserved for the nineteenth century to develop "resources of civilization which should show the neighbours how to hate."

(b) The Rajas theory is, for English readers at least, chiefly derived from the chapter-heading in the Authorised Version. The translators of the *Bible* of King James, most of whom, as Mackenzie says, did not know Hebrew, did not scruple to add notes conveying the idea that the whole story was typical of Christ and His Church. At that time, however, they had no clear idea what church they meant; nor whether its *φρόνημα* was identical with that of other times and places.

(c) The Sattva theory, with which Theosophists should concern themselves, is that which regards the Canticle as a dialogue between the Higher and Lower Manas, in which the respective male and female interlocutors, representing the Kabalistical principles of Chokmah and Binah, address each other in the language of mutual union and endearment. There is nothing of the "pairs of opposites" implied, but the whole book contains a number of hidden allusions which show that the readers of the book of Canticles (limited as they were to above the age of thirty, according to the testimony of Origen and Theodoretus) held within their grasp what they knew to be one of the Hidden Wisdom records. To take chapter viii, verse 9, we see that the words translated "cedar" and "silver" in the English version really mean the *Sthûla Sharîra* and the *Linga Sharîra*. This makes the whole passage intelligible, and wafts it away from the atmosphere of mere Jewish coarseness. We would like to follow this method verse by verse, but our space precludes. The translator has assisted future readers, for he has parsed every word, and given us the text of the original Hebrew, the Septuagint, Vulgate, German, French, English, and Spanish. As usually happens, the English version is the worst, and an English *Bible* is a thing of the future. But the present work will help the Theosophist, and enable him to avail himself of the glories of past poets. The author believes in a historical Solomon. We do not.

C. C. B.



ONE should give unto a person of good lineage and conversant with the Vedas [*i.e.*, a Brâhman]; unto a person that is poor; unto one leading a domestic mode of life but burdened with wife and children; unto one that daily adoreth the sacred fire; and unto one that hath done thee no service. Thou shouldst always give unto such persons, but not to them that are in affluence. What merit is there, O thou foremost of the Bhârata race, by giving unto one that is affluent? —*Mahâbhârata*, Vana Parva, § cxcix.

Theosophical Activities.

INDIAN SECTION.

INDIAN NOTES.

ADYAR, MADRAS,

April 13th, 1893.

The President after resting here for a few weeks has again taken the field, this time in Burma, in connection with the work of the Mahâ Bodhi Society.

Messrs. W. R. Old and P. R. Venkatarama have just returned from a short visit to the Kumbaconam Branch. Bro. Old lectured twice in the Porter Town Hall there to crowded audiences, and his lectures were much appreciated. He took the opportunity of visiting a Nâdi Grantham professor in the neighbourhood, and his experiences with him are to constitute an interesting article in a future issue of the *Theosophist*.

Bro. Bhavani Shanker, our newly appointed Inspector, has been doing very useful work in the direction of Branch visiting. I hear from Poona and Bombay that his lectures drew crowded houses.

The Bankipore Branch has inaugurated a series of lectures for students which promise well, and some experiments in Psychical Research have also been attempted. The Muttra Branch has recently issued two vernacular pamphlets in Hindi, one treating of Mesmerism, the other a translation of the *Epitome of Theosophy*.

Bro. Tookaram Tatya has brought out in a small booklet, the excellent translation of the *Uttara Gîtâ* which recently appeared in LUCIFER. The moderate price of four annas ought to place it in the hands of all.

S. V. E.

CEYLON LETTER.

April, 1893.

Nothing stirring has occurred in the direction of Theosophical work in our island during the last month. It has been a somewhat dull period, and consequently there is a dearth of news.

During the middle of March, we had a pleasant visit from Miss Wright, a masseuse, a passenger from Australia to London. She is a friend of Mrs. Elise Pickett of the Theosophical Society in Australia, and Mrs. Higgins was apprised beforehand of Miss Wright's voyage to London. This young lady is unfortunately blind, and she proposes going to London to perfect her knowledge of massage. On the arrival of the steamer at Colombo, Mr. de Abrew met her and brought her on shore to Mrs. Higgins, who cordially welcomed her. Miss Wright went round the Sangamitta School and heard the girls read and sing, at which she was greatly pleased.

The editorial chair of the *Sarasari Sandaresa*, the Sinhalese newspaper edited by the Buddhist Branch of the T. S. in Colombo, is now occupied by a Mr. Karnnaratne, in place of the late Weragama Banda.

Our schools have been closed for the Sinhalese New-Year holidays. The New Year begins on the night of the 11th April, when Buddhists and Hindûs celebrate it with festivities.

Work in the schools will be resumed on May 2nd or 3rd after the Wesak festival.

The Sangamitta School had its term examination on the 25th of April, held by the Manager of the Buddhist Schools, Mr. Buultjens

and his assistant, and the girls have done remarkably well. The first distribution of prizes in this Institution will take place on Wesak Day, and Mrs. Higgins, the Principal, is making preparations for the occasion. She and her small band of workers are sparing no pains or trouble to raise the Sangamitta Building Fund. Every opportunity is devoted to augmenting the funds by soliciting voluntary contributions, as the necessity of a new building is felt every day, more and more.

Among the recent visitors to the school the names of the Registrar-General and the Director of Public Instruction may be mentioned. They both complimented Mrs. Higgins on the excellent work she is doing, and they carried away with them very favourable impressions of the Institution.

SINHALA PUTRA.

EUROPEAN SECTION.

ENGLAND.

Blavatsky Lodge.—The interest of the past month has been divided between the study of the Sympalmograph and that of the intricate Mechanism of Thought, but united in the consideration of the possible bearings of each upon the other, and both upon the workings of the hidden machinery of the Universe. Mr. C. E. Benham, in an interesting lecture, illustrated by means of the sympalmograph the unseen forces that build up the geometrical forms of nature, while the following lecture, by Annie Besant, set forward the subtle forces that combine in the formation of thoughts in the inner world. The *Coldness of Theosophy*, by Herbert Burrows, and the *Book of Dzyan*, by G. R. S. Mead, were both well attended, and interesting discussion took place on both occasions.

Bow Centre.—A class for the study of Elementary Theosophy has been started here, and began work on Sunday, May 7th. More than one F.T.S. will be present, so that there will be opportunities for individual talk after the meeting. The study begins at 6.30, every Sunday evening, and the meetings are held at the Women's Club, 193, Bow Road.

Birmingham.—A meeting of the Birmingham Lodge was held on Sunday evening, April 23rd, when an excellent paper, entitled *Experience*, was read by Bro. W. Ames. The paper sparkled with points of interest and was exceedingly well delivered.

SYDNEY H. OLD, *Sec.*

Bournemouth Lodge.—We have endeavoured to initiate a scheme of regular correspondence with the Boston Lodge in America. Our original intention was to invite an Indian Lodge to join us also, and thus to form a triple unit for purposes of correspondence, but up to the present we have not secured the assistance of any Indian Centre. We shall send original papers which have been discussed in our Lodge out to Boston at regular intervals, and receive papers from them in return. It is thought that this may tend to promote a brotherly feeling between Lodges that are far apart. If any English Lodge wishes to coöperate with us in this scheme I shall be pleased to receive an intimation to that effect. It is hoped that other Lodges, both in England, America, India, and elsewhere may take up this idea of correspondence and endeavour to carry it out.

H. S. GREEN, *Sec.*

Liverpool Lodge.—During the month of April the meetings of the Liverpool Lodge have been held as usual at the Society's rooms, 62, Dale Street, but as the members are increasing in number week by week it is hoped that more commodious and convenient premises may be shortly found in which to transact the business of the Lodge with greater comfort. The papers read at the weekly meetings have

been *Theosophy and Christianity*, introduced by Bro. Duncan and afterwards discussed by members and friends; *Reincarnation*, by G. R. S. Mead, Esq., read by one of the members; *The Shaktis*, by Bro. Gardner, and *Symbology*, by Bro. C. W. Savage.

The Annual Meeting of the Lodge was held at Bro. Nisbet's house on the evening of May 1st, and the following officers were elected for the ensuing year: President, Bro. H. M. Savage; Vice-President, J. W. S. Callie; Treasurer, W. Ranstead; Secretary, J. Hill; Librarian, T. Duncan; Council, Mrs. Nisbet, Mrs. Gillison, Bro. K. Sandham, Bro. W. Hutchin and Bro. G. E. Sigley.

The Secretary, the Treasurer, and the Librarian all presented very satisfactory reports of last year's work. G. E. SIGLEY, Sec.

Manchester Lodges.—The Day Nursery and Working Girls' Club at 36, Great Jackson Street, Hulme, was opened on May 3rd. The two ground floor rooms are used as play room and sleeping room for the children; the first floor is reserved for the use of the Club, and is provided with a piano, periodicals and illustrated papers. The institution is the outcome of a plan made by Dr. Guest, who subscribed a large part of the necessary expenses.

A large gathering of friends met at the house at 8 p.m., and were shown over the premises by the Committee. Mr. C. Corbett then gave a short address explaining the object of the institution, and Mrs. Thomson spoke a few words of kindly welcome to the girls. The addresses were followed by a concert given by Mrs. Byron Cooper and friends. Refreshments were provided by Mr. Smallman. An account of the opening was given in the local papers.

The first Annual Meeting of the Manchester City Lodge was held on April 4th. The report stated that Lodge meetings have been held regularly every week during the year, and nine public meetings, local discussion societies, etc., have been addressed by Lodge members or in connection with the Lodge, with an average attendance of about sixty. There are seventy-one volumes in the library, besides nineteen volumes which are lent to the library when required.

JOHN BARRON, }
SARAH CORBETT, } *Secretaries.*

IRELAND.

Dublin Lodge.—Brother Dunlop's lecture on *Laurence Oliphant* presented the subject in an exhaustive manner. The contrast between the purity of the Esoteric Philosophy, which regards sex as but a phenomenon on the physical plane, and dangerous philosophies like those of Oliphant and Lake Harris (based as they appear to be on the duad rather than the triad) was clearly brought out both in the lecture and in the vigorous discussion that ensued.

On April 28th a successful *conversazione* took place at the Dublin Headquarters, during which F. J. Dick gave a short account of the present state of the movement throughout the world, and G. W. Russell made an eloquent appeal for solidarity in thought and effort, "living"—to quote Jasper Niemand—"as it were on the slopes of death!" He showed that, given this united thought and effort, the material aid required would be sure to follow.

The *Irish Theosophist*, in gorgeous array by the hand of Brother Russell, is steadily seeking out many dark places of the earth. More power to it!

SCOTLAND.

Glasgow.—Since the publication of the last number of LUCIFER we have had another visit from Annie Besant, who arrived on April 15th, and met the local members the same evening. The meeting was called

for the purpose of considering the advisability of forming the local members into a Lodge for the study and propagation of Theosophy. The proposal was unanimously accepted and an Executive was appointed to carry out the preliminary arrangements.

On April 16th Annie Besant delivered three addresses in the People's Palace to very large audiences. Bro. Petrici, from Athens, was with us and distributed a parcel of *Information for Enquirers*.

We are occasionally getting additions to our ranks, but, on the other hand, we are frequently losing valuable workers, who leave us to labour in other parts of the world. As our work is not merely local, or even national, we must not regret their departure, but rather measure the gain of those among whom they have gone to work by the regret we feel at their departure.

The Executive (appointed on April 15th) met on April 27th and drafted an outline of rules, etc., for the consideration of the members. The Secretary stated that there were at present eleven members on the roll, and that several others had promised to join. It was agreed that these should be waited upon as soon as possible, and invited to join at once.

It was further decided to call a full meeting of the members for Thursday, May 11th, at 8 p.m.

JAMES WILSON, *Sec. pro tem.*

SPAIN.

Nothing of particular interest has occurred during this month. The Theosophical movement continues its onward march, and the work of propaganda spreads gradually but uninterruptedly. We frequently receive news from the provinces which proves the interest that Theosophical ideas begin to inspire.

In Madrid meetings are held every Sunday, when our brothers take it in turn to speak. It has been decided that each of them shall take up a Theosophical subject with a view to promote discussion on those points that are either obscure in themselves or difficult to be understood by a new member. In this manner our meetings, far from being fruitless, produce two results—they instruct the members in the fundamental principles of Theosophy, and, by making it necessary for them to speak before others, render them better able to make Theosophical ideas known in ever-increasing circles, as is the paramount duty of every true Theosophist. In short, the work is carried on in a regular and instructive manner.

In Barcelona the situation has very perceptibly changed. The arrival in that town of our brother, José Plana y Dorca, President of the future Barcelona Branch, has started a healthy current of concord and activity hitherto almost unknown in this centre.

The news from Valencia is excellent, as is also that which we receive from our brother José Jimenez Serrano, of Alicante, whose activity and tact we cannot sufficiently praise. Thanks to his ability and perseverance he has been able to form around himself a group of people in sympathy with us, and he tells us that, perhaps before long, it may be possible to form a branch in Alicante.

VINA.

AUSTRALASIA.

AUCKLAND, NEW ZEALAND.

April 3rd, 1893.

During the past month the cause of Theosophy has certainly not flagged. Whether it is deepening in the hearts of the people time alone can tell, but the general interest in the subject is certainly increasing very markedly. Besides the ordinary Lodge meetings, held now weekly, a lecture was given on Sunday afternoon, Feb. 26th, in

the Freemasons' Hall, Princes Street, by Mr. W. H. Draffin, F.T.S., upon *Madame Blavatsky and the Mahâtâmâs*. At the close of the lecture some vigorous questioning took place, especially upon the Mahâtâmâs, their existence, place of residence, powers, etc. The hall was crowded. At the open Lodge meeting, held on March 3rd, papers were read by Miss L. Edger, M.A. (*Reincarnation*), and Mr. W. H. Draffin (*Karma*). On Sunday afternoon, March 12th, Mrs. Sara Draffin, F.T.S., delivered a lecture in the Freemasons' Hall; it was not only crowded to excess, but the passages were quite full, the vestibule packed, and the ante-rooms behind the platform also crowded, so that many were turned away. The subject of the lecture was *Death and After*. At the close, a large number of questions were asked and answered, the audience in many instances putting down good-naturedly irrelevant questioners. On March 17th the Annual Meeting of the Lodge was to have been held, but it was adjourned until Monday, March 20th, when the annual report was read. This document showed that the Lodge began with twenty-one members. During the year some had been transferred to other districts, one had resigned, and one had joined the Students of Truth. The members' list now contained twenty-three names. Fourteen associates had been admitted during the latter part of the year, four of whom had become full members, and other increases are expected from this source by and by. The Treasurer's statement showed a small credit balance. Miss Lilian Edger, M.A., was elected President; Messrs. C. W. Sanders and W. Swinnerton, Vice-Presidents; Mr. Haslett, Treasurer; Mr. W. H. Draffin, Secretary; and Mr. W. C. Sharland, Librarian. Before the meeting broke up, it was decided to purchase a "round ticket" for Mrs. Cooper-Oakley—taking her from Melbourne to all the port towns of New Zealand and back again to Melbourne—and to forward it to her. She is expected to pay us a visit during the latter part of April or early in May. On Sunday afternoon next Miss Edger will lecture upon *Religion and Theosophy* in the City Hall. As this hall is capable of seating over 2,000 people, there is not much prospect of many being turned away on this occasion.

MRS. COOPER-OAKLEY IN AUSTRALIA.

MELBOURNE, VICTORIA,
March 27th, 1893.

Theosophy has been growing apace since I wrote a month ago. The Sunday open meetings have attracted a great many people, some of whom have afterwards come as enquirers to Headquarters. Owing to the crowding out of so many people on the previous Sunday, the Committee of the Victorian Theosophic League engaged a hall for the Sunday evening lectures, and on March 5th, about 200 people assembled to hear Mrs. Cooper-Oakley give a short account of Theosophy. On March 12th the subject was *Reincarnation*. The chair was taken by Mr. James Smith, of the *Argus*, who, though not a Theosophist, is a prominent man in Melbourne, and was formerly connected with the Spiritualistic movement. There was an attendance of nearly 300 people. The following Sunday Mrs. Cooper-Oakley took the chair for Mr. Leader's lecture on *Theosophy and Labour*. *Theosophy and the Three Objects of the Theosophical Society*, was the subject of the last lecture, on March 26th. About 200 people were present. At all the meetings the questions have been remarkably intelligent, sometimes really clever, and always showing that the questioners had thought earnestly about the subject. Mrs. Cooper-Oakley said she had rarely heard better questions put, even in London. On March 30th, Mrs. Cooper-Oakley goes to Adelaide for a few days to help the students there. She will be the guest of Mr. Knox, the leading spirit of the Theosophical movement in South Australia. He is one of the best known citizens of the beautiful

town on the Murray, and an earnest and devoted student of Theosophy. He is one of the few wealthy Theosophists in Australia, and has generously helped the Victorian Theosophic League since it has been in working order.

To return to Melbourne again. Activities are growing. Three *Secret Doctrine* classes are held every week for three different sets of students, and we have been studying the Stanzas in Volumes I and II, and, in addition to this, the Monads.

The Maybank Lodge are still working through Walter Old's book, *What is Theosophy?*

A Debating Society has been formed and a preliminary business meeting held at which officers and committee were elected.

Arrangements have been made for keeping the office of the Victorian Theosophic League open every evening (in addition to the hours from ten to five when Mrs. Cooper-Oakley is present), also on Saturday afternoons, one or more members of the T. S. being always there. The library is also open to any, whether F. T. S. or not, who choose to come and read; and many strangers avail themselves of the opportunity thus given to gain more insight into a subject necessarily only slightly touched upon in the lectures.

It is becoming more and more apparent that the coming of Mrs. Cooper-Oakley has given a great impetus to Theosophy in Australia, the wide-spreading effects of which we cannot yet adequately estimate.

MABEL BESANT-SCOTT.

Our Budget.

BOW CLUB.

						£	s.	d.
H.	-	-	-	-	-	26	0	0
W. Mather, M.P.	-	-	-	-	-	5	0	0
Anon	-	-	-	-	-	10	0	0
R. V.	-	-	-	-	-	1	0	0
						£42	0	0

The second Annual Report is now ready, and will be sent with pleasure to any person interested.

ANNIE BESANT.

SANGAMITTA GIRLS' SCHOOL.

						£	s.	d.
Collected by J. Oetli (Cal.)	-	-	-	-	-	0	12	4
Robert Cross	-	-	-	-	-	10	0	0
Mrs. James	-	-	-	-	-	1	0	0
J. Morgan	-	-	-	-	-	0	2	6
Barclay Day	-	-	-	-	-	2	2	0
Anon	-	-	-	-	-	0	1	0
San Francisco T. S.	-	-	-	-	-	1	10	8
						£15	8	6

E. KISLINGBURY.
Hon. Treas. W. E. S. Ceylon.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIV, No. 7:—1. Old Diary Leaves, XIII.—H. S. Olcott. 2. The Hermetic Philosophy: the Esoteric Key of East and West—J. W. Brodie-Innes. 3. Reincarnation in Earnest—D. W. 4. Shri Shankarâchârya's Svâtmanîrûpanam—B. P. Narasimiah. 5. Instruction of a Spiritual Master to his Pupil—D. N. Ganguli. 6. True Welsh Ghost Stories—John M. Pryse. 7. Mâdhavâchâri—K. Perrazu. 8. Modern Indian Magic and Magicians—C. P. Hogan. 9. Karatoya—N. Chandra Biswas. 10. The Story of Sikhidwaja—K. Narayana Swami Iyer. 11. Traces of H. P. B.—H. S. Olcott. 12. The Hindû Theory of Vibrations, as the Producers of Sounds, Colours and Forms—C. Kottaya. 13. Reviews. 14. Correspondence. 15. Supplement.

1. This is perhaps the most interesting Leaf that has yet appeared; it deals with the writing of *Isis Unveiled*. 2. This is an interesting article. Mr. Brodie-Innes puts forward a curious theory that the Hermetists, following the more ancient Egyptians, believed in the resurrection of the body. How they believed in it does not appear, for of course it was not the molecular physical body, as admitted by the writer. Whether his dark hints adumbrate a permanence of the astral or some other vehicle does not appear. As the matter stands, however, we have yet to learn why the Egyptians mummified their dead. It has been suggested that it was a custom inaugurated by their King Initiates, for certain purposes of reincarnation connected with the reminiscencing of previous births, the Pûrvajanmânu-smriti of the Buddhist Arhats, and that the generality copied the example of the Initiates without understanding the reason thereof. But surely the physical body did not resurrect. The writer should

read in the last *Prasnotlâra* why the bodies of some Yogis of *very great purity* are buried and not cremated; it may throw some light on the original mummification of the bodies of high Initiates only. Mr. Brodie-Innes says that the origin of the Ionic capital in Greek architecture was the lotus, but we always understood it was the acanthus. It is to be regretted that our brother's article has been so carelessly edited, not to mention many other misprints, "Apop" for Apap, "Myernæ" for Mycenæ, and "Sikliemann" for Schliemann, are inexcusable; but a reform has always been needed in the *Theosophist* in this direction. 3, 6, 7, 8, fall under the head of yarns, of which there are too many in this number. 4. Shri Shankarâchârya's Svâtmanîrûpanam is a useful translation, and though not containing anything new of importance for the student of Advaita, is nevertheless an addition that is acceptable. 5. This is so good, that one regrets its brevity. The Paramâtmâ (Universal Soul) and Jivâtmâ (Individual Soul) are compared to the Sun and Moon, and interesting correspondences are worked out. 10. This is by far the most interesting paper of this series of translations. Here is a specimen:

Parabrahman is that which is emancipation itself, the imperishable, the immeasurable, the quiescent, the immaculate, the birthless and deathless, without pain, without distinctions, having no period, the beginningless and endless, without existence, the non-dual and the ineffable One beyond the reach of thought. How can Parabrahman which is unthinkable be the Cause?

11. This contains a confirmation by Major-General Murray of H. P. B.'s attempt to enter Tibet in 1854 or 1855, and also some family warnings of her decease. 12. Interesting, but too disjointed.

THE PATH (*New York, U.S.A.*).

Vol. VIII, No. 1:—1. Authorship of "Secret Doctrine"—One of the Staff. 2.

The White Cross Knight—Stanley Fitzpatrick. 3. Faces of Friends—Dr. Jerome A. Anderson. 4. The Earth Chain of Globes, No. III—William Brehon. 5. Spiritualism—William Q. Judge. 6. Correspondence; The Support of the T. S. 7. Tea Table Talk. 8. Literary Notes. 8. Mirror of the Movement.

1. The writer quotes three interesting certificates as to the authorship of *The Secret Doctrine*. It was the joint production of two of the Masters and H. P. B., or as one of the writers quaintly phrases it, of the "humble undersigned Faquir" and his "brother" and H. P. B. Of course this is not meant to endorse all the phraseology, or the many quotations from outside sources, or a number of notes on scientific and other subjects for which H. P. B. invited the coöperation of one or two of her immediate circle. 5. This is the most important article in the present number which is on the whole a not very strong issue. Most of the phenomena are explainable by the astral remains of the dead, the astral body of the medium, the minds and astral body of the sitters, and the elemental forces, which are the "nerves of nature." When we have exhausted these causes we may begin to talk of "spirit"—but not before.

THEOSOPHICAL SIFTINGS (London).

Vol. VI, Nos. 2 and 3:—1. Priesthoods. 2. Ākāsha-Ether—R. B. Holt. 3. On Gems—P. W. B. 4. On the Hidden Properties of Gems—F. L. Gardner.

1. "Priesthoods" is an interesting paper, though dealing with a terribly difficult subject; the writer endeavours to give it a practical bearing for members of the T. S. 2. Mr. Holt's paper contains too much; far too many technical terms for the readers of the *Siftings*. For students of *The Secret Doctrine*, and other Theosophical works, however, there is a number of useful references. Far too many doctrines are set down to the Karma of the Hindûs generally. Most of these are explanations of the Esoteric Philosophy as sketched in *The Secret Doctrine* and in that work are stated to be taken from a number of distinct Indian schools of philosophy. If a Hindû were to take some postulate out of, say, Herbert Spencer's philosophy, and then inform his fellow countrymen, "the English

tell us so and so," he would be regarded as vague, to say the least of it, and the anti-Spencerians of all denominations would thirst for his blood. 3. The information on gems is curious, and will no doubt interest a number of readers.

THE PRASNOTTARA (*Madras*).

Vol. III, No. 26. Questions LXXII-LXXVII:—There are some interesting answers on the various kinds of Yoga which from we liberally quote as follows:

Question LXXVI.—There are principally four kinds of Yoga, namely, (1) Hatha-yoga, (2) Rājā-yoga, (3) Laya-yoga, (4) Mantra-yoga. There are other kinds of Yoga or rather sub-divisions of Yoga, but they are chiefly combinations of two or more of the above four. Rājā-yoga itself has very many branches, the *Bhagavad Gītā* alone treating of eighteen kinds, one in each chapter. . . .

(a) The Sāṅkhya philosophy recognizes the discernment of Prakṛiti and Puruṣa principles in man and the separation of Puruṣa from Prakṛiti in contemplation as the real self, as the only Yoga.

(b) The philosophy of Patanjali recognizes Yoga as that state of the mind, when it is void of all conscious efforts and becomes consciousness (Chiti-shakti) itself. This is brought about by (1) Practice and dispassion, (2) Devotion to Īshvara.

The practice enjoined by Patanjali consists of eight elements and is known as Ashtāṅga Yoga.

(c) According to the Nyāya philosophy, Yoga is communion of the imperfect man with perfect God—constant subservience to the divine will, which is only perfect.

(d) According to Pūrvā Mīmāṃsā, there is no Yoga, excepting the performance of Vedic Yajnas.

(e) According to Uttarā Mīmāṃsā or Vedānta, the realization of the Self as the Absolute Brahman is the only Yoga—and this is to be brought about by Shrāvana (truth), Manana, and Nididhyāsana.

(f) The Yoga of *Bhagavad Gītā* is the purification of the mind in the first instance, then its concentration on Īshvara and the final perception of All-Being as the only Being and the absorption of all ideas in that only Being.

(g) The Yoga of Yogavāsishtha is in essence the same as that of Uttarā Mīmāṃsā, and is to be attained by—(1) good company, (2) giving up of desires, (3) Vichāra of Vedānta, (4) control of the breath and the movements.

(h) The Yoga of Gorakṣnūthā is chiefly Prāṇāyāma—the object is to control the mind by control of breath.

(i) The Yoga of the Vaishnavas, Shaivas, Ganapatyas and Sauras—constant devotion to Īshvara from love. This love or Bhakti must be a natural attraction of the Jivātmā for Paramātmā, love for the sake of love—not proceeding from any of the least selfish motives.

(j) The Yoga of the Tantras, consisting of the recitation of Mantras called Japa—a stated number of times under prescribed circumstances.

(k) The Yoga of the different sects—Kabirpan-

this, Nanaksahis and others—based more or less upon Bhakti and Upāsana, and consists largely of Japa. . . .

There are six schools of Indian philosophy, each differing from the other in its views on the origin, development, and destiny of Universe and Man, and, as a corollary to all these, on the question of the *summum bonum*, to secure which each has a particular line of training (or Yoga) suited to its own views. The six Schools may be grouped under two broad heads: (1) those believing in an extra-cosmic creator; and (2) those holding the Pantheistic view. The former resort to prayer (*i.e.*, the Naiyāyikas and Vaisheshikas) and esoteric ceremonies and rites (Pūrvā Mīmāṃsikas) as the means of obtaining emancipation. The latter (the Vedāntis and the Sāṅkhyas) aim at the acquisition of knowledge (Jñāna) as the cure for all the miseries to which our life on this earth is subject.

Again, looking at the various Yogas as the applications of the different sets of human activities in different channels, I suppose that the divisions are not *absolute* and that they cannot be so (because the human activities themselves are not *really separable but only logically distinguishable*); each division being simply named after the element prominently emphasized thereby, in exclusion of the portion which only plays a subsidiary part therein.

No. 27:—This deals with questions on Darwinism and Hindū philosophies; the burying of the bodies of certain Yogis instead of their cremation; a Hindū marriage custom; the "third eye"; the distinction between Kāma Rūpa and Linga Sharīra, which is not very well answered; and the Siddha School of Philosophy and Occultism.

THE THEOSOPHICAL FORUM (New York).

No. 46:—W. Q. J. sets both the questioner and editor right on an elementary point of metaphysics. Meat-eating again comes up for discussion, and the incisor teeth are brought forward. But how about the Simiadæ; are they carnivorous? We need not be fanatics, but we may be logical. Moreover it is better to encourage a mode of life that leads to gentler views and aids physical purity instead of leaning the other way. We are not all so much the slaves of heredity and habit as the sarcophagous apologists are inclined to suppose, and the younger generation needs a strong encouragement to less gross ways of feeding than at present are so prevalent. Of course for our present Western humanity there is nothing immediately moral in vegetarianism; but it is a help, and even a little help is a great thing for our weakly

moral race. Two feeble and unnecessary questions on Buddha and music and the length of the devachanic period are wisely disposed of.

THE VĀHAN (London).

Vol. II, No. 10:—The discussion on Atonement occupies the first two pages and gives rise to some extraordinary statements as to Christian doctrine. The questions deal with the Hindū doctrine of retrogressive reincarnation, the Kali Yuga, the Higher Ego and Karma, the Logoi, and the Pythagorean theory of numbers. The Activities run to a column over their proper length.

ORIENTAL DEPARTMENT (London).

Vol. I, No. 4 (New Series):—1. Zravāne Ākarne and Zravāne Dreggho Khadhāte; or, Boundless Duration and the Self-emanating Time of the Long Period—N. D. K. 2. The Hymn of the Three Powers (*Bhagavad Gītā*)—C. J. 3. Reincarnation (*Masnawi Mānvi*)—B. N. S. 4. The Divine Kural of Thiruvalluvar—A. G. B. 5. Sādhana-Panchakam; or, The Five Perfections of Shri Shankarāchārya—T. A. Venkasami Rao. 6. The Story of Rājā Vipashchit (*Mārkaṇḍeya Purāna*)—N. 7. The Symbolology of "Wine"—Nasarvanji F. Bilimoria. 8. The Prayer of a Bhakta (Devotee)—K. P. M. 9. The Past—Can it be Brought Back?—Kali Prasanna Mukherji. 10. Ashtāvakra Sanhitā—M. N. Chatterji.

This is decidedly the best number of the *Oriental Department* which has yet appeared, judged from a Western standpoint. Nearly all the papers are excellent and instructive, especially the selections from the *Kural*.

SOPHIA (Madrid).

Vol. I, No 4:—The Seven Principles of Man (Tr.)—Annie Besant. 2. Occult or Exact Science? (Tr.)—H. P. B. 3. A Bewitched Life (Tr.)—H. P. B. 4. Theosophical Movement. 5. Extracts from *The Voice of the Silence*.

We can only reiterate our congratulations of last month, and hear with pleasure that the circulation of this excellent Review is still steadily increasing.

THEOSOPHIA (Amsterdam).

Vol. I, No. 12:—1. Vegetarianism—Afra-

2. The Key to Theosophy (Tr.)—H. P. Blavatsky.
3. The Seven Principles (Tr.)—Annie Besant.
4. Our Seal—C. I.
5. Where is Love, there is God (Tr.)—Leo Tolstoi.
6. Papyrus—from *The Path*.
7. Activities.

We are glad to notice the original matter in this issue of *Theosophia*. It is very frequently a matter of considerable difficulty to suit foreign readers with translations, whilst residents understand their public and can write for them in the style they know will be the most likely to strike home.

TEOSOFISK TIDSKRIFT (*Stockholm*).

April, 1893:—1. Why you should be a Theosophist (Tr.)—Annie Besant. 2. The Hunter (Tr.)—Olive Schreiner. 3. The Planetary Chain of our Earth (Tr.)—W. Q. Judge. 4. Answers to the *New Ecclesiastical Journal*.

THE SPHINX (*Berlin*).

The Sphinx for April opens with an article by the editor on "Free-will; the Problem and its Solution." The solution is found to consist in the recognition of the Individuality as the cause of our personal limitations, and of Reincarnation as a necessary corollary. Another paper of special interest is the translation of a story by Rhoda Broughton of a dream, which, if true in all its details, as the writer avers, opens up some interesting questions.

M. Charles de Thomassin contributes a paper on "The King of Exorcists and Modern Wizards in Paris," in which he relates the success of a certain Abbé Boullan in ridding the obsessed of evil spirits. This same Mr. Thomassin has, we are told, lately become joint editor of *The Sphinx* with Dr. Hübbe-Schleiden.

LOTUSBLÜTEN (*Leipzig*).

No. V, February, 1893:—1. The Theosophical Teachings. An article by Franz Hartmann, dealing with self-knowledge, true and false wisdom, the inner sense of scriptures, etc. 2. Translation of Subba Row's Notes on the *Bhagavad Gītā* (continued). 3. On the Progress of the Theosophical Movement in Europe, which opens with the remark:

In the first place we take the liberty of remarking that, when we propose to speak of the pro-

gress of the Theosophical movement in Europe, we by no means imply the propagation of the "Theosophical Society," but the progress of mankind in knowledge of the Truth.

No. VI, March, 1893:—1. Extracts from the Secret Doctrine of the East, by H. P. Blavatsky, preceded by a short introduction by the translator, gives the Stanzas of Dzyan with an abstract of the commentary on each. 2. Subba Row's Notes on the *Bhagavad Gītā* (continued). 3. A translation of Mrs. Besant's pamphlet, *Why you should be a Theosophist*.

THE BUDDHIST (*Colombo*).

Vol. V, Nos. 9-13:—To be noticed: 1. Nirvāna (Tr.)—from *The Sphinx*. 2. Buddhist Missionaries in America. 3. Christianity and Buddhism Contrasted—*from Lucifer*. 4. The Future of Ceylon. 5. Bishop Copleston on "Buddhism"—*from The Theosophist*. 6. The Sangamitta Girls' School. 7. Vedāntism and Modern Metaphysics (Reprint)—Prof. Paul Deussen. 8. A Bishop on Buddhism (Reprint)—Prof. Max Müller. 9. Hindūism and Buddhism. 10. Aphorisms on Karma—*from Lucifer*. 11. What is Salvation?

These numbers chiefly consist of reprints. What original matter there is forms very good reading, especially the article on "The Future of Ceylon"—a stirring appeal, ending with words that might be read with advantage by others than the Sinhalese Buddhists: "Work there is to be done on every hand, but the workers are few. Work, Buddhists, work, for the night soon cometh, and the eternal silence."

JOURNAL OF THE MAHĀ BODHI SOCIETY (*Calcutta*).

Vol. I, No. 12:—Not so good a number as many of those preceding it. The following extracts from the famous Edicts of Ashoka speak well for the basis upon which Buddhistic propaganda was first carried on towards the end of the fourth century B.C.:

Edict I.—Thus spake King Piyadasi, beloved of the gods. . . . Happiness in this world and in the next is difficult to secure without an excessive zeal for religion, a rigorous supervision, a perfect obedience, a lively sense of responsibility, and a constant activity. . . . The rule is this: government by religion, law by religion, progress by religion, and security by religion.

Edict III.—Thus spake King Piyadasi, beloved

of the gods. One sees only his good acts and says: I have done such a good act. But one does not see his evil acts and does not say: I have committed this evil act, this act is a sin. Such examination is painful, it is true, but nevertheless it is necessary to question oneself and to say: such things are sinful, as mischief, cruelty, anger, and pride. It is necessary to examine oneself carefully and to say: I will not harbour envy, nor calumniate others. This will be beneficial to me here below; this will be in truth still more beneficial to me in the life to come.

An article headed "Buddha Gayâ," dealing with the recent outrage committed there upon some Buddhist Bhikkhus, is hardly temperate, and we cannot think it judicious to run the risk of raising the passions of Buddhist readers by speculating as to what might have happened if "Buddhism were a blood-thirsty religion." The writer would do well to remember Śrī Shankarâchârya's teaching that "*thinking of possibilities*, taking unsubstantial things for substance, belong to Rajas."

THE SANMÂRGA BODHINĪ (Anglo-Telugu: Bellary).

Vol. III, Nos. 10, 11:—To be noticed: 1. News and Notes. 2. A Friendly Warning to our Social Reformers. 3. Astrology as a Science—B. Suryanarain Row, B.A. 4. Reincarnation and Karma—Thos. Williams. 5. An Enlightened Native Sovereign.

1. The recent disturbance at Buddha Gayâ is referred to in a spirit of kindness and of true brotherhood, and we hope that the same "equal-mindedness" will continue to be displayed by both Buddhists and Hindûs when commenting on this regrettable incident.

THE PACIFIC THEOSOPHIST (Seattle, Wash., U.S.A.).

Vol. II, No. 3:—1. Theosophy made Easy (Reprint) — Major Hand. 2. Editor's Notes. 3. San Francisco Correspondence. 4. Dr. Griffiths' Lectures. 5. The Annual Convention. 6. Theosophic News.

PAUSES (Bombay).

Vol II, No. 8:—1. Invisible Potencies—from *The New Californian*. 2. The Secret Doctrine and the Higher Evolution of Man (Reprint) — J. D. Buck. 3. Concentration—from *The New Californian*. 4. In H. P. B.'s Writings, What is New?

—from *The Path*. 5. The Adepts—from *The Path*. 6. A Bewitched Life—from *Nightmare Tales*. 7. Death as Viewed by Theosophy (Reprint) — A. Fullerton. 8. Theosophy. 9. Notes and News.

THE IRISH THEOSOPHIST (Dublin).

Vol. I, No. 7:—1. Theosophy in Plain Language: No. VI, The Seven Principles of Man. 2. Three Councillors—G. W. R. 3. Theosophy and Life—Herbert Burrows. 4. The Mask of Apollo—Æ. 5. Seeking. 6. Notes by the Editor. 7. Reviews. 8. Our Work.

We are rejoiced to find that our contemporary is still going to stick to its name in spite of its new cover and generally improved appearance. An artistic great Sphinx head and a contemplative figure now meet our eye on the cover. Herbert Burrows' paper and "The Mask of Apollo" are both very excellent, in fact the latter is one of the most pleasant stories we have read for a long time. We are sorry to see that "Seeking"—which purports to be "permitted notes from the experiences of a Chelâ"—is to be continued; there is already too much of it, in fact it ought never to have been printed. The review department of the *Irish Theosophist* has not got much of a grip yet, but perhaps this is owing to lack of space.

GUL AFSHÂN (Anglo-Gujerati: Bombay).

Vol. XV, No. 6:—The following articles are in English: 1. The Drink Fiend. 2. How it Feels to be Buried Alive. 3. Curse the Gold. 4. Vegetarianism in France. 5. Meaning of the Months. 6. The Mighty Liquor.

It is difficult to understand why a better selection of English articles is not made. The average quality remains at the usual dead-level of inanity. We hope, however, that the lowest point on the arc has been reached in this issue.

THE LIGHT OF THE EAST (Calcutta).

Vol. I, No. 7:—1. Notes and Gleanings. 2. The Sixth Sense. 3. Vedânta—A. H. B. 4. Paramahansa Râmakrishna. 5. A Study of Bhagavad Gîtâ. 6. Philosophy of the Tantras. 7. Vaishnava Religion. 8. Summary of the Gîtâ. 9. Reviews.

An excellent number, that we should like to quote from at greater length than our space will permit. 1. Amongst other interesting notes the following is especially worthy of notice:

No other doctrine is more misunderstood than the Vedāntic doctrine of *Mâyâ*. *Mâyâ* is that which cannot exist by itself. For example, the Form and Name called "wave" cannot exist apart from water. Here, the "wave" is *Mâyâ*, whose substance is water. Shankarāchārya restricts *Mâyâ* to Name and Form only. Name and Form are non-existent *per se*. What exists eternally is shapeless, and that which is shapeless is infinite. Apart from "water," the Name and Form called wave is Zero. Apart from infinite Chit, the universe of Name and Form is Zero.

2. Deals with the revivification of the Third Eye—familiar by name to all students of the *Secret Doctrine*. The author of this article says that:

Connected with the seven Chakras or the psychic centres, through which the Sushumnâ Nâdî runs like a spiritual current, are the seven states of consciousness of the various Jivas inhabiting the universe. According to the classification of esoteric philosophy, the various beings of the universe are classed into seven distinct divisions, and each of these divisions is connected with one of the seven distinct states of consciousness mentioned above. From the Mûlâdhâra to the Sahasradala there are seven main centres of consciousness. The centre which is connected with the animal kingdom is not connected with that which is related to the consciousness of man, and so forth. Again, these seven centres are connected with the seven planes of the universe, the lower ones being of a sensual and the higher ones of a super-sensual nature. The Râja Yogî generally concentrates his attention to the centres situated in the head; but the Hatha Yogî to the centres in the lower portion of the spinal cord.

3. A very lucid exposition of the Vishishtâdvaita Vedânta. 4. A reprint from the *Theistic Quarterly Review*, Oct., 1879, describing a famous Yogî who lived "inebriated in the love of God"! Bhakti Yoga has its drawbacks! 6. Well worth reading.

THE THEOSOPHICAL THINKER (Bellary, Madras).

Vol. I, Nos. 3-6:—1. News and Notes. 2. The Eastern and the Western Mode of Teaching. 3. Man—B. P. Narasimhiah, B.A. 4. The Paurânic Works—A Brahmin-Buddhist. 5. The Theosophic World, Then and Now. 6. Our Graduates and Theosophy—T. A. V. R. 7. Matter or Ether? 8. The Mahâtma and His Work—A Brahmin-Buddhist. 9. On the Vishnu Purâna (to be continued)—K.

Narayanaswamy Aiyar. 10. Purânas: Are they Fictions?

There are many interesting articles in these numbers on Eastern philosophy, by Eastern writers, on the sacred books of the East, by those who believe in them, and if only on that account, *The Theosophical Thinker* deserves to get support and subscribers amongst members of the T. S. the world over. We repeat: the subscription is Rs. 2 *per annum*, postage extra. The promoters of this magazine, we know, are denying themselves all but the bare necessities of life to bring out the paper; no more praiseworthy effort could be made. Donations or subscriptions will be gladly received by LUCIFER and forwarded.

ADHYÂTMÂ MÂLÂ (Gujarâti: Surat).

Vol. I, No. 5:—1. General Survey. 2. Prakriti and Purusha (Tr.)—from *The Theosophist*. 3. Discourses on the Bhagavad Gîtâ (Tr.). 4. Dharma. 5. Sapta Bhûmikâ (Tr.)—from *The Theosophist*. 6. What is Theosophy? (Tr.). 7. Vasûdeva Manana (Tr.)—from *Lucifer*.

BOOK-NOTES (London).

Vol. I, No. 2:—We read here of the forthcoming books on Theosophy and kindred subjects; of new editions and of rare works for sale; a book-lover's handbook in miniature. We are glad to notice under the head of "Reviews" that the author of *Azoth* disclaims any connection with the "Lake Harris school." The number ends with a brief Contents Table of Theosophical Monthlies.

THE THEOSOPHICAL MAHÂTMÂS (New York, U.S.A.).

This is a lecture by Alexander Fullerton, which now appears in pamphlet form, and has been widely circulated. It puts the matter on a common-sense basis and will do useful work. The price is 2 c., or \$1.50 per 100.

TRANSACTIONS OF THE LONDON LODGE OF THE T. S.

No. 17:—The Evolution of Humanity. By W. Scott-Elliot. This is an exceedingly interesting and valuable pamphlet, though we must take exception to the phrase in its second paragraph that it is to be "regarded as an authoritative state-

ment." Authoritative, it may be, to those who accept the authority on which it is based—what this is, is nowhere stated—but not authoritative so far as the T. S. is concerned. The tracing of Evolution is very well done, though on some minor points there is room for disagreement—as in the somewhat startling view that the First Root-Race only appeared on earth about 18,000,000 years ago, the date given in the *Secret Doctrine* as that of the physical man of the Third Race. We notice that Mr. Scott-Elliot agrees with Mr. Sinnett in the views that Mars and Mercury form part of the chain to which our Earth belongs, and also that the seven globes "occupy definite positions in space." Those who follow the teachings of the *Secret Doctrine* will, of course, dissent from him on these points.

THEOSOPHICAL TRACTS (London).

No. 4:—What Theosophy Is—By Annie

Besant. A very plain statement of the leading teachings of the Esoteric Philosophy, put in the simplest language for ordinary newspaper readers. It is meant to be given to the "man in the street."

LA HAUTE SCIENCE (Paris).

Vol. I, No. 4:—1. Les Apocryphes Éthiopiens—René Basset. 2. L'Upanishad du Grand Āraṇyaka—A. Ferdinand Hérold. 3. La Magie chez les Chaldéens—A. Laurent. 4. Traité des Dieux et du Monde, par Salluste le Philosophe—Formey. 5. Le Zohar—Un Kabbaliste de la Tradition Orthodoxe. 6. Glanes—Divers.

M. René Basset translates as his first choice the apocryphal *Book of Baruch*. This is useful, if not very interesting. Sallust on the Gods and the World is an excellent choice. Chaldean-Assyrian magic is mostly dull, sometimes horrible, but useful for reference.

PLANETARY PERIODS.

IN reply to the question of H. T. E. upon the above subject, I must first of all observe that the statement made by me in *What is Theosophy?* has, in quotation by Mr. Geo. de Cairos Rego (LUCIFER, Vol. XI. No. 66, p. 505), assumed a value I should be unwilling to positively give it without further enquiry. My statement was, "This total (4,320,000 years) is given as the least common multiple," etc., but my quoter merely makes the assertion that it is so. At the time of my writing I had not the recollection of the source of my information, but have since come across it again in the Introduction to the *Bṛihat Jātaka*, translated by Chidamboram Iyer. Yet I regret to find that an error exists in my own statement. The period given by the above author is 1,000 times that quoted by me.

Nowhere else have I ever seen the basis of that "4,320,000 years" Yuga given, though it evidently has a true astronomical value, and is used for determining the periods of the sun from a *druva* or ascertained point, by all the great expositors of Arya Siddhanta. Thus, the *Bhūmi-sāvan*¹ days in any period being computed, multiplied by 4,320,000, and divided by 1,577,917,828, the days in a *kalpa*, the result will be so many revolutions of the earth in the heliocentric, or the sun in the geocentric system, and the remainder will give the signs, degrees, minutes, etc., expired in the current revolution. Again, the number of days in a *kalpa* (given above), divided by 4,320,000, the years in a Mahā-Yuga, will give the exact length of the year according to the Hindū astronomers.

Further properties of this mysterious Yuga have been developed in "The Law of Cycles" (LUCIFER, Vol. IX. p. 463), from all of which it appears that it has an astronomical value, as well as the merely symbolical or analogical one indicated in "The Musical Scale and Man."

W. R. OLD.

EDITORIAL NOTICES.

The Path, Vol. III, No. 4, July, 1888, is very much wanted. If anyone has this issue to spare and will send it to me, I will be very glad to buy it.

The Convention photographs of last year may now be had at 2s. 6d. each, from the Theosophical Publishing Company, 7, Duke Street, Adelphi, W.C.

¹ Days of twenty-four hours each.

LUCIFER.

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The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine. Nor does the Editor necessarily agree with the opinions expressed in signed articles.

On the Watch-Tower.

ONE of the clearest and most emphatic pronouncements that I have ever read, against the application of the principle of the Survival of the Fittest to the evolution of man, comes from Dr. Huxley in his just-published lecture on *Evolution and Ethics*,¹ delivered on May 18th, in the Sheldonian Theatre, Oxford. One of the most mischievous applications of Modern Science to Ethics has been the argument that as Evolution has proceeded by the Struggle for Existence and the Survival of the Fittest, therefore Society should remain fiercely competitive, and the conditions of struggle should not be relaxed, lest the race should degenerate instead of advancing. Charles Darwin wrote me in 1877 that he took that view of life-conditions as affecting man, and that he was regretfully compelled to disapprove all efforts to diminish the struggle for life, since that struggle was the condition of future progress. By its progress in the past had been made; on its progress in the future must depend; and he regarded as shortsighted every attempt to lessen the severity of the struggle, as such attempts preserved the unfit, who would otherwise be killed out. Despite my admiration in those days for scientific theory, I always strenuously combated this conclusion, maintaining that the "fittest" for survival under such a struggle were not the "fittest" for human society; that they were strong unscrupulous fighters, not helpful, conscientious, compassionate human beings. Dr. Huxley, whose position in the scientific world makes his words on such a matter as this of unique importance, has spoken very definitely:

There is another fallacy which appears to me to pervade the so-called "ethics of evolution." It is the notion that because, on the whole, animals and plants have advanced in perfection of organization by means of the struggle for existence and the consequent "survival of the fittest"; therefore men in society, men as ethical

¹ The Romanes Lecture, 1893.

beings, must look to the same process to help them towards perfection. I suspect that this fallacy has arisen out of the unfortunate ambiguity of the phrase "survival of the fittest." "Fittest" has a connotation of "best," and about "best" there hangs a moral flavour. In cosmic nature, however, what is "fittest" depends upon the conditions. Long since, I ventured to point out that if our hemisphere were to cool again, the survival of the fittest might bring about, in the vegetable kingdom, a population of more and more stunted, and humbler and humbler organisms, until the "fittest" that survived might be nothing but lichens, diatoms, and such microscopic organisms as those which give red snow its colour; while if it became hotter, the pleasant valleys of the Thames and Isis might be uninhabitable by any animated beings save those that flourish in a tropical jungle. They, as the fittest, the best adapted to the changed conditions, would survive.

Men in society are undoubtedly subject to the cosmic process. As among other animals, multiplication goes on without cessation and involves severe competition for the means of support. The struggle for existence tends to eliminate those less fitted to adapt themselves to the circumstances of their existence. The strongest, the most self-assertive, tend to tread down the weaker. But the influence of the cosmic process on the evolution of society is the greater the more rudimentary its civilization. Social progress means a checking of the cosmic process at every step and the substitution for it of another, which may be called the ethical process; the end of which is not the survival of those who may happen to be the fittest, in respect of the whole of the conditions which exist, but of those who are ethically the best.

As I have already urged, the practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands self-restraint; in place of thrusting aside, or treading down, all competitors, it requires that the individual shall not merely respect, but shall help his fellows; its influence is directed, not so much to the survival of the fittest, as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. It demands that each man who enters into the enjoyment of the advantages of a polity shall be mindful of his debt to those who have laboriously constructed it; and shall take heed that no act of his weakens the fabric in which he has been permitted to live. Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the community, to the protection and influence of which he owes, if not existence itself, at least the life of something better than a brutal savage.

These words sound as an echo of those of a MASTER, who declared that the struggle for existence was the law of progress for the brute, but the practice of self-sacrifice was the law of progress for the man.

* * *

If this reversal of progress-conditions be true—and that it is true, who will deny who cares for the building up of a noble and compassionate humanity?—there must be some essential factor in man's progress other than those which enter into that of the brute. And since the struggle for existence is the law of progress for all non-human things, and since it is by struggle that all physical qualities

are brought to their highest perfection, the element in man which improves and develops by the very opposite course cannot be physical in its nature, nor under the law of physical evolution. Thus we are led to the conclusion that there must be a non-physical, *i.e.*, spiritual, element actively present in man, and that it is the evolution of this which differentiates him from the brute and makes necessary for his evolution as *man* the reversal of the animal conditions of progress. Neither Science nor Philosophy sees in the universe more than the innumerable differentiations of a Double-Faced Manifestation, called Force-Matter by Science, Spirit-Matter by Philosophy; the struggle for existence has developed the physical side, and if a reverse process is to develop something else, a contrast to the physical, it can but be the spiritual side, for there is no third primary aspect.

* * *

The student of the Esoteric Philosophy will see how this teaching of Dr. Huxley's is but another presentment—perhaps an unconscious one—of the two curves, descending and ascending, of the great arc of evolution. What wonder that the method of evolution should change when the midmost point is passed, and when Spirit, beginning its upward climb, impressing the law of its own life on its most evolved products, teaches man that for the growth of the spiritual side of his nature he must associate himself voluntarily with that law of sacrifice, which had been forced on the less-evolved as the condition of their material growth. From the mineral, the vegetable, the animal, sacrifice is extorted; from man it is asked as a free gift. And his glory lies in the giving, the perfecting of his life in its surrender.

Measure thy life by loss instead of gain;
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice;
And whoso suffers most hath most to give.

* * *

Another thought that "leaps to the eyes" from the above quotation is that of the "end of the world." Cooled down to lichens and red micrococci, or heated up to jungle-beasts; to pass into a frozen ball or to plunge into the sun—is this the end? Aye! for

The theory of evolution encourages no millennial anticipations. If, for millions of years, our globe has taken the upward road, yet, some time, the summit will be reached and the downward route will be commenced. The most daring imagination will hardly venture upon the suggestion that the power and the intelligence of man can ever arrest the procession of the great year.

This is the spectre that stares at man with glassy eyes from out the far-off future. This the grin of mockery that the cosmic death's head shows. O man! child of the dust, evolved through plant and brute into sage and hero, look forth and see thy doom. By æons of persistent effort, by pain and grief, tear-stained and blood-stained, thou hast won thy way. Thou hast toiled and wrought—for this. Thou hast agonized and died—for this. Thou hast poured out thy blood as water—for this. Thou hast fought, hast endured, hast been martyred, hast triumphed finally—for this. Thou hast mastered knowledge; thou canst not master the great year. Thou hast wrested Nature's secrets from her; thou canst not wrest the Secret of Death. Stunned, blinded, hopeless, man recoils. Is it worth while to sacrifice oneself for the race, if the race must perish? Is it worth while to build for the future when beyond it stretches another future of ice or fire? Whether we give or take, whether we strive or yield, whether we love or hate, whether we serve or tyrannize, the end shall be the same. Out of the mud, into the mud. Why ascend so high at cost of bitter pain only to sink again to the point from which we rose?

* * *

Not such the evolution of the Esoteric Wisdom, not such, for us, the message of the radiant future. Flames, sprung from the Eternal Light, and soaring upward to our source. Prisoned, encased in matter, as the starry diamond in the mine, but working through it, penetrating it with our subtle essence, from stone to plant, from plant to animal, from animal to man. *And then!* climbing upward, with toil and effort, from stage to stage in man; gathering experience, accumulating knowledge, till the infant soul has reached the stature of the Perfect Man. *And then!* resting awhile on the platform gained, and then forward again, builder of new worlds, architect of a new cosmos, all the experience of the past wrought into the power of the future. *A world frozen or burned?* Let it go! there are other worlds. Man lives by Spirit, not by a world of matter; let a universe breathe away its life; it lived but for the evolution of the Soul.

* * *

The evidence of "lost Continents" is steadily accumulating; Dr. Bowdler Sharpe, of the Natural History Museum, lecturing under the title of "The Geographical Distribution of Birds," set himself to the elaboration of a

Theory of the geography of the geological ages of the past, pointing to the existence of a great Antarctic continent basking in a tropical sun at a time when Europe, Asia, and North America were locked up in the icy fetters of the glacial period.

After a long and careful analysis of the various theories as to the distribution of land and water in past ages, he referred to the investigations of Mr. H. O. Forbes, while curator of the Canterbury Museum at Christchurch, New Zealand, and to his conclusion that there formerly existed a great Antarctic Continent.

The lecturer threw on the screen a map of the supposed lost continent, in which the Southern Pole occupied the centre of the figure. It could be instantly seen that such a continent might at one and the same time have embraced South America, Madagascar, New Zealand, and Australia, and thus accounted for the distribution of species in those wide apart regions for which no previous hypothesis satisfactorily accounted. Dr. Sharpe then proceeded, with the aid of a beautiful and elaborate succession of slides representing modern and extinct types of birds, alternated with maps showing the ancient and modern distribution of these types, to marshal his evidence in support of the existence of the former Antarctic continent "Antipodea." He particularly emphasized the evidence offered by the distribution of the struthious or ostrich-like birds, showing the past range of the giant (extinct) moas of New Zealand, which were ostriches twelve feet high, the brontornis in Patagonia, the æpyornis in Madagascar, the notornis in New Zealand and Mauritius, and their connection. Similar evidence was afforded from the existence of giant coots in the Chatham Islands and the Mauritius, the dodo in Mauritius and its connection, the didomculus in Samoa, and by the range of the sheath bills, giant tortoises, "sun bitterns," etc.

Lemuria will soon become an acknowledged fact, at this rate. We have also Dr. Emil Schneider founding a similar conclusion on the distribution of the Polynesian races, or Kanakas, whose relatives are found in Madagascar, among the Navajoes (living on the borders of California and Arizona), in Peru and among the Aztecs of Mexico. Says Dr. Schneider:

The migration of the Polynesian races went probably across a sunken continent (Lemur) from an Indian Aryan home. . . . As a curious incident of Aryan relationship, we may state that Normans and Kanakas call the Ursa Major by the same name, and give it the same signification, though on the low coral islands there has never been a waggon. . . . The migrating Polynesians, never having seen the original waggon, still brought, in the names of their stars, a remembrance of their old home to these distant islands, thus showing their relationship to their brethren far north.

Nor is Atlantis left without witness. Mr. E. J. Howell, lecturing at the Society of Arts on "Mexico, Past and Present," spoke of ruined cities and still populous towns amid the impenetrable forests of Yucatan and Southern Mexico.

Travellers in Mexico are told of populous towns, far from the haunts of travel; but no white man who has ever attempted a visit has ever returned alive to tell the tale of them. The fierce inhabitants of those regions are of gigantic stature; have rites, customs, and wondrous secrets of their own, of which others know nothing. They have a knowledge of herbs and of poisons, with their use and antidotes, unknown to science; and they are supposed to have a knowledge of hidden treasures and of precious stones and metals, but which they can never be induced to reveal.

I may here interject that there can be little doubt as to the existence of the population—whether in towns or not—since, as a Mexican told me, the Mexican Government has received large military aid from these very districts, but aid given under condition that their forests should be respected, and no attempt made to follow the troops on their return. Coming back to Mr. Howell, we hear from him of interesting letters received by him from Dr. le Plougeon, and a translation from a Maya MS., the Troano, describing the submergence of Atlantis.

In the year 6 Kan, on the 11th Muluc, in the month Zac, there occurred terrible earthquakes, which continued without interruption until the 13th Chuen. The country of the hills of mud, the land of Mu, was sacrificed; being twice upheaved, it suddenly disappeared during the night, the basin being continually shaken by volcanic forces. Being confined, these caused the land to sink and rise several times and in various places. At last the surface gave way and ten countries were torn asunder and scattered. Unable to withstand the force of seismic convulsions, they sank with their 64,000,000 of inhabitants, 8,060 years before the writing of this book.

This, Mr. Howell thinks, is an account of the sinking of "Atlantis," not the huge continent, as he speaks of it as "a great island called 'Mu,' in the Atlantic Ocean," but the Atlantis of Plato, the last remnant of the continent. The conclusions arrived at are summarized by Mr. Howell from Dr. le Plougeon as follows:

(1) That the Mayas had an alphabet, and wrote the history of their people on stone, papyrus and parchment; (2) that they carried their arts, sciences, religion, language and traditions all over the world—that they were travellers, navigators, merchants, colonizers and civilizers; (3) that intimate communications were kept up in very remote ages between the Mayas and other nations in various parts of the earth, as the Maya language, with the same signification, is found in India, Chaldea, Greece and Egypt; (4) that, in the ancient Egyptian civilization, the manner of writing and of archiving their history on the walls of their temples and palaces, was the same as amongst the Mayas, and that even the names of the city and country itself are words belonging to the Maya language, descriptive of the locality or other characteristics; (5) that the mooted question of the existence and destruction of a large and thickly-populated country in the midst of the Atlantic Ocean, is solved by the different Maya inscriptions and writings he has discovered recording it.

If instead of Maya we read Atlantean, much of this would be true, the Mayas coming in as one of the countless offshoots from the mighty remnants of the scattered Fourth Race.

* * *

In the *Bulletin* of the Botanic Garden, Grenada, there is an interesting article on the influence of the moon on vegetation. In it is thoroughly recognized the strange and, to Science, the inexplicable influence of the lunar rays.

Why is it that our woodcutter knows, as certainly as he knows that the sun rises every morning, that if he cuts wood in a young moon, that is, from New

Moon to Full Moon, it quickly rots, but if felled during a waning moon it resists decay and can be used with safety? Why is it also that a piece of meat exposed to the moon's rays putrefies more rapidly than a piece not so exposed? Because the moon is simply the looking-glass of the sun which catches his rays and reflects them back on our earth, only in doing so, she softens them and endues them with some mysterious magnetic influence of her own, the properties of which we are as yet in complete ignorance of. The ancients, who were skilled agriculturists, considered the influence of the utmost importance, and every farming operation was made dependent on whether the aspect of the moon was favourable or unfavourable.

Then follows the reprint of an essay from the pen of a Trinidad official, forming part of the information furnished to a committee appointed by Sir William Robinson, the Governor, to enquire into this subject. In this essay various suggestions are made as to the best times and seasons for agricultural operations, and the writer, having alluded to the ancient beliefs as to planetary influences, remarks:

To come to our own times, we find the influence of the sun on life, both animal and vegetable, undisputed. It is recognized beyond a doubt that plants to be healthy and vigorous must have a full supply of sunlight, and that a more rapid development of their growth can be secured by exposing them to the electric light (which resembles sunlight), during the ordinary hours of darkness. Now the moon, to employ the language of the Vedas, is "the rays of the sun," *i.e.*, she reflects to the earth the rays of the great luminary which are shed on her surface, and with them their magnetic influence tempered with her own natural properties. Moreover, from her proximity to our planet, she necessarily exerts a more direct and disturbing influence than other bodies more distant. Proof of this is to be found in the tides which are well known to be due to the combined attraction of the sun and moon, but particularly of the latter, whose attractive power in this respect is to that of the sun as ten to three.

This pamphlet is issued from the Government printing office, and is but one more of the accumulating proofs that Modern Science is reiterating the truths of ancient teachings, long regarded as superstitious or fanciful.

* * *

I am glad to say that the Editor of the *Nineteenth Century* has put in an article from Mr. A. P. Sinnett, refuting the contentions of Professor Max Müller, published in the preceding issue. Mr. Sinnett very frankly states at the outset his obligations to H. P. Blavatsky, who had nothing to do with the selection of the name "Esoteric Buddhism," and as he says, "quarrelled with it."

What she really founded was the Theosophical Society for the study of Eastern Religions (among other objects), and it was through that Society, and through her aid in the first instance—for which I can never be sufficiently grateful—that I came into relations with the fountain of information from which my teaching has ever since been derived.

Mr. Sinnett then very effectively exposes the narrowness of the Professor's view, and quietly suggests that scholarship is not universal knowledge, while as to jugglery,

That which is really absurd in this connection is the power a good many people still show of *disbelieving* facts supported by overwhelming evidence, if these fail to fit in with their own narrow experience. Credulity is sometimes stupid, no doubt, but irrational incredulity may occasionally be even more so.

Having shown how very little Professor Max Müller knows about Theosophy, and how blind he is, just for lack of this clue, in reading the ancient Eastern literature, Mr. Sinnett gives an admirable *résumé* of the leading concepts of the Esoteric Philosophy, thus making the most effective possible answer to Professor Max Müller's crude and ill-informed attack.

* * *

The President-Founder sends me the following advance proof of a notice which is to appear in the *Theosophist*, and suggests it should go into LUCIFER. I do not quite like printing compliments to myself in this magazine, but as it seems scarcely courteous not to reprint a Presidential notice, when it is sent for that purpose, I give it.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE, ADYAR,

May 17th, 1893.

The receipt of the following official letter from Mrs. Annie Besant is hereby officially notified:

LONDON, *April 27th, 1893.*

DEAR MR. PRESIDENT AND BROTHER,

As I regretted sincerely that I was prevented from going to India under our previous agreement, I have much pleasure now in saying that, barring unforeseen accidents, I shall be able to make the Indian tour this autumn. I leave you to arrange the time of my arrival and the detail of my programme, asking only that no charge be made for admission to my lectures and that the tour shall not cover more than about two months. This, with the time taken in the outward and homeward voyages, is as much as I can spare at present for India from my over-crowded life.

Fraternally yours,

ANNIE BESANT.

H. S. OLCOTT, ESQ., P.T.S.

The President-Founder is convinced that he gives expression to the unanimous sentiment of the whole educated class of India in promising Mrs. Besant a most hearty welcome upon her arrival in this country, where her intellectual ability, eloquence, transparent honesty of purpose and sincerity of belief are admitted, even by those who are not sympathetic with the Theosophical movement.

Mr. S. V. Edge, Acting General Secretary of the Indian Section T. S., is charged with the arrangement of the programme of Mrs. Besant's tour, in which I shall accompany her, and which will probably begin at Bombay and end at Colombo, in the month of February. Mrs. Besant will attend the Annual Convention at Adyar in the month of December. A list of subjects for her lectures is now under consideration, and will be announced in due time, together with other necessary information.

H. S. OLCOTT, P.T.S.

The Necessity for the Study of Metaphysic.

(Being a paper read before the Annual Convention of the American Section T. S.)

I.

THE words "metaphysic" and "metaphysical" have almost become terms of reproach in the minds of the general run of people in this our intensely "practical" and go-a-head century. They are held to imply the opposites of those qualities which our generation most values, and on whose possession it especially plumes itself. Long-winded discussions, interminable tomes full of sesquipedalian words and crabbed technical terms, all about cobwebs spun from the web of a diseased imagination and leading to nothing "practical," to no certainty or solid ground of assurance—such is the meaning of "metaphysic" to the majority of "common-sense" men.

Even among Theosophists the remark has been heard that we have had enough and too much of "metaphysics," and that we should now devote ourselves in preference to more "practical" matters—ethics, propaganda and philanthropy in particular.

It is the purpose of these pages to examine briefly into the basis of the ideas just stated: in the first place into the justification—if any—of the general popular attitude towards metaphysic and into the real place, significance and value of metaphysics in human life; and secondly to consider how far we Theosophists, as such, are warranted in acting upon the idea that "we have had enough of metaphysics."

Before entering on so important a discussion, however, it will be well to define our terms, the more so as there is not a little gross misconception current—even among Theosophists—as to the meaning of the much-abused term, "metaphysics." This word is often misused by some popular and even some Theosophical writers, to mean the science of what lies beyond the sphere of our physical senses, *e.g.*, as including clairvoyance, intuition, spiritual insight, etc., etc. This use—or rather misuse—of the word metaphysics is quite unjustifiable. It is neither sanctioned by usage, by definition, nor by the history and etymology of the word. It was brought into vogue by ignorant writers; but though it has been a fruitful source of confusion and

misconception among its victims, it has never yet received the sanction of any dictionary or any writer of literary repute.

Historically, the word arose as the title given by the mediæval editors of Aristotle's works to certain of his most abstract and abstruse treatises, which, they thought, should be studied *after* his books on physics, *μετὰ τὰ φυσικὰ*. It subsequently came to be used: (a) as almost an equivalent for philosophy itself, *i.e.*, the science of the principles upon which all knowledge and all being rest; and (b) in a narrower sense as denoting the most abstract and fundamental part of philosophy. Finally, since Kant and the rise of the great German schools of philosophic thought, the term metaphysic has come to be applied especially to that enquiry into the "Theory of Knowledge," which forms the root and fount of all philosophy, and indeed determines the main outlines of any systematic philosophic structure. For the benefit of non-technical readers it may be stated that "Theory of Knowledge" means an investigation into the primary, fundamental conditions which are *implied* or *involved* in our actual experience as we know it. It gives an answer to the questions: *How* do I know? *Why* is my knowledge such as it is?

In what follows, the term metaphysic will be used in the second of the two senses just explained: that is, as denoting the basic general principles of philosophy with special reference to "Theory of Knowledge," while the term philosophy will be used to denote the whole system of which metaphysic forms the foundation.

As already remarked, the ordinary man regards metaphysic, and indeed philosophy itself, as a mere war of words: "Much cry and little woo', as the de'il said when he shaved the soo." And yet all men are constantly talking and thinking metaphysic, nay, acting at every moment of their lives upon metaphysical assumptions. Like M. Jourdain, who had talked prose all his life without knowing it, each of us has been and is talking and thinking upon a basis of metaphysical assumptions all day long.

Our very language embodies a metaphysical theory: crude or popular dualism, it is technically called. As its name implies, this "innate" or instinctive metaphysic assumes the coëxistence of a world of extended, coloured, resisting, hard, soft, etc., material objects on the one hand, and a perceiving "mind"¹ or "soul" on the other; the former, or "outside" world, being in some mysterious manner reproduced or duplicated in the latter, or "inside" mind. Thus we have here, already in the simplest peasant, a full-blown metaphysical theory, the starting point of all philosophy in its known historical development.

As soon, however, as attempts are made to formulate this crude, natural dualism systematically, contradictions develop themselves

¹ The term "mind" here=consciousness in general.

within the theory itself. The man of science appears on the scene and shows us that colour, hardness, heat, cold and all the other so-called "secondary" qualities of our outer world have no existence in the "things" themselves, but depend on the relation of the "things" to the perceiving mind, or to the organism and its senses with which that mind is found to be associated. He shows that the "hard," impenetrable objects of our senses, are really composed of minute parts in rapid motion with relatively wide spaces between them, or he exhibits the phenomena of optical delusions, after-images, and so forth, till we are convinced that the world as reproduced in our mind does not truly represent that world as it exists, as the dualist assumes it to do, *apart from our mind*.

Eventually, the man of science reduces the world he knows to a system of atoms in motion in the ether, which "somehow" produce certain most mysterious effects *via* our organisms upon the mind.

This again is a metaphysical theory—scientific dualism. It embodies the results of the working out and consequent criticism of crude or natural dualism.

As I am not attempting here any approach to a history of metaphysics, I shall not enter into an account of the many attempts that have been made to explain, on the one hand, how the "outer" world of objects "gets at" the "mind"; or, on the other, how the "mind" gets at the objects. Suffice it to say that the various explanations propounded so far class themselves ultimately under one or other of two main types of "metaphysical" theory: the one, the Idealist type, resolves objects, atoms, and the whole external world into "mind or consciousness"; while the other, Materialism, resolves "mind or consciousness" into a function or aspect of atoms, or matter in motion.

Enough, however, I trust, has been said to make clear the main outlines of the situation, and to prove (*a*) that all men alike are consciously or unconsciously metaphysicians, living, acting, talking and thinking on the basis of certain tacitly made metaphysical assumptions; and (*b*) that, as regards metaphysic, the only difference between the ordinary "common-sense" man and the philosopher or metaphysician proper is that the former is unaware of what he is doing, while the latter has attained to a more or less clear consciousness thereof.

The Delphic oracle told Socrates that he was the wisest of the Greeks. After a lifetime of thought and effort devoted to trying to understand the Pythia's saying, Socrates declared at his trial that the only explanation of it he could find was: that he himself knew his own ignorance, while the other Greeks *were* ignorant, but did *not* know it. So too on the vaster stage of the world's history, the progress of all life is seen to consist in awakening to consciousness, in the slow and gradual

recognition and realization of what has hitherto lain implicit and unconscious. First we must realize our ignorance; then only does knowledge become possible. Of this process, the history of philosophy is the most perfect example, and nothing can be more instructive than its study from this point of view. But to return to our argument.

The "common-sense" man is thus wrong in despising and sneering at metaphysics as such, for he is himself an unconscious metaphysician through and through; but he is also in part right in his strong common-sense. For much of what passes for metaphysic is mere word-weaving; whole centuries of human life have been spent over wars of words about details of little importance, wherein the real, vital issues at stake were lost sight of. He is right, moreover, in his instinctive feeling that neither of the main types of philosophy—idealist and materialist—into which our nineteenth century thought has run, furnishes at present a satisfactory solution. Neither of them is an adequate explanation of the reality which he feels in his own experience, though of the two the materialist view seems to him more in touch with reality, closer to the vivid, concrete world of his experience than the shadowy categories and empty thought-forms of the idealist schools.

But he is wrong to turn away as he does from the problem itself, or to sneer at and despise metaphysic and philosophy as "unpractical." From the problem neither he nor any being can escape. It is ever with us, and as we grow and develop it ever presses more and more closely upon us, demanding our full recognition, and a solution at all costs. For this problem is, in truth, that of Life itself.

II.

ALL men seek "satisfaction": they differ only as to what that satisfaction is to be found in. This seeking is at bottom the cosmic or Universal Desire which has brought the world into being. It takes on a thousand forms, not only in man, but also in all other kingdoms of nature. It is this resistless, never-resting impulse, this ceaseless seeking for satisfaction which drives us onwards, which is the motive power behind all progress, the cause of all achievement, the creator of civilization. To enter further into the problem of the nature and meaning of this seeking would be out of place here. Enough for our purpose that it *is*, and that we are driven ever onward by its breath.

Many seek and expect to find this "satisfaction" in pleasure, sensuous, passional or intellectual, others in the joy of benefiting others, in art, in the exercise of the creative faculties; but all alike seek. Even the Great Ones, for the bliss of that "Cosmic Consciousness" which they attain so far transcends all that we can imagine, that no conceivable suffering can weigh even as a feather in the balance. But They have understood and grasped the true goal wherein alone perfect "satisfaction" can be attained, while we are but blindly groping in the dark.

That wherein a man seeks this satisfaction, wherein he looks to find it, constitutes his ideal for the time being.

All men have some kind of ideal which they pursue, some purpose, object or goal in life which—whether with clear consciousness thereof or not—they seek to attain.

This point, as to whether or not we are conscious of our ideals, whether or not we have them clearly and distinctly before us, is one of great importance practically. Daily experience teaches us all how vitally important it is to know *clearly* what we want, so as to adopt appropriate means for its attainment. Often this makes the difference between success and failure. As regards our ideal—whatever it may be—its clear recognition is a great awakening from the slumber of unconsciousness; and those who pursue their ideal with clear consciousness are a long stage in growth ahead of those who do so blindly.

Thus, even for the most practical and common-sense of men, it is of the utmost moment to realize clearly what ideal he is pursuing, what goal he is aiming at; for his success in attaining it and the degree and perfection of his achievement depend very largely thereon. And this is equally true whatever the nature of his ideal may be.

But, as all history and experience show, that real “satisfaction” which all alike seek, is not to be found in many of the ideals for which men strive; and we see men, even great men, driven on from ideal to ideal; from the pleasures of the senses to the subtler ideals of ambition, power, vanity, selfish love, ever seeking satisfaction but finding none. For each ideal when attained in turn becomes a dead-sea fruit, full of the bitter ashes of disappointment.

To escape from this endless, heart-breaking search, man must at the outset realize clearly what his ideal is, and then critically examine it to see whether or not it can possibly afford him the satisfaction he craves.

Now all that men strive for, every ideal we may form in short, is—whether we recognize it as such or not—drawn from and rests upon a metaphysical basis. This is so, because every ideal embodies—whether we ourselves know it or not—our actual basic view and conception of the universe of experience, and hence is necessarily based upon metaphysic, whether that metaphysic has been clearly thought out, or whether it is the merely instinctive metaphysic of the peasant, which has already been spoken of.

Thus metaphysic as determining, and, in fact, creating our ideals, really governs practical life, and this is its true significance in human history.

Considering humanity in the mass, we find that men live and act under the guidance of two radically opposed conceptions of the universe, following—consciously or not—one or other of them only, or more commonly oscillating uncertainly between them, and so more or

less stultifying their own endeavours. These two opposed conceptions may be termed the material and the spiritual theories of the universe respectively, and each gives birth to its appropriate series of ideals.

The materialistic view consists essentially in the belief that there exists a real world of "things," of matter *outside of, and alien in nature to, consciousness*.

This view, whether held consciously, or only expressing itself in the bias of character, leads to the mental habit of always looking "outwards," and in action to the endeavour to understand and conquer this external world of things, to seize and utilize the forces of this external nature—chiefly for purposes of physical comfort, convenience, gratification and amusement.

Again the subtle passions of human nature become dominated by this bias and find appropriate expression, giving rise to corresponding ideals and aims in life.

Metaphysically, it is based, for the common-sense man, upon the crude or popular dualism, and for the scientist and thinker upon one or another form of the scientific dualism already mentioned. But as the habit of mind thereby engendered, this constant looking "outwards" to a world of "things," this dominating attention thereto, causes both the interest and attention sooner or later to become mainly centred therein, the inner "mind" or soul, the perceiving subject, falls into the background, comes to be regarded as of minor importance, and is finally reduced to a mere function, aspect, or "obverse" of what then stands as the only *reality*, the world of things, or atoms in motion.

This is systematic materialism as a fully developed, conscious view of the universe.

That all dualist schools must sooner or later drift into one or another of the two fundamentally opposed positions is too clearly exhibited by the history of philosophy to need proof here.

Our own century affords a typical illustration of the truth of the position just outlined.

The ideal of the nineteenth century has justly been described by the term "commercial." Wealth, money, the possession of things, is the object in life sought after by masses of people. For a very large proportion, the measure of a man's real value is his wealth—even his intellectual value is estimated by his success in money making, by the sale of his books, by the pecuniary results of his inventions or discoveries. Social position and influence tend more and more to be determined by wealth, especially in the newer countries. Mammon rules the world to-day. And intellectually our century is characterized by the materialistic tendency and outcome of its thought. It has produced the most elaborate and refined materialistic theories in the history of philosophy, and supported them by the most laborious research and experiment in all departments of human knowledge.

The intimate relationship between this characteristic of our century's thought, its civilization and its ideal of life has been fully recognized on all hands. It need not therefore be further elaborated here, though it deserves the most careful study and thought of all earnest minds, for, logically carried through, it must culminate in a systematic Materialism both in thought and in action, with utter selfishness as its guiding principle.

But as Hegel has well shown, every tendency or standpoint of the human mind contains its own negative, which asserts itself as soon as the former has reached its full development and become dominant. And this is so even in our century of Materialism, its negative being, of course, the spiritual view of the universe, to the ultimate triumph of which we may all look confidently forward.

This view, when it has come to clear consciousness, consists, in its negative aspect, in the denial of the existence of anything at all *outside of, or alien to, consciousness*. It holds that the matter, atoms, etc., of Materialism are mere phantoms, empty ghosts of words, the result of abstracting certain special aspects of our experience—resistance for example—and making of these abstractions real existences which are projected, and believed to exist, outside and independent of consciousness, which latter is then, later on, resolved into a function, or an aspect of these very abstractions themselves.

In its positive aspect, the spiritual view involves the conception that the entire universe is *throughout of the same essential or underlying nature as consciousness itself*; not alien to it, nor existing outside it, but in, for, and through consciousness. The term "consciousness" as here used includes not merely consciousness as we humans know it, still less thought only, but any and every possible form of sentience, feeling and perception.

When, in due time, this spiritual view of the universe asserts itself and becomes in turn dominant, it will assimilate all the proven results of positive science, will find room for, and give the ground of, all the vividness, variety and reality of the concrete world of actual experience, while leaving no outstanding "surds," like matter, to become Frankenstein's monsters and devour their own creators.

At present, the majority of men have not gained a clear perception even of the basic issues, still less of their own standing in relation thereto. As a consequence, they waver to and fro, their lives, whether of thought or action, are full of unreconciled contradictions and inconsistencies, due in many cases less to the weaknesses and imperfections of human nature, than to the lack of clear consciousness and a definite standpoint with regard to the basic problem presented to each and all by the fact that our life consists of conscious experience.

The place of metaphysic in human life is thus to bring us to clear consciousness and recognition of the problem set us by that life itself,

and of the real nature of the basis on which we are living and acting. It exhibits the character and conclusions involved in those instinctive assumptions which underlie all our thought and action, it examines the validity and adequacy of these assumptions, and thus brings clearly home to us exactly what we really and actually *know*, when our thinking and feeling is stripped of all veils of words and of the theories unconsciously embodied in words and forms of speech.

The value of metaphysic in practical human life lies in the fact that, by thus laying bare the bases on which our life and action rest, and showing us clearly what implications are necessarily involved in the existence and structure of our actual experience, it lays the only safe and sure foundation upon which must rest all our further conclusions as to what we can rationally believe, what we may confidently hope for, and what we ought to do.

How largely what we believe and hope for influences our conduct, needs no special elaboration here, nor does the vast importance of the ideas we hold as to the nature of our duty. And since these rest on metaphysic as their foundation, the practical value and importance of that metaphysic and the necessity for its study are obvious.

Such then being the status of metaphysic as regards all men, and there being no doubt of the importance and need for its study, the question remains as to whether we Theosophists have indeed had enough of metaphysic. By "Theosophists" I here mean, not those who are merely members of the Society, or only enquirers, but those who are at least inclined to try to become real "Theosophists."

What makes a man a Theosophist, in this sense, is his desire to understand and pursue a high and lofty ideal, an ideal which shall bring him nearer to the true goal of life and to those Wise Ones who have found that satisfaction for which all are seeking.

His first task, therefore, is to render clear to himself what ideal, what aim in life he is at the time actually pursuing; and next, if, as is most likely, he finds his present ideal unsatisfactory, to grasp and understand that higher ideal which he desires to make his own.

For the accomplishment of both these tasks he will need metaphysic.

Nor is this all. For if he is to stand firm and pursue his ideal without wavering, he must be constantly striving to find a standpoint from which he can interpret and understand the whole of experience in harmony with his ideal, which itself must continually grow nobler, fuller, wider, and more spiritual. For if that ideal is to be the true goal of life, wherein full, complete, and permanent satisfaction is to be found, that ideal must harmonize with the true purpose and meaning of the entire world process, and must stand the test of all experience.

Now we can none of us grasp that ideal in its fulness. At first it often seems almost an empty abstraction, far removed from the practical

work-a-day world—so remote is it and so apparently in contradiction with our present experience. It is only our own inner growth and experience which gradually fill that ideal with life and make it real and actual. But if this is to be achieved, our metaphysical standpoint, whereon that ideal is ultimately based, must be such as not to be permanently in contradiction or inconsistent with any department of experience. For we must learn to re-read the universe of our experience—and we know no other—in terms of that ideal.

But this we cannot do all at once. Both our perception of the ideal and our reconciliation of experience therewith are products of slow and gradual growth from life to life. Hence constant study of metaphysic is of the utmost necessity, for thereby we render clearer our ideal and reach out more and more towards a full grasp of the meaning of life.

Or to state the matter somewhat more generally. Our purpose as Theosophists is to follow ourselves, and to impress upon others, a new and higher ideal, different from the current commercial one now so largely dominant. This ideal lays more stress upon the inner life of thought and feeling than upon the attainment of wealth, power or position. It lays special emphasis upon the training of character, mind, and heart, upon devotion to lofty and noble ideals. It teaches that a man should strive rather to *be*, than to appear or to possess. It holds that man is his own creator and saviour, and that this creation of himself is his most important task in life.

Now if we are to follow out these conceptions in our lives, and to realize them more and more fully from life to life, we cannot tolerate the presence of any permanent contradictions, whether implicit or overt, in ourselves, between these our ideals and our metaphysical standpoint towards life and the universe of which we are a part. For these contradictions, however latent and hidden, will sooner or later work themselves out and find expression in our character and action—unless removed—and thus render our footing unstable, and possibly throw us for a longer or shorter time off the path towards the realization of our ideal.

Or, again, take such fundamental conceptions of Theosophy as the ultimately spiritual nature of the universe, the existence of a spiritual evolution underlying the physical process recognized by science, the laws of Reincarnation and Karma, Universal Brotherhood, the Theosophical conception of duty, and others.

The first of these, the conception of the universe as ultimately of a spiritual nature, which is the root and foundation of all Theosophy, is metaphysic pure and simple. It can neither be understood, grasped, nor demonstrated apart from metaphysic.

The second, spiritual evolution, not only implies the first as its primary postulate, but itself involves the metaphysical points which I

shall mention immediately in relation to Reïncarnation and Karma. Other and more complicated metaphysical issues are also involved in this conception, but it would occupy too long even to indicate them here.

Reïncarnation involves the admission of a Subject or Ego different from both its own states of thought, feeling, and volition, and from the organism through which it manifests. Now this problem of the existence or not of a Subject or Ego is one of the main issues discussed by metaphysic. It is a point of fundamental importance, as the history of philosophy shows. Thus, for instance, it forms the point upon which the Southern School of Buddhism diverged from the Northern, and, in one of its phases, was led into that nihilistic development, as its logical outcome, which has caused that School to be classed as "materialistic" and "atheistic."

Karma involves the wholly metaphysical problem of the relation, on the one hand, of the Ego or Subject to the entire so-called "outer" world or universe, and, further, that of the relation of the thoughts, feelings, and volitions—*i.e.*, the manifestations of that Ego—both to that "outer" world, and in especial to that segment of it known as the organism or body, in connection with which it is manifesting.

The two remaining conceptions of Universal Brotherhood and Duty involve all the points that have been touched upon, and others as well. But space forbids our entering into these questions, or even going in more detail into those already raised.

Sufficient has been said, however, to prove that all these main conceptions of Theosophy involve metaphysic and can neither be grasped nor satisfactorily established or discussed apart from metaphysic.

Thus, if we Theosophists neglect metaphysic and imagine that we have had enough of it, it seems to me that we shall soon find our position, intellectual, ethical, and practical, becoming unsound, and that our belief in these truths is *faith* and not *knowledge*. But Theosophy implies knowledge, and if we do not hold fast to the duty of basing our living and thinking upon knowledge, and of ever striving onwards in the pursuit of truth, we shall be false to our ideal, false to Theosophy and the Society, and we shall fail to accomplish that work for which H. P. B. sacrificed so much.

BERTRAM KEIGHTLEY.

IF Moksha [liberation] could be reached by living on air, or on dry leaves, or on gathered-up grains of corn, or on water, then were snakes and birds and fishes also Muktas [liberated ones].—*Mahá Nirvána Tantra*.

Free Will and Karma.

Make pleasure and pain, gain and loss, victory and defeat, the same to thee, and then prepare for battle, for thus and thus alone shalt thou in action be free from sin.

Those who have spiritual discrimination call him wise whose undertakings are all free from desire, for his actions are consumed in the fire of knowledge.

Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge.—*Bhagavad Gītā*.

THE problem of free will, that is to say, the question as to how far that choice which we appear to exercise in our conduct and actions, is actually a free choice or only a necessity, bound and conditioned by causes which lie beyond our reach on this plane of consciousness, is one which we cannot hope to solve, simply because we cannot get at the plane of causes, because the plane on which we live is almost wholly a plane of effects, and we are not therefore in possession of the necessary factors which should go to make up the equation.

But though we cannot determine specifically, in reference to any of our actions, to what extent we are bound or free, there are some considerations which we cannot neglect, entering into the question of that free choice which we are all conscious of exercising, and which we do exercise, however much our philosophy may prompt us to fatalistic conclusions. For the veriest fatalist does act as if he had free choice in some matters; we have to admit the apparent freedom, and act as if it were a real freedom, however much we may postulate a deeper necessity as the real determining power.

I would make two divisions of the subject, (*a*) the actual problem as to how far, if at all, we are free to act in one direction or another; (*b*) what should be our mental and philosophical attitude towards life itself, in view of the limitations imposed upon us by necessity.

(*a*) I use the term necessity as synonymous with Karma, in a restricted sense. Karma is the law of action. All effects are the results of previous action, and the law which counterbalances the cause and the effect, the law which makes action and reaction equal and opposite, is the law of Karma. This law teaches us that our present life is determined and conditioned on every hand by necessity; that certain forces are operating in the moulding of our life and destiny, because these forces were set in motion by us in previous incarnations. I am speaking now, of course, of our individual life in so far as it differs in its circumstances from the individual lives of our fellow-men;

for there is also the deeper necessity of our human nature as such, by which we have to share in the Karma of the whole race.

The following quotation from the *Secret Doctrine*, vol. i. p. 639, sets this forth very clearly:

Those who believe in *Karma* have to believe in *destiny*, which from birth to death every man is weaving thread by thread around himself, as a spider does his web. . . . When the last strand is woven, and man is seemingly enwrapped in a net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions.

It should be observed that this implies choice as well as necessity; but when the choice has been made, when the die has been cast, there is no longer any room for free will in that particular direction. It may seem to some, however, that this will land us in the deepest depths of fatalism, that it will involve us ultimately in a chain of cause and effect from which there is no hope of escape, that it will finally leave no room whatever for any freedom of choice. There is much to be said for the extreme necessitarian view of the matter, for that philosophy, if such it can be called, which regards choice as a mere matter of habit, or of likes and dislikes engendered by heredity and environment, over which we have no control. I hope to be able to show, however, that this view of the matter may be quite consistent and accurate, even when pushed to its extreme limit, and yet it is in harmony with the deeper teachings of Theosophy, which undoubtedly does leave room for the exercise of free will within the limitations of Karma; but which further shows the way of escape, "even if thou wert the greatest of all sinners."

The question is really one as to the action of Karma, as to how far the Karmic effect of an action may reach. Now Karma is cause and effect, but the effect may be either proximate or deferred. The action of Karma, therefore, is intimately associated with the transfer of energy to a higher plane, where it may remain latent for a long period of time, but will ultimately become the determining power in a new series of actions on the plane of effects. We shall see, therefore, that the Karmic effect of any action, in so far as it becomes a determining power in our future lives, must be exactly in proportion to the transfer of energy to a higher plane which is associated with that act. Neglecting for the time being the higher spiritual planes of Âtmâ-Buddhi, and dealing only with the mental plane, we may say therefore that the Karmic effect of any action is just in proportion to the extent to which we can bring our mental powers to bear upon that act; because by exercising the mind in the act, we produce on the mental plane a corresponding dynamic effect. Now this is practically saying that the more we are conscious of freedom of choice, and the more we exercise our mental

powers of discrimination in reference to any particular action, the greater and more far-reaching will be the Karmic effects. We all admit that an irresponsible action does not merit the same reward or punishment as one done with deliberate intention. Further we make allowances for the state of society and environment. The act of killing and eating an enemy cannot be regarded in the same light when it is performed by a savage, as it would be if done by a member of a civilized community. Now, we are bound to associate with the law of Karma the idea of absolute justice. Where there is no choice there is no responsibility, and where there is no responsibility there can be no Karmic penalty.

Let us suppose, for instance, that some act in one incarnation, say the act of wilful murder, has thrown a man back by its Karmic effect into an environment of cruelty and violence. Let us suppose that it has thrown him back into a savage community, where it is the right thing to kill and eat your neighbour. In due time, perhaps, the man himself is killed and eaten by a stronger neighbour. But there the Karmic effect ends. Like produces like; the man by the murderous thought which he cherished in the previous incarnation has been attracted in the next to a corresponding environment. For remember that it was not the *act* of murder that produced the Karmic effect, but the *thought* of murder which the man cherished, which produced the dynamic effect on the higher plane, and was therefore carried forward to another incarnation. But in this new incarnation the act of killing is not associated with a dynamic mental effect, with a choice between right and wrong. It is the law of the community to kill, the savage knows no better, unless you succeed in awakening within him the dormant moral faculty; therefore the same act in this incarnation, the act of killing, does not carry forward a Karmic effect. Or take as another illustration the case of the hereditary criminal, the man born with the "criminal brain." It may be impossible for us to determine in any particular case to what extent, if at all, the man is responsible for his criminal acts; but we cannot postulate the same Karmic effects from any particular criminal act of such a man, as we should for one who had a normal brain, and whose associations were not criminal. The criminal himself is the Karmic effect of some previous act on the part of the Ego. The Ego is punished by being forced into an environment of criminal heredity for one or more incarnations; but in so far as it has now only a criminal brain to work through on this plane, it is to that extent irresponsible on the higher plane for the criminal acts, though it may suffer on the lower plane during a long series of Karmic effects.

It is impossible for us to apportion the Karmic merit or demerit which may attach to the acts of any individual, or even to our own acts. It may be that in many cases, even where there appears to be a deliberate choice, there is in reality a deeper necessity governing that

action. But we can at least postulate that the retributive action of Karma will only extend to that circle, however limited it may be, where there is really freedom of action. Nor will it avail us to excuse our actions on the plea of necessity. We may deceive ourselves, but we cannot deceive the immutable LAW.

Now it quite conceivable that although every action can be traced back, in the ever-widening circle of infinity, to some ultimate necessity—the whole manifested universe being itself the “son of necessity”—yet within certain limits, within the limits that condition any particular plane, there may be perfect freedom of action. Moreover it would appear, from the considerations of the action of Karma just deduced, that freedom of action is obtained just in proportion as the higher principles are able to act on the lower; or in other words, just in proportion as action on the lower plane is governed by interaction with a higher plane. Man is higher than the animals, he has so much more freedom to work with and through physical laws, just in proportion as he brings to bear upon these laws the rational thinking principle, Manas. And above Manas is Âtmâ-Buddhi; but these principles being as yet only latent in us, we are not responsible above a certain plane.

It is conceivable, therefore, that though an act must produce a specific effect in a smaller or wider circle, and though we may postulate an ultimate or deeper necessity governing all action, yet within certain limits there may be freedom on all planes of action; there may be necessity in the mass, so to speak, but freedom in the individual units of the mass. Thus, individually, we are powerless to resist the great stream of evolution which is gradually moulding humanity into something ever higher and higher in the scale of consciousness; yet we may have power to turn back against that stream, and by so doing generate a Karma which, for a certain number of incarnations, will produce results which we call evil. The evil, however, is only relative to the small circle in which we are free to exercise a choice; it stands as good to the larger circle where necessity operates, because it is the corrective which, sooner or later, brings us back into line; which, indeed, prevents us from escaping altogether from the great cycle of necessity of our humanity as a whole.

And, just as we may thus conceive of the working of both free will and necessity in our individual lives, so we must also conceive the operation of the same principles in those higher intelligences which operate on the more universal planes of consciousness, those hierarchies whose conscious intelligence gives rise to the manifested universe in all its aspects. The universe is the “son of necessity,” because it is the Karmic result of the *action* of these intelligences, of whom man is part, and of whose essence he partakes in his various principles. The conscious choice at some particular period, by such intelligences, will be fraught with Karmic effects on humanity which will last for mil-

lenniums untold. The *Secret Doctrine* gives us the record of such Karmic effects.

Thus good and evil, free will and necessity, are intimately related. Everywhere throughout the universe we can trace the operation of these; and the one law that binds and harmonizes them is, KARMA.

(b) The second division of our subject takes us at once to a higher region. We leave behind us the question as to how far we are in our individual action conditioned and limited by Karma; nay, we are even able, by that deep spiritual insight which Theosophy gives us, to rise above the action of Karma itself. "*Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge.*"

What is this spiritual knowledge? It is the realization of our own divine nature, of our oneness with the SUPREME, of the SELF within us; and the working out of our life, the constant reference of all our thoughts and actions to this HIGHER SELF. It is what is called in the *Bhagavad Gîtâ* "Devotion to the Supreme Spirit," or more simply "Devotion."

The *Bhagavad Gîtâ* is divided into chapters, each of which gives a phase or aspect of this Devotion. The book itself is the book of the "Science of the Supreme Spirit," or the "Book of Devotion." An understanding of its teachings, and a realization of its principles brings about true liberation; for only when all our actions are consumed in the fire of the selfless SELF, shall we "in action still be free from sin." But we must note what is the nature of this freedom to which we are to attain; and if we collate the various passages in the *Bhagavad Gîtâ* bearing upon this, we soon find that it differs most essentially from the popular notion of freedom. It is not freedom to choose between our likes and dislikes. It is not freedom to turn this way or that at our own pleasure, to choose between the pleasurable sin or the painful duty. It is not freedom from conditions, nor freedom from action; but it is freedom from *attachment* to these.

Make pleasure and pain, gain and loss, victory and defeat, the same to thee, and then prepare for battle, for thus and thus alone shalt thou in action still be free from sin.

Be free from the "pairs of opposites" and constant in the quality of Sattva, free from worldly anxiety and the desire to preserve present possessions, self-centred and uncontrolled by objects of mind or sense.

Let then the motive for action be in the action itself, and not in the event. Laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure. A man enjoyeth not freedom from action from the non-commencement of that which he hath to do; nor doth he obtain happiness from the total abandonment of action.

Therefore perform thou that which thou hast to do, at all times unmindful of the event; for the man who doeth that which he hath to do, without attachment to the event, obtaineth the supreme.

We have seen that by reason of our own individual Karma, and also by reason of those deeper Karmic effects which lie utterly beyond our

reach, and of which the manifested universe is the expression, we are bound and conditioned on every side, and forced into actions which it is conceivable we might repudiate if we had absolute free will in the matter. Now it has been commonly supposed that since Karma results from action, if we could be actionless we should also be Karma-less. This idea gave rise to the Yoga or contemplative school of philosophy, where it is endeavoured to free the individual from rebirth, and obtain union with the Supreme through inaction and constant meditation. Krishna admonishes Arjuna, however, that liberation cannot be obtained by this means. The true method is right performance of action without attachment to the result; for by this means the Ego is liberated from the illusion of self in connection with any particular chain of cause and effect, and no further room is left for the Karmic action which gives rise to that illusion of personality which constitutes our series of incarnations.

Krishna, speaking as the supreme Spirit, says of himself:

"There is nothing in the three regions of the universe which it is necessary for me to perform, nor anything possible to obtain which I have not obtained; and yet I am constantly in action. . . . All actions are effected by the qualities of nature. The man deluded by ignorance thinks, 'I am the actor!' But he who is acquainted with the nature of the two distinctions of cause and effect, knowing that the qualities act only in the qualities, and that the Self is distinct from them, is not attached in action."

Inaction defeats its own end, because although we are free for the moment to choose between action and inaction, yet there is a deeper necessity, a deeper law which impels all things, even the supreme Spirit to action. Inaction then, in so far as that inaction is a non-performance of that which it is the law of our nature to perform, becomes a "sin."

The term "sin" must not be confounded here with the Christian theological sense of the word. It means simply the transgression of the natural law of our being, using the term natural in its fullest and widest sense, to include the whole of our being, and not making any artificial distinction between "natural" and "spiritual." It is the province of artificial systems of theology and ritual to make artificial sins. All religious devotees, of whatever creed, have some special rules of conduct which it is a "sin" to transgress. When we have reached that larger knowledge, however, which liberates us from all artificial systems, the only law which we recognize is a *natural* one, operating on all the planes of our being, and producing physical, mental, moral, and spiritual conditions, to which we must conform if we would be free from "sin."

There is a further idea, however, attached to the term "sin," as used in the *Bhagavad Gîtâ*. The deepest law of our being is our real and essential oneness with the Supreme Being. All that serves to dissociate our consciousness from that oneness, all that produces in us

the sense of separateness, is therefore evil; it is "sin." Religion (*re-ligo*) is that which binds us back to our real Being, that which dispels the illusion of separateness and personality. Religion, therefore, must be a natural process, in the fullest sense of the term. Now that which separates us from the universal, that which gives rise within us to the idea of the particular, to the idea of time, space, personality, and all other finite concepts, is our attachment to and identification of ourselves with a certain sequence of cause and effect. At the present stage of our evolution we have the consciousness of a personal "I," which is individuated and distinct from other "I's." That sense of "I" is associated with a certain sequence of cause and effect on the physical plane, that sequence being the aggregate of innumerable lesser units of consciousness, constituting the various organs and cells of our physical body. We do not identify our sense of individuality with every particular cell or molecule of our body. Those cells or molecules live out their own independent lives, their own sequence of birth, activity, and death, and it is the aggregate and sequence of them which go to make up that larger unit of consciousness, which for the time being we call "I."

Now just as each individual man is thus the macrocosm to his own world of microcosms, so the Supreme Spirit is the macrocosm, the one unit of consciousness, to which our individual Egos stand in the relation of microcosmic units. We shall be able to see now why non-attachment to the fruit of action brings about our final salvation, by enabling us to attain to the Supreme. Attachment to the fruit of action generates the Karma which identifies us with a certain sequence of cause and effect, giving rise to the idea, "I am the doer," "I am the actor," "This is mine," etc. It gives rise to the "illusory appearance of the marshalling of events and actions on this earth." But when we have recognized the identity of our own soul with the "over-soul"; when we have recognized the oneness of our real spiritual nature, which is not born and does not die, with the Supreme Spirit which IS throughout Eternity, then the illusions of sense life fall away from us, it is no longer "I" who am born and die, who suffer pleasure and pain, who am "bound upon this wheel of change." And yet it is I. It is the larger I which is the HIGHER SELF.

Foregoing self, the Universe grows "I":
If any teach NIRVÂNA is to cease,
Say unto such they lie.

It is "I," burst from the prison bonds of sense. In that prison I moved from life to death, and death to life, chained to my former actions.

But now,
Thou Builder of this Tabernacle—Thou!
I know thee! Never shalt thou build again
These walls of pain,
Nor raise the roof-tree of deceits, nor lay
Fresh rafters on the clay.

We find a reflection of "this same exhaustless secret, eternal doctrine," in the Christian scriptures also. Strip away the personal element which makes Jesus of Nazareth the Logos, and the theological dogmas of original sin and vicarious atonement, which make our damnation an arbitrary punishment, and our salvation an equally arbitrary reward, instead of a natural process, and the doctrine is identical. For it is neither Jesus of Nazareth nor Krishna, as *personalities*, who are the Saviours of the world. But Christ (not Jesus), Krishna, and the Logos, are one and the same. They are but different names for "the light that lighteth every man that cometh into the world." And that light, however dimmed by our sense life on the physical plane, and by error and perversion of priestcraft on the intellectual plane, is still the light of the Supreme Spirit burning in the inner sanctuary of our own immortal nature. It cannot shine upon us from outside; we need no salvation at the hands of a personal creator.

Within yourselves deliverance must be sought;
Each man his prison makes.

But when we have apprehended this indwelling Christ, Krishna, Logos, Supreme Spirit, call it what you will, we turn from the illusions of sense life, and place our feet on that PATH which leads us back "*from the other shore.*"

But the journey is still before us; we have to cross over all that load of accumulated Karma which we have been gathering to ourselves in our wanderings from incarnation to incarnation in the illusive fields of Mâyâ. And this we do by the power of this same indwelling spirit. This we do "in the bark of spiritual knowledge," such as all great teachers have revealed, such as constitutes the *Esoteric Doctrine*. For though we must work out our past Karma to the last vibration, we now patiently endure that which happens to us of good or ill. No longer attached to the fruit of our actions, we do not carry forward the account to a new incarnation.

"Those whose souls are in the Spirit, whose asylum is in it, who are intent on it and purified by knowledge from all sins, go to that place from which there is no return."

What is this freedom, then, which we shall finally attain? It is the freedom of our whole nature, the freedom of the whole universe. All things are lawful to us then, though all things may not now be expedient, as St. Paul puts it. All things are lawful, because we ourselves have become the LAW; because being united with the Supreme Spirit, and knowing it as our own SELF, we shall say with Krishna:

"There is nothing in the three regions of the universe which it is necessary for me to perform, nor anything possible to obtain which I have not obtained; and yet I am constantly in action."

The Jews tried to kill Jesus because he made himself equal with God. But this is the *Esoteric Doctrine*, whether taught by Jesus or by

Buddha; and the exoteric religion of forms will always seek to kill the esoteric religion of spiritual freedom.

But like St. Paul we have still to say: "Not that I have already attained, or am already made perfect." It is not a question as to what we are now, but as to what we shall be, when through the power of that Supreme Spirit which dwells in all, and which draws all things back to itself in the great day "BE WITH US," we have risen triumphant at our final initiation.

Such is our high doctrine, such is the power through which, even now, we are "more than conquerors."

W. KINGSLAND.

The Foundation of Christian Mysticism.

An examination into the mysteries of Theosophy from the point of view of the Christian religion, according to the doctrines of

MASTER ECKHART,

The Great German Mystic of the fourteenth century. Compiled and translated

BY FRANZ HARTMANN.

(Continued from page 130.)

IX.

CREATION.

THE unity manifesting itself as a trinity is a process taking place eternally in God, and is the cause of creation. God manifests Himself to Himself through His own wisdom. He enters into Himself and issues out of Himself into all things through His wisdom. If there were no divine reason in God, there could be no trinity in Him, and no creature could ever have issued from it. Deity can become manifest only through that which is lower in the scale of gradation. There is a two-fold Word in God, namely, one that issues, and which is the principle of formation; the other one issues not, but remains for ever in the speaker. God was Himself the Word in the bottomless depth of divine nature, and the Son issued in the fulness of created forms, united with the word which for all time remained within the principle of fatherhood. The giving birth to the Son is the work of the Father, and the creation of the world is the work of the trinity. God speaks only one Word, namely, His Son; but through that Word He speaks forth all creatures, without beginning and without end. If He were to cease to speak His Word only for one moment heaven and earth would perish. Within the clear mirror of eternity, the eternal self-knowledge of the Father, He creates an image of His own self, His Son, and in

this mirror the images of all things are formed, and may be known therein, not as creatures, but as God in God. Thus the three activities of the tri-unity are to be distinguished from each other. The Father created all things out of no-thing; the Son is the antitype of all becoming; the Spirit is the architect and ruler of all becoming in eternity and in time. In the Son is contained the sum and substance of all ideas; the Spirit comprehends the law of eternal order.

God does not exhaust His riches in creating a world; His glory is that He might have created a thousand times more if He had willed to do so, and nevertheless He would have remained above them all in His own pure essentiality undiminished. God in beholding Himself conceives of Himself as the fulness of world-creating ideas, the prototypes of all things. This eternal self-seeing or self-meditation in eternal tranquillity is the creative activity of God and the giving birth to the Son, in whom all things are created; for creating means giving birth. Nevertheless, a distinction must be made between the direct birth of the Son and the indirect creation of the creatures; for the Son remains essentially within and coëxistent with the Father, but the creature retains its divine essentiality only in regard to the eternal idea, which is the foundation of its being. (Only the eternal ideal is permanent and immortal; forms are nothing, if true ideals which they represent are not realized in them.) There are consequently three kinds of creation: the birth of the Son, the creation (evolution) of all things, and the involution of things or their return to God by means of divine grace (the power that radiates into them from their own divine source).

The creatures remain in eternity such as they are in the God-generating Deity; the Son has within Himself the images of all things, and He knows all things according to their eternal essentiality. He is the oneness of all creatures, while He Himself remains identical with the creator, and is therefore also His own creature. This eternal issuing of the creature from the creator, while it remains nevertheless immanently in God, is described as a play of the Son produced in the sight of the Father; for while an infinitude of manifold and ever-changing images passes before the eye of God, nevertheless no actual change takes place within the eternal unity of the All; there is nothing that differs essentially from the one eternal God, whose self-consciousness is His wisdom and His body the All.

God creates the world out of nothing, for there is nothing from which He could have taken the material for forming a world; He is His own matter and form. (Nothing is but God; the world only appears to be, and being a mere appearance it has no substantiality. God is the All; there is no other beside Him, the things we see are the manifestations of His power, and merely appearances, and as such they are not God and not divine, they are nothing in themselves.)

God is eternal and all things have been eternally in Him, but these things were and are nothing in themselves. Before creation God was nothing for His creatures, they knew nothing of Him; but relatively to Himself He was always the same in regard to them what He now is and will remain eternally. (He is the spectator beholding what takes place eternally in His imagination, but He Himself remains unaffected by the play and always the same, even if the performance comes to an end.) No creature could possibly manifest God, because creatures were not (before God became manifest). He gives to His works being, form, substance out of nothing (except His own potentiality). This nothing cannot come out of nothing, because in God there is not nothing; neither could He have taken this nothing from anything outside of Himself, for there is no "outside." The nothing was nowhere, and God took it from nowhere. Between God and the Deity is the infinite potentiality of all being, the absolute "be-ness" which is non-being or nothing, and from this absolute foundation of all being, which is also the foundation of God, has He created all things. Creation is nothing differing essentially from God, it is a manifestation of God manifesting Himself to Himself, a process of self-knowing in which subject and object, the knower and the known are identical, and this process of creation is a *necessity*, because God cannot *be* without knowing Himself. (An unconscious God, a God not knowing His own existence, would not be a God.)

The universe (in its aspect as a trinity of space, matter, and motion) is therefore eternal (it cannot exist without God and God does not exist without His universe). Before the world was the Deity (Para-brahman), not God (Brahmâ); He was what He was. When the creatures began to be, God was not God for Himself, but in His creatures (as their essential being). God in perceiving Himself perceives all creatures, not as creatures (in themselves), but as creatures in God. God is the absolute One; He knows nothing but Himself. He (being the all) could not know Himself without also knowing all of His creatures. We can, therefore, not speak of a "time" before the creation of the world (because where there is no consciousness there can be no conception of time). There was no time; but all things are eternally within the absolute foundation, in God, in whom all multiplicity disappears in one unity. God became God in creating the world, and in this sense the Word was latent in God and was God, and is to be distinguished from God (although being identical with Him).

The terms "created" and "uncreated" must not be regarded as referring to a "before" and "after," but as cause and sequence in an eternal becoming. God continually becomes God in generating His Son, and the act of creation takes place continually (while nothing comes into existence which not eternally is). There is no past and no future in God; He is still creating that which He has created thou-

sands of years ago, He stood eternally in eternal immovable solitariness and is still the same. In creating the heavens, the earth, and all creatures His own self-existence became as little affected thereby as if He had never created anything. (A man does not cease to be that which he is, even if he does not imagine anything.) In God no new act of volition ever took place. The common interpretation of the word "creating" is entirely false. God created neither the heavens nor the earth; He spoke them out in His eternal Word. All that He thus called into existence He created without undergoing Himself any change; but the creatures (the appearances), when they have once entered into existence, are subject to continual change. (The "beingness" in them never changes; but their state of being changes continually.) There is nothing besides God, and therefore He is unchangeable (there is nothing that could produce any change in Him). If an architect were perfect, he would require no materials for building a house, the house would spring into existence with his idea of it. Thus are the manifestations of God. Whatever He thinks is done in the eternal present, while, in fact, nothing is done externally or internally; it is a becoming without becoming, a change without changing, and this becoming constitutes the being of God. Do not imagine that God, when He created the earth, made one thing to-day and another thing to-morrow, for, even if Moses said so, he knew better; he merely said so because he could not have brought these things to the comprehension of the people in any other way.¹

X.

THE WORLD OF IDEAS AND THE SENSUAL WORLD.

THE world is eternal. A God without a world is not thinkable. Creation is a process taking place in God continually; but the eternal world is not that of the creatures. The world exists eternally in God as a type or ideal principle, and the world of ideas is at the basis of the existence of all the objectified images constituting creation. Every-

¹ This will undoubtedly clash with the opinions of many who have read the *Secret Doctrine* and *Esoteric Buddhism*, and who take the statements in those books in an external temporal sense; but that which refers to eternity is to be conceived from the point of view of eternity, its understanding belongs to the knowledge of the soul (Buddhi-Manas) and not to that of the lower activity of the mind. H. P. Blavatsky says that the Seventh Round is always present, and that we need not wait for its coming for thousands of years. John Scheffer expresses the same truth in saying: "Heaven (divine self-consciousness) is always near; all we have to do is to take one hearty step to enter into it." God's divine nature becomes manifested in us as soon as we cease to hinder its manifestation in ourselves. "Time" exists only for the appearances; eternity belongs to the eternal reality in ourselves. For this reason Jane Leade, one of the greatest Occultists, but whose writings are, unfortunately, little known and still less understood (because they must be understood spiritually) says: "The time is at hand, wherefore let none look afar off or run out of themselves and neglect their vintage at home, but regard how near the grape is to ripeness which contains the wine." The kingdom of Christ is always near; we cannot create it, we can only receive it when it becomes manifested in us. All our own efforts to make ourselves holy or divine in any other way than by obeying divine law are foolish. Therefore the same author says: "Meddle thou not with that; only receive it passively and coöperate with it when it riseth, and then walk with and draw in the feeding fire and air, and when it resteth in its own place rest thou with it, and be assured that it will not leave thee till it have concentrated thee in the Deity." (Jane Leade, *Revelation of Revelations*.)

thing becomes according to a divine antitype and not directly according to the image of God. God's infinitude expands in the radiant fulness of special forms of light; but they remain in Him a united multitude within the Unity. Only by means of issuing from this Unity, assuming a separate existence in space (by becoming differentiated), and ultimately becoming material and subject to sensual attractions, does the world of temporal creatures come into existence, and this world is not eternal.

The essential being of all creatures is in God as the origin of the types which they represent. Each has been produced by its preceding image. Each thing is produced by one of a similar kind; man produces man, a lion a lion, fire produces fire, and the image which an artist produces exists as such in his mind. God created the world; but there must have been in His reason a preceding image of a world, according to which He created just such a world, and not another one of which no image existed in Him.

But every world is built up according to a certain order, and this order was eternally in God, the First Cause, and known to Him and intended by Him; and as this order includes an appropriate order for all creatures, therefore God has in Him not only the type of the world as a whole, but also the type of every creature in it. There must be in God as many types as there are planes of existence in creation, and therefore there is one type for the roses, one for the violets, types for men, angels, and for everything.

This multiplicity of types does not come into conflict with the eternal Unity in God, because God is not Himself those types; but He sees the image as a mirror of His own being, according to which the sensual thing is ultimately formed, and within all the multiplicity of forms God sees only the reflection of His own being. God wholly knows His own being as far as it is knowable within Himself, and in so far as the creatures have their divine existence in Him. This similitude which unites the creature with the divine essence is called the preceding image, and therefore there must be as many images as there are objective representations of types having their similitude in God. The preceding images are not the essence of God, not as that essence is in itself; but they are in it as images in a mirror; there are many images but only one mirror, one being.

Whatever God recognizes, He recognizes by means of these images. Evil is without reality; it is rather a deprivation of being, comparable to blindness, which as such is nothing, it being only absence of sight. Thus God does not know evil and sin as such; but in the image of their opposites, such as falsehood in the image of truth.

In this aspect God has all things hidden within Himself. The creatures in themselves (in their own simple nature), and also in that

nothing out of which they were created, are incomprehensible, comparable to an impenetrable darkness without light and without differentiation. The world of the preceding images is that nature which is of God, a unity, without form or shape. It is the first emanation. There God endows all things in an equal measure, and they are equals in coming from God. Angels, men, and all things are equal when they first issue from God. The lowest creature coming from God is more glorious than the highest creature in its own nature (considered separately from God). In this sense all things are equals in God and are God themselves; God in God. All things are in God, as far as they have been immanent in Him from eternity; not in a gross state of materiality, such as we are in at present, but like the art within a master artist. God beheld Himself, and thus He beheld all things; but God was not differentiated as are the things with their different attributes. Even if the things exhibit many differences of character and form, they are nevertheless only one image in God.

From this archetypal world is to be distinguished the world of creation. The former is eternal in God, the other subject to changes and time. The former is real, equal in essence with God; the latter is unreal and unsubstantial. If there were neither differences of attributes, nor time or locality, the All would be only one being. Time separates things; eternity unites them. Everything is for ever young in eternity. Corporeity is a departure from true being, an accident and a degradation. All things have emanated in time in a finite form; but they have remained infinite in infinitude. In themselves, in their temporal state, they are nothing (mere appearances); in eternity they are real and their life is in God. Thus the creatures are an emanation of the First Cause, a manifestation of the infinite potentiality in God; becoming recognizable by its magnificent display of differences. When the world issued from God it assumed a differentiated aspect; nevertheless in its essence it is one and undifferentiated.

The created world is therefore a departure from being, unsubstantial and nothing in itself. If I know all creatures, I still know nothing; for they are all as nothing (*per se*). They only become something in being acted on by that light from which they receive their substance and being. They are all unsubstantial and unreal, for their substantiality and reality depend on the presence of God in them. If God were to depart from them for one moment, they would vanish into nothingness. He who recognizes God, sees that all creatures are nothing. One creature compared with another creature may appear beautiful and seem to be something; but if they are compared with God, they are all nonentities.

(*To be continued.*)

Theosophy or Psychological Religion.¹

A REVIEW.

(Continued from p. 244.)

IN this number we shall review what the lecturer has to say on the philosophical literature in India, or rather on the particular Schools of Shri Shankarâchârya and Shri Râmânujâchârya. If we contrast Indian with modern thought, although the problems presented for solution are almost identical, there is nevertheless a great gulf between them from a historical point of view. All modern Western philosophy has been modified directly or indirectly by the great minds of Greece.

In India alone philosophy was never, so far as we know, touched by any external influences (p. 67).

It is just here that the professor begins to warm to his subject; generously leaving on one side the dark aspects of Hindû religion which it shares in common with all others, the lecturer comes out with the following important statement.

What we can study nowhere but in India is the all-absorbing influence which religion and philosophy may exercise on the human mind. So far as we can judge, a large class of people in India, not only the priestly class, but the nobility also, not only men but women also, never looked upon their life on earth as something real. What was real to them was the invisible, the life to come. What formed the theme of their conversations, what formed the subject of their meditations, was the real that alone lent some kind of reality to this unreal phenomenal world. Whoever was supposed to have caught a new ray of truth was visited by young and old, was honoured by princes and kings, nay, was looked upon as holding a position far above that of kings and princes. That is the side of the life of ancient India which deserves our study, because there has been nothing like it in the whole world, not even in Greece or in Palestine (p. 68).

Continuing to paint the peaceful days of ancient Âryâvarta with still more glowing colours, the lecturer asks:

Was it so very unnatural for them, endowed as they were with a transcendent intellect, to look upon this life, not as an arena for gladiatorial strife and combat, or as a market for cheating and huckstering, but as a resting-place, a mere waiting-room at a station on a journey leading them from the known to the unknown, but exciting for that very reason their utmost curiosity as to whence they came, and whither they were going (p. 69).

I confess it has always seemed to me one of the saddest chapters in the history of the world to see the early inhabitants of India, who knew nothing of the rest of the world, of the mighty empires of Egypt and Babylon, of their wars and conquests,

¹ The Gifford Lectures for 1892, by F. Max Müller, K.M.

who wanted nothing from the outside world, and were happy and content in their own earthly paradise, protected as it seemed by the mountain ramparts in the north, and watched on every other side by the jealous waves of the Indian Ocean, to see these happy people suddenly overrun by foreign warriors, whether Persians, Greeks or Macedonians, or at a later time, Scythians, Mohammedans, Mongolians, and Christians, and conquered for no fault of theirs, except that they had neglected to cultivate the art of killing their neighbours. They themselves never wished for conquests, they simply wished to be left alone, and to be allowed to work out their view of life which was contemplative and joyful, though deficient in one point, namely the art of self-defence and destruction (p. 70).

That ideal of human life which they had pictured to themselves, and which to a certain extent they seemed to have realized before they were discovered and disturbed by "outer barbarians," had to be surrendered. It was not to be; the whole world was to be a fighting and a huckstering world, and even the solution of the highest problem of religion and philosophy was in future to be determined, not by sweet reasonableness, but by the biggest battalions. We must all learn that lesson, but even to the hardened historian it is a sad lesson to learn (p. 71).

A grievously sad lesson indeed! But was it all quite so? Was the heterogeneous medley of nationalities that must have always composed the Indian populace as far as we have any historical evidence—was this such a shut-in community, ignorant of its neighbours, at peace with itself? Was the Âryan Sanâtana Dharma, or Ancient Law, indigenous to Indian soil, or super-imposed on a comparatively autochthonous cult and populace? Facts seem to point to the latter supposition. Who were the Brâhmans; whence did they come? Who, again, were the Kshatriyas to whom the Brâhmans, in the Upanishads, go for instruction? We have to seek north of the Snowy Range for the origins of both. The professor has sketched the ideal Âryâvarta of old as the sacred books tell of it; but sacred books are notoriously sadly deficient in historical accuracy, though whether this is a lack of real wisdom has yet to be decided. Still such was the ideal of India of the past, and no doubt such ideal was occasionally realized by large communities in ancient Inde. What a contrast to the India of to-day! The intellect of its younger generation aping the West, and that too in everything but what is best in it; eager to play the monkey, for more than monkey the youth of India can never be in this; the West can only coarsen them; their more delicate psychic constitution, much as they may try to atrophy it by following Western methods, cannot stand the material strength of occidental "civilization." They are as children over-awed by greater physical strength; and children because they have abandoned their own hereditary strength of the mind and soul. As to non-Anglicizing India, we meet to-day with little but crystallized orthodoxy; a desperate clinging to what is most worthless in its ancestral traditions, like the frantic clutch of one dying in fear. What is the cause of it all? Foreign conquest is undoubtedly the physical instrumental cause; but what was the cause of this? Equally without doubt was it disloyalty to the true spirit of their religion and its degeneracy into empty form and ritual

and nothing more. This is the common experience of all religion, and if India persists in exalting empty forms and rituals and dogmas above the real spirit of true religion, India is doomed. So also will it be with all other countries. But India can be saved if only the members of the T. S. in the land do their duty, bravely and fearlessly pointing out abuses, and, what is more, supplying the remedies they so well can if they but really exert themselves. They at least have had light thrown upon the Ancient Law, and it is their duty to pass it on to others. Scholarship may be left to the stone walls of universities, Theosophy has its resting place in the human heart.

Professor Max Müller cannot, of course, keep off his special hobby of philology, and though this is indeed the least interesting part of his lectures, he clearly demonstrates the enormous antiquity of Âryan philosophical thought by showing that abstract nouns must have existed before the Âryan separation (p. 78). And here he would have it that he knows more about the origin of Greek thought than the Greeks themselves, who asserted their indebtedness to the East. He would have it that Greek philosophy was an entirely independent growth, a sort of spontaneous generation! But let us keep to the more immediate subject of Indian philosophy.

Speaking presumably of the Manifested Deity, the Aparam Brahman or Brahmâ, which the lecturer calls "the infinite in nature or Brahman," he translates the three hypostases Sach-chid-ânanda, predicated of it, as Sat, being, Chit, perceiving, and Ânanda, blessedness (p. 94); where, though happy in his translation of Ânanda by "blessedness," he is unfortunate in the inadequate term "perceiving" for Chit. Chit, if anything, is "consciousness." Speaking of the identity of Âtman, the "infinite in man," with Brahman, the "infinite in nature," the lecturer adds an interesting note as to the existence of the same in Christian scripture—though not of course in orthodox teaching—which has been so often pointed out in Theosophical literature.

The early Christians also, at least those who had been brought up in the schools of Neo-platonist philosophy, had a clear perception that, if the soul is infinite and immortal in its nature, it cannot be anything beside God or by the side of God, but that it must be of God and in God. St. Paul gave but his own bold expression to the same faith or knowledge, when he uttered the words which have startled so many theologians: "In Him we live and move and have our being." If any one else had uttered these words, they would at once have been condemned as pantheism. No doubt they are pantheism, and yet they express the very keynote of Christianity. The divine sonship of man is only a metaphorical expression, but it was meant originally to embody the same idea. Nor was that sonship from the first restricted to one manifestation only of the Divine. The power at all events to become the sons of God was claimed for all men. And when the question was asked how the consciousness of divine sonship could ever have been lost, the answer given by Christianity was, by sin, the answer given by the Upanishads was, by Avidyâ, nescience (p. 94).

This is precisely the claim urged by our writers for now nearly twenty years. The identity of the Individual with the Universal Soul and the correct and catholic² understanding of the doctrine of the sonship (*filialas, υἱότης*) will tend much to remove that untheosophical exclusiveness of what people call Christianity. If Professor Max Müller can do anything to make these doctrines non-heretical in the eyes of the established theological authorities he will be doing a good work; but we fear that the "Church" is as far from "grace" on these points as it has ever been.

As the lecturer proves, it was the strong intellectual life of Greek philosophy that brought these wider views into the narrow channel of Jewish exclusiveness. It was the philosophers of Alexandria that gave the impulse to whatever of philosophy has filtered into Christian theology.

As to the dogma of sin, whether original or otherwise, this cannot be explained but by the doctrine of Avidyâ, not ignorance simply, a negative characteristic, but a positive attribute, "nescience," as the lecturer translates, following the translation of so many Theosophical writers. And this was the view of Clement of Alexandria¹ and others that the Church has condemned.

We now come to a consideration of the renowned Vedânta Sûtras, those philosophical dissertations on the Upanishads, or Esoteric Doctrine of the Vedas, which have been—

Harmonized and welded into a system of philosophy that for solidity and unity will bear comparison with any other system of philosophy in the world (p. 97).

Speaking of the aphoristical, and, so to say, algebraical, nature of the Sûtra-style, the lecturer makes another important admission.

I must confess that whether these Sûtras were composed at a time when writing was as yet unknown, or whether they were meant at first as the headings of written treatises, their elaboration seems to me far beyond anything that we could achieve now. They must have required a concentration of thought which it is difficult for us to realize (p. 98).

All this is an old story to students of Theosophy; but it is well to continually refresh our memory on these facts, for we have to get them into the heads of many people. And, no doubt, the public will be more inclined to take what Professor Max Müller says on the subject than what so many of our own writers, even though they happen to be born Hindûs and learned Sanskritists, have said.

Well, then, to start with, a Vedântin sweeps on one side the Karmakânda of the Vedas as unessential; that is to say, the Hymns and Brâhmanas or ritualistic treatises, all that has to do with the performance of rites (Karma). He confines his attention to the Upani-

¹ *Strom.*, v. 14, 113: οὕτως δύναμιν λαβοῦσα κυριακὴν ἢ ψυχὴ μελετᾷ εἶναι θεός, κακὸν μὲν οὐδὲν ἄλλο πλὴν ἀγνοίας εἶναι νομίζουσα. Thus by the power of the Lord [Paramâtmâ], the Soul [Jivâtmâ] strives to become God [Parabrahman], thinking that evil is nothing else than nescience [Avidyâ].

shads, the Jñānakānda, that which deals with Jñānam or real knowledge, the discrimination between the Âtman and Anâtman, or Non-Âtman, and the rest.

Professor Max Müller summarizes the distinction between the two principal schools, the Vishishtâdvaita and Advaita Vedânta respectively of Shrî Râmânujâchârya and of Shrî Shankarâchârya. The lecturer's summary runs as follows:

Râmânuja holds to what we should call the theory of evolution; he looks upon Brahman as the cause, upon the world as the effect, the two being different in appearance though in reality one and the same. Everything that is, is Brahman, but Brahman contains in itself the real germs of that variety which forms the object of our sensuous perception. The Brahman of Râmânuja may almost be called a personal God, and the soul an individual being sprung from Brahman. Though never really apart from him, it is supposed to remain for ever a personality by itself. . . . Shankara holds to the theory of illusion (Vivarta) or nescience (Avidyâ). He also maintains that everything that exists is Brahman, but he looks upon the world, with its variety of forms and names, as the result of illusion. Brahman with Shankara is impersonal and without attributes. It becomes personal (as Îshvara, or the Lord) when under the influence of Avidyâ, just as the individual soul deems itself personal when turned away from the highest Brahman, but is never in reality anything else but Brahman (p. 108).

In this connection we should recollect that H. P. Blavatsky has repeatedly stated that of all the Indian Schools that of Shrî Shankarâchârya approaches most nearly to the Esoteric Doctrine, just as the Yogâchârya School of the Mahâyâna, or Great Vehicle, approaches most nearly to it in Northern Buddhism. In fact, the Yogâchâras are called by their more orthodox co-religionists Vedântins in disguise, while the Advaitis are termed by orthodox Hindûs Prachchhanna-Bauddhas, or Buddhists in disguise.

But before passing on, it would be as well to have some clearer idea of the Vishishtâdvaita position than the lecturer gives on p. 315. The Advaita position is distinct and clear, its non-duality emphatic—one, no second. There is no question of return to Unity, for there never has been any real separateness. The idea of separateness is simply—an illusion. The doctrine of Shrî Râmânujâchârya, on the other hand, is far more complicated. It admits Parabrahman as the reality, but:

It exists in inseparable union with Chit (Âtmâ) and Achit (Anâtâmâ), two other realities. It is knowable only in that condition, but it is not material. It is different from Chit and Achit, and is of an intellectual nature (Jñânâtmaika).¹

So there are not only one incomprehensible but three incomprehensibles.

Hence is derived the name of the philosophy, for:

The word Vishishtâdvaita is composed of the two words Vishishta and Advaita. Advaita means non-duality, or one reality; Vishishta means containing the attri-

¹ *A Catechism of the Vishishtâdvaita Philosophy*, by the late N. Bhâshyâchârya, F.T.S., who was not only an excellent Sanskrit scholar, capable of lecturing as fluently in that "dead language" as in the vernaculars, but a lineal descendant of one of the seventy-four Âchâryapurushas or most learned disciples of Shrî Râmânujâchârya.

butes (Visheshana), *i.e.*, containing Chit and Achit as Sharîra. The term Vishisht-âdvaita, therefore, means the non-duality, or one reality—Parabrahman—which is united with Chit and Achit as attributes.

We hope that the word play of "Visheshana" will not shock the philological feelings of Professor Max Müller, but he should recollect that such has always been the traditional custom of the Pandits, and that any attempt to foist modern philological methods on the old systems, so far from throwing light on the real philosophical significations of terms, will only entirely obscure the meaning of the writers and commentators.

Further on (pp. 315, *et seqq.*) the lecturer attempts to distinguish between the ultimate end of the Yoga of Shri Râmânujâchârya and Shri Shankarâchârya, but with no great clearness. The professor might have found the distinction summed up in the two technical terms Sa-loka-tâ and Sâyujyam of the *Brihadâryaniakopanishad*.¹ The Salokatâ, the Vishishtâdvaita Yoga, is eternal bliss in the presence of Deity, but still separate, a sort of co-adunition, literally "the dwelling in the same place (Loka) with"; the Sâyujyam, the Advaita Yoga, is the complete union and identification, the consubstantiality, from which indeed there has never been really any departure.²

* Professor Max Müller devotes his fifth lecture to the journey of the soul after death, and gets hopelessly tangled over the statements in the Upanishads with regard to the two paths, the Pitriyâna from which there is return or rebirth, and the Devayâna from which there is no return. He quotes all the passages from the Upanishads and leaves the reader in the depths of bewilderment. But this is to be expected of a writer who denies an esoteric doctrine, who would have it that the *post mortem* states of consciousness are no mystery for the profane, whereas the very tyro in the study of occultism knows that it is just here that practical esoteric knowledge begins and that the stages have never been given out except in allegory and symbol; simply because they cannot be described in terms of five-sense consciousness.

Let us take the more familiar passage from the *Bhagavad Gîtâ*, which reëchoes the teaching of the Upanishads, with H. P. Blavatsky's glosses thereupon.

I will state the times [conditions] . . . at which devotees departing [from this life] do so never to return [be reborn], or to return [to incarnate again]. The fire, the flame, the day, the bright [lucky] fortnight, the six months of the

1 Brâhmanam iii. 23. "Sâyujyam salokatâm jayati ya evametatsâma veda."

2 In this connection we should remember the six kinds of Moksha or Nirvâna as given exoterically.

1. Salokya; reaching to the Loka of the Supreme Self and its eternal contemplation.

2. Samîpya; approaching to the Supreme Self.

3. Sarûpya; assuming the form of the Self.

4. Sârshiti-tva; attaining the power of the Supreme.

5. Sayujya; assimilation with the Supreme Self.

6. Vi-deha-kaivalya; the attaining of the Nirvânic state without any more rebirths; literally "incorporeal supreme bliss."

There is a seventh; but this is esoteric—*pace* Western Orientalism.

northern solstice, departing [dying] . . . in these, those who know the Brahman [Yogis] go to the Brahman. Smoke, night, the dark [unlucky] fortnight, the six months of the southern solstice (dying) in these, the devotee goes to the lunar light [or mansion, the Astral Light also] and returns [is reborn]. These two paths, bright and dark, are said to be eternal in this world [or Great Kalpa (age)]. By the one (a man) goes never to return, by the other he comes back.¹

An understanding of the above astrological symbology is possible only for him who knows the two Fires, and all their correspondences in the microcosm and macrocosm. The two Fires are the *triple* formless invisible Fire hidden in the Central Spiritual Sun, the Heart of the Unmanifested Universe, and the septenary Fire of the Manifested Universe, or Astral Light; all of which have their correspondences in Man and his "principles" or "aspects."

Equally uncertain is the learned philologist over the "bridge" simile in the Upanishads and Avesta and elsewhere, the link before the lower and the higher Self, the Antahkarana or Internal Organ, though it is true that later on he finds a "bridge" in the Self itself; but this is from a totally different point of view. This bridge is also called a Path elsewhere. As *The Book of the Golden Precepts* says:

Before thou standest on the threshold of the Path; before thou crossest the foremost Gate, thou hast to merge the two into the One and sacrifice the personal to SELF impersonal, and thus destroy the "path" between the two—Antahkarana.

Upon which H. P. B. comments as follows:

Antahkarana is the lower Manas, the Path of communication or communion between the personality and the higher Manas or human Soul. At death it is destroyed as a Path or medium of communication, and its remains survive in a form as the Kâma Rûpa—the "Shell."

This is brought all the nearer home to us by the verse:

Thou canst not travel on the Path before thou hast become that Path itself.

This path is mentioned in all the mystic books, and perhaps in none is it more finely described than in the scripture of the School of Alandi, called the *Dnyaneshvari*. This is said to be a mystical commentary on the *Bhagavad Gîtâ* written in ancient Marâthi by Jñâneshvara in the thirteenth century at a village some ten miles from Poona.

In the sixth Adhyâya, or Chapter, Krishna thus speaks to his friend and disciple Arjuna:

When this path is beheld then thirst and hunger are forgotten; night and day are undistinguished on this road. . . .

Whether one would set out to the bloom of the East or comes to the chambers of the West, *without moving*, O holder of the bow! *is the travelling on this road.*

In this path, to whatever place one would go, *that town* (or locality) *one's own self becomes!* How shall I easily describe this? Thou thyself shalt experience it.²

To reach this "path," the "bridge" (within) between the lower and the higher has to be crossed. These stages which are normally passed

¹ Chap. viii. p. 80, Telang's Translation.

² See "Dream of Râvan," LUCIFER, No. 67, pp. 33, 34; also *The Theosophist*, May, 1881.

through only after death, and unconsciously in sleep, can be realized consciously by the Yogî while still in the body as the result of long and arduous training of the spiritual faculties. But we fear we are getting too mystical for average Western Orientalism, that cannot rise superior to the Sun myth idea or the natural phenomenon of the bridge of the rainbow!

In his more distinct review of the two great schools of the Vedânta, the lecturer confines himself entirely to the intellectual aspect, of which he gives an impartial and not uninteresting summary from the more accessible books. The professor makes fairly clear the Vedântin idea of reality as opposed to the idea of Mâyâ, which is generally so clumsily and inadequately rendered by the English term "illusion."

The Vedântist is very careful to distinguish between two kinds of reality. There is absolute reality which belongs to Brahman only; there is phenomenal reality which belongs to God or Īshvara [the Logos] as Creator and to all which he created as known to us; and there is besides, what he would call utter emptiness or Shūnyatva, which with the Buddhists represents the essence of the world, but which the Vedântist classes with the mirage of the desert, the horns of a hare, or the son of a barren woman (p. 320).

Voidness, however, is a poor word to use; the doctrine of the real non-existence or ultimate non-reality of phenomena is a perfectly reasonable metaphysical postulate, and is not a tenet of ultimate negation as the above wording suggests. True the Vedântins call the Buddhists Shūnyavādins or "assertors of negation," but this is the kettle calling the pot black, and Westerns have yet to wait for a translation of the higher metaphysics of the Bauddhas.

In this connection the lecturer lights for a moment on the right signification of Mâyâ, but buzzes off again immediately without due explanation. Mâyâ or Avidyâ is the divine magic power or Shakti of the Logos, as the lecturer rightly says, quoting from the *Vedânta-sâra*, "a power within the divine (Devâtma-shakti)" (p. 321). But evidently the transcendent intellect of the Vedântin philosophers has by this time got entire grip of him, when he writes of his own distinguished fellow countryman, the philosopher of Königsberg:

It may seem strange to find the results of the philosophy of Kant and his followers thus anticipated under varying expressions in the Upanishads and in the Vedânta-philosophy of ancient India (p. 322).

Clear-headed again is the Gifford lecturer when he speaks of the strangeness with which it comes to Western ears:

When the soul is made to say to a personal God, "I am what Thou art, Thou art the Self, I am the Self, Thou art the True, I am the True."

And he adds the following portentous words:

Religions which are founded on a belief in a transcendent yet personal God, naturally shrink from this conclusion as irreverent and as almost impious. Yet this is their own fault. They have first created an unapproachable Deity, and they are afterwards afraid to approach it; they have made an abyss between the human

and the divine, and they dare not cross it. This was not so in the early centuries of Christianity. Remembering the words of Christ, Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἓν, "I in them and thou in me, that they be made perfect in one," Athanasius declared, *De Incarn. Verbi Dei*, 54, Αὐτὸς (ὁ τοῦ θεοῦ λόγος) ἐπληρώθησαν ἵνα ἡμεῖς θεοποιηθῶμεν, "He, the Logos or Word of God, became man that we might become God."

But ever since the time of the first Council the craven Church has denied these words of its Master, and we who believe such things are condemned as heretics and enemies of Christ by the Ecclesiasticism that has swallowed up Christendom since the days of the Councils. The Christendom of to-day will have nothing to do with the Sâmyajam of the Advaita, it clings doggedly to the Salokatâ of the Vishisht-âdvaita, it confines all its attention to Bhakti Yoga, the approaching the presence solely by worship and love, and will have nothing to do with Jñâna Yoga or the Yoga of Wisdom, which it condemns as an impertinence bred of human vanity—the Gnôsis is dead for it.

The professor, however, is very weak on Yoga, in fact he does not seem to know the elementary distinction between Râja and Hatha Yoga, which the T. S. has hammered upon for so many years. It is extraordinary how out of date the lecturer is in his knowledge of Theosophical literature; he seems to imagine he is saying something new when writing:

I believe that from a pathological view there is nothing mysterious in any of the strange effects produced by restraining or regulating the breathing, fixing the eyes on certain points, sitting in peculiar positions, and abstaining from food. But these things, which have of late attracted so much attention, are of small interest to the philosopher, and are apt to lead to much self-deceit, if not to intentional deception.

This is quite true, as every member of the T. S. knows. Eastern Hatha Yoga is as dangerous as Western Mediumship, and both have been relentlessly and consistently discountenanced in a far more effective and intelligent manner by students of Theosophy for now nearly twenty years than in the mild and vague paragraph of Professor Max Müller. Still, what has this to do with spiritual Râja Yoga? But then comes some news for us!

The Hindus themselves are quite familiar with the extraordinary performances of some of their Yogins, or so-called Mahâtmas, and it is quite right that medical men should carefully study this subject in India, to find out what is true and what is not. To represent these performances as essential parts of ancient Hindu philosophy, as has lately been done by the admirers of Tibetan Mahâtmas, is a great mistake (p. 327).

What a mixture! How very gracious of the professor to admit that the Hindûs know something of their own Yogins! But "Yogi" is a generic term, Herr Professor, and covers a multitude of sins and virtues, and there are many many kinds of Yoga, and Mahâtma is a term sometimes employed by a coolie even to a police peon! And the

"Mahâtônâ" of the *Bhagavad Gîtâ* is not a self-tormenting Tapasvin or a Hathayogic mountebank. And Râja Yoga has nothing to do with Prânâyâma (or restraint of breath) and the Âsanâs (or postures), but pertains to the mind alone; and this is the only Yoga recommended by students of the Esoteric Philosophy. And the last sentence, to use a homely phrase, is entirely false—doubtless unintentionally, but it is so as a matter of fact.

But the learned professor, who is so unlearned in Yoga, has not yet worked through the strata of his bad Karma. The Phalashruti, or effect of reading his teachings on esoteric matters, will not lead to deliverance for those who believe on him. His Sanchita Karma is not enviable in this respect. Hear him yet again:

It is likewise a mistake to suppose that the ancient Hindus looked upon the Upanishads. . . . as something secret or esoteric (p. 327).

Still:

It is quite true that the doctrine of the Upanishads is called Rahasya, that is, secret; but it is secret in one sense only, that is to say, no one was taught the Upanishads in ancient times, who had not passed through the previous discipline of the two stages of life, that of the student, and that of the householder, or who had not decided from the first on leading a life of study and chastity (p. 329).

Just so; but the professor has omitted the most important factor, viz., the Guru or teacher. It was impossible to learn the doctrine without a teacher. The office of Guru is, and always has been, the most sacred in the life of India. The Guru is everything, he alone can give the key whereby the inner meaning of the Upanishad can be disclosed. Brahmachârin and Grihastha, Vânaprastha and Sannyâsin, must all go to the Guru to receive the various degrees of initiation (Dikshâ). And as Professor Max Müller has certainly not externally passed through any of the four Âshramas, and shows no sign of having passed through them internally, much less of having received the Dikshâ of a Guru, we are forced to conclude that the Upanishads are very secret for him still, as any one may see from his translation of them, and that he is no Rahasya-dhârin or possessor of the mysteries. The latter we quite believe, but the professor's denial of the traditional methods of Indian religion we leave on one side as unworthy of further remark; a man who eliminates the prime factor of the whole of Indian religious study, who thus totally neglects the existence of the Guru, can only be set down as ignorant of facts, and therefore an exceedingly unsafe guide. We are afraid that in spite of Professor Max Müller, the traditional methods will still be pursued. For as the commentator on the *Uttara Gîtâ* has it:

As the ass bears the bundle of sandal (wood), whereby he feels only the weight of the load and not the virtue of the sandal, even so is the case of the (nominal) readers of the many Shâstras, because they do not understand the *real* meaning of them, but carry them about like the beast of burden.¹

One more point before we leave the Vedânta, to show the paucity of knowledge of the lecturer on a subject he vainly endeavours to misrepresent, because presumably he feels it dangerous to his own pretensions. Speaking of the Vedântic Lingadeha, he says:

I believe it is this fine body, the Sûkshma Sharîra, which the modern Theosophists have changed into their astral body, taking the theories of the ancient Rishis for matters of fact (p. 306).

This is entirely erroneous. The Astral Body of the Esoteric classification is a subdivision of the Vedântic Sthûla Sharîra, or Gross Body. The Vedântic Linga Sharîra, or Linga Deha, corresponds to the Kâma "principle" and the lower part of the Mânasic "principle" of the Esoteric Philosophy.¹

In conclusion of this subject of Vedânta, as Professor Max Müller refers his readers only to Professor Thibaut's translation of the Vedânta Sûtras, in the "Sacred Books of the East" series, to Major Jacobs' careful translation of the Vedânta Sâra, and to the excellent work that Professor Paul Deussen has done on the Vedânta in German, in addition to his own inadequate translation of the Upanishads, it will be useful to append for the benefit of Theosophical students a list of articles and translations that have appeared in *The Theosophist* from the pens of native members of the T. S. who view the matter from a totally different standpoint from the Western philologist. These not only believe in the Vedânta as a transcendent intellectual philosophy, but also in its psychology as a *practical science*.

Vol. I: Shankarâchârya, Philosopher and Mystic: The Vedânta Philosophy: Brahma, Îshvara and Mâyâ.

Vol. II: The God of the Upanishads.

Vol. III: Advaita Philosophy: A Criticism on the Problems of Brahma, Îshvara, and Mâyâ.

¹ We append a few details on the Sûkshma Sharîra, which may in one sense be called the *Astral Man*, though never the Astral Body, to show how far out the lecturer can be at times.

The Vedântic Linga Deha.

Prânas,	{	Prâna, vitalizing, respiration and the rest.
or	{	Apâna, expelling foreign matter of all kinds.
Magnetic	{	Samâna, holding together, digesting, etc.
Vital	{	Vyâna, distributing.
Currents.	{	Uddâna, regulating speech, and carrying the soul from the body.
Jñân-	{	Shrotram, hearing.
endriyas,	{	Tvak, touch.
or Powers	{	Chakshus, sight.
of Sensa-	{	Rasa, taste.
tion.	{	Gandha, smell.
Karm-	{	Vâk, corresponding to the physical larynx.
endriyas,	{	Pâni, " " " hands.
or	{	Pâda, " " " feet.
Powers	{	Pâyus, " " " anus.
of Action.	{	Upastha, " " " pudenda.

These are *not* the physical organs.

Antah-	{	Ulla, instinctual mind, seldom found in any of the categories.
karana,	{	Manas, the searching, doubting faculty.
or	{	Buddhi, the deciding faculty.
Inner	{	Chitta, the power of imagination.
Organ.	{	Ahankâra, the faculty of individuality, literally "I-making."

In the Esoteric Philosophy these categories are sevenfold.

Vol. IV: *Ātmânâtma Viveka* of Shri Shankarâchârya (Tr.): Personal and Impersonal God: The Advaita Philosophy of Almora Swami: The Vishishtâdvaiti Catechism dissected by an Advaiti: The Vishishtâdvaita Philosophy: The Septenary Principle in Esotericism: Shri Shankarâchârya's Date and Doctrine: The Vedânta-sâra.

Vol. V: *Ashtottara Shatopanishadah*: The Three Aspects of Brahma: Vedântism and Buddhism: The God Idea: The Panchadashi: The Philosophy and Science of Vedântic Râja Yoga: Vedântism.

Vol. VI: The *Ātma-Bodha* of Shrimat Shankarâchârya (Tr.): Shri Vâkyasudhâ (Tr.): Doubts on Vedânta Philosophy.

Vol. VII: *Sârthânthikavidhî Shlokams*, or Rules of Practice for the Student of Râja Yoga (Tr.): Shri Shankarâchârya's *Viveka Chûdâmani*, or Crest Jewel of Wisdom (Tr.).

Vol. VIII: *Prabodha Chandrodaya*, or Rise of the Moon of Intellect and *Ātma Bodha* (Tr.): *Kaivalya-nava-nîta* (Tr.): *Viveka-Chintâmani* (Tr.).

Vol. IX: A Brief Sketch of Mâdhavâchârya: The Âryan Catechism: Nature's Finer Forces: Shri Shankarâchârya's *Prashnottara-ratnamâlîka* (Tr.): The Vedânta.

Vol. X: The Advaita Philosophy of Shankara: *Ātmajñânânam*: *Shândilyopanishad* of Atharva Veda (Tr.): Monism or Advaitism?: *Nâda-vindu Upanishad* of the Rig Veda (Tr.): Sound, Speech and the Logos: Thoughts on the *Prashnopanishad*: *Vajrasûchi Upanishad* of Sâma Veda: *Shâîrîrakopanishad* of Krishna Yajur Veda (Tr.): *Nârâyano-*
panishad of Krishna Yajur Veda (Tr.): *Vedânta Vartikam* (Tr.): The Vedântin.

Vol. XI: Age of Shri Shankarâchârya: *Kailalya Upanishad* of Krishna Yajur Veda: *Amritavindu Upanishad* of Krishna Yajur Veda (Tr.): *Nirâlamba Upanishad* of the Shukla Yajur Veda (Tr.): *Sarvasara Upanishad* of Krishna Yajur Veda (Tr.): The Seven Grades of Progress in Vedânta: *Varâha Upanishad* of Krishna Yajur Veda (Tr.).

Vol. XII: *Ātma Bodha Upanishad* of Rig Veda (Tr.): *Brahmopanishad* of Yajur Veda: *Dhyânavindu Upanishad* of Sâma Veda (Tr.): *Garbha Upanishad* of Krishna Yajur Veda (Tr.): *Maitreya Upanishad* of Sâma Veda (Tr.): *Mandala Brâhmana Upanishad* of Shukla Yajur Veda (Tr.): *Occult Physiology*: *Pingala Upanishad* of Shukla Yajur Veda (Tr.): *Râja Yoga*: *Skanda Upanishad* of Krishna Yajur Veda (Tr.): *Tejo-vindu Upanishad* of Krishna Yajur Veda (Tr.): *Târasâra Upanishad* of Shukla Yajur Veda (Tr.): *Yoga Chûdâmani Upanishad* of Sâma Veda (Tr.): *Yoga Kundalinî Upanishad* of Krishna Yajur Veda (Tr.): *Yoga Tattva Upanishad* of Krishna Yajur Veda (Tr.).

Vol. XIII: *Adhyâtma Upanishad* of Shukla Yajur Veda (Tr.): *Amrita Nâda Upanishad* of Krishna Yajur Veda (Tr.): The *Gâyatri*: *Hamsa Upanishad* of Shukla Yajur Veda (Tr.): *Kali Santarana Upanishad* of Krishna Yajur Veda (Tr.): Shri Shankarâchârya's *Mahâvâkyadarpanam* (Tr.): *Subâla Upanishad* of Krishna Yajur Veda (Tr.): The Twelve Upanishads: Wisdom of the Upanishads: The *Vichâra Sâgara*, or Ocean of Enquiry.

From the above list I have omitted many papers that bear indirectly on the subject. In addition to these there is also a list of separate books and of translations and articles in other Theosophical magazines and publications, but I think the above is sufficient to show that the T. S. had done something to the elucidation of the Vedânta philosophy for Western students, independently of the "Sacred Books of the East" series. Still the lecturer is a good friend for going as far as he does and coming out with the bold declaration:

Whatever we may think of this philosophy we cannot deny its metaphysical boldness and its logical consistency. If Brahman is all in all, the One without a second, nothing can be said to exist that is not Brahman. There is no room for anything outside the Infinite and the Universal, nor is there room for two Infinites, for the Infinite in nature and the Infinite in man. There is and there can be one Infinite, one Brahman only; this is the beginning and end of the Vedānta, and I doubt whether Natural Religion can reach or has ever reached a higher point than that reached by Shankara, as an interpreter of the Upanishads (p. 311).

Leave out the equivocal epithet "Natural" from the phrase "Natural Religion," and our warriors will have nothing to do but comb their own locks.

G. R. S. MEAD.

(To be concluded.)

Theosophy and its Practical Application.

EVERY Philosophy worthy the name must have a bearing upon human life and human conduct, and the deeper the Philosophy the more far-reaching will be its bearing upon both. In the hasty and superficial glance we are apt to throw upon the problems that arise in connection with man in society, the measures which deal immediately with immediate needs are those which appeal most strongly to our sympathies and are approvingly labelled "practical." Thus politics and philanthropy—using both words in their narrow sense of legislation and material charity—have attracted hosts of good and earnest people, who bring a law for the body politic and a plaster for the body personal, with the full and honest conviction that nothing more is needed to cure our social and personal ills. A deeper study proves that the disease has struck its roots downward beyond the reach of any remedies that touch but the surface, and then economic evils are dealt with, the practical politician developing into the "unpractical"—the more really practical—Socialist. A still deeper study, and economic evils are recognized as not basic, and the problem of human nature is faced, the question of changing the very basis of society from the artificial and legal to the truly natural, from the assertion of a right to the discharge of a duty; then the Socialist develops into the "unpractical"—the most really practical—Theosophist.

A Philosophy which stretches through millenniums, proclaiming eternal truths and unchanging laws, obviously cannot lay down authoritatively the details of practical applications which must vary with all great alterations in political systems and all diversities of economic conditions. As it is the work of the mathematician to apply the principles of his science to the solution of any special problem set before him, so it is the work of the adherents of any philosophy to apply its principles to the solution of any special social problems arising in their own generation; they may err, as the mathematician may err, in their

working out of the principles, and so may fail to solve the problem. Mathematics remain, though a mathematician may blunder; Philosophy lives, though a philosopher may lack insight. The following attempt to show the practical application of Theosophical teachings to questions of the day may contain many errors, for it is only the effort of a pupil to apply the science he is studying. But despite the likelihood of blundering, it is the duty of the student of the Esoteric Philosophy, in any age, to seek to solve the problems of his own day by the principles he has embraced, and to try to utilize those principles as the spear of Ithuriel, to distinguish the fair-seeming falsehood from the angel of truth.

Those who founded the Theosophical Society and who work through it—those whom we speak of as the Masters—had the serving of the race and the progress of mankind in view when They initiated the movement. One wrote as follows:

Spheres of influence can be found everywhere. The first object of the Theosophical Society is philanthropy. The true Theosophist is a philanthropist, "not for himself, but for the world he lives." This philosophy, the right comprehension of life and its mysteries, will give the necessary basis and show the right path to pursue.

Let me apply, as an illustration, the doctrine of Reïncarnation as it bears on the question of slums, of the housing of the poor, now so much debated. Is this or is it not a question of national concern—one which the nation should take up as a nation, instead of leaving it on one side to the efforts of individual and voluntary charity?

Reïncarnation, as every one knows, is the fact that the human soul is reborn on earth for life after life, and that by the experience of each life it gathers knowledge and builds up character, bringing with it to each new life on the earth the results accumulated in precedent lives. At each return it is drawn by natural affinity to the race, family and environment suitable to itself, these forces of attraction working as definitely and as surely as the physical forces working in the solar system. The Theosophist, knowing these laws, will be influenced in his view of the slums by this knowledge, and just as a doctor would see in a filthy court a spot attractive to disease, so does he see in the spiritual, mental, moral and physical degradation of the slum a spot certain to attract toward it souls at a very low grade of evolution. Souls of all kinds are seeking Reïncarnation; some of these have behind them many lives of persistent effort toward purity and nobility of character, and bring with them tendencies toward virtue; others have behind them many lives of yielding to animal tendencies and brutal desires, and bring with them tendencies toward vice. Such types and those of countless intermediate grades are drawn back to earth to work out the results they have started in their previous lives. They are drawn to the environment suitable to their tendencies, and to the parents fitted to pro-

vide suitable bodies for the expression of these tendencies. Now, if a nation contain the plague-spots known as slums, in which are gathered together thieves and harlots, drunkards and ruffians, and in addition large numbers of men and women of good character forced by poverty into these miserable associations; if the physical conditions are evil, the mental and moral conditions depraved, the spiritual conditions dark, the total environment is such as must attract souls of a most undeveloped type as well as those bringing with them tendencies of a brutal and depraving kind. Incarnated in bodies composed of poisoned physical materials, surrounded by influences that shut out inspirations of a purifying character, these souls remain untouched by aught that might give upward impulse and so acquire a thicker and thicker crust of degrading evil. Their thoughts, foul and malignant, fill the atmosphere around them with images which react hypnotically on all who dwell within their range, and so the putrefying spot remains uncleansed, while its activity is increased by the flow toward it of increasing numbers of souls attracted by its mephitic air.

It can hardly be said that such an immigration is one to which a nation can remain indifferent, for it means the building up of its future State out of rotten materials—out of bad citizens. According to the conditions of spiritual, mental, moral and physical life made by a nation will be the types of souls which are drawn to it for incarnation; if it permits within its borders conditions suitable for brutal and evil characters it is attracting such inhabitants, and as they increase in number it will sink lower and lower in the scale of nations, and the descent will be at an ever-accelerating rate. The practical outcome of this view of matters is that national legislation is advisable to get rid of these magnets of evil, and that it may be wisely employed as a means on the physical plane to remove physical evils.

Another question that should be dealt with by the nation as a nation is what may be called the antithesis of the preceding—the providing of a noble and elevating social *milieu*, which will offer the most favourable possible conditions, attractive to the more advanced types of souls. Facilities of education, of course, and these freely open to all, and including all the opportunities of culture now attainable only by the wealthy. In addition to these definite educational facilities, the nation should multiply libraries, museums, art galleries, theatres, opera houses, concert halls and all places for forms of training of the intelligent and æsthetic faculties. These should be national institutions, provided for in the national budget, or whatever may be called the financial statement of the convenient administrative area, and they should be regarded as wholly at the service of the public.

Looking at these matters from the standpoint of the Esoteric Philosophy, I see another reason for making national provision of the most extensive kind for this training of the brain-mind. For, as a race, we

have reached the point of evolution at which the animal development lies behind us, and the evolution of the mind has become the duty incumbent on all. Unless at this stage this evolution is rationally accelerated we are not making the basis necessary for the next great step forward, the evolution of the spiritual consciousness.

But looking over civilized nations to-day we see that no such basis of mind evolution is now being made by the population as a whole. The majority of people are engaged in a continual struggle for a means of livelihood; that is, in the mere support of the Animal Man. This struggle engrosses their thoughts and their time and continues from year to year; the development and training of the mind is an impossibility for them, and they die with it unimproved. Now, man's power over the forces of nature at the present time is so great that animal necessities might be supplied at a short daily expenditure of time, and the leisure rendered possible by the vastly increased powers of production might be turned to the training and development of the mind. This implies, however, that man's productive power should be used for the general good, and should not, as now, be on sale at a market price fixed by the amount necessary for keeping it in running order. It would be idle to provide means for culture in a system which makes leisure for culture unattainable, and it therefore becomes of vital importance that thoughtful men and women of all classes should co-operate in shaping practicable improvements in the present fashion of distributing the fruits of industry. What these improvements should be is matter for debate, but to me it is beyond debate that they are urgently necessary, and that political energy should be directed to bring about the social changes as rapidly as possible, when it has been decided what those social changes should be. Whether a reform is brought about by a Monarchy, a Republic, a Legislative Chamber, a Popular Referendum, is a matter of comparatively small importance; a nation clothes itself in the political form that suits its genius and its customs, and what is suitable to one may be most unsuitable to another. But it is of importance that every soul born into the nation shall find there opportunities of growth suitable to the point which the race has reached, and that it shall not be hampered by anachronisms like the social system of the day.

The social form necessarily lags behind the better thought of each generation, because all social systems are merely the expression of past thoughts. Every thought bodies itself in form, and, as the majority of the thoughts of the past, as of the present, have been selfish, we have inevitably a social organization of which selfishness is the predominant characteristic. To-day we see efforts toward change, growing out of the lofty and altruistic ideas which have been thrown into the mental atmosphere by "dreamers of Utopias," every such dream tending to materialize itself as a social effort toward a better condition of society.

As these thoughts influence mind after mind concerted action becomes possible, and gradually the generally concerted action called political is brought into play. So long as a nation was divided off into subjects and rulers, workers and nobles, politics were naturally concerned with questions of governmental form, for all social matters were dealt with by the "natural governors and leaders of the people." But as these older systems have gradually crumbled away and the ruling power has passed more and more into the hands of the population at large, the questions which are of immediate interest to the population pass into the sphere of politics. A man sees that whether he be living under a Monarchy or a Republic, whether there be a State Church or not, whether the legislature be elective or hereditary, he wants to supply his bodily necessities with as little labour as he can, and to obtain as much happiness as he can, whatever may be the nature of the happiness he desires. He, therefore, when he comes into possession of political power, at once endeavours to see how he can turn it to account for the improvement of social conditions, since these are the conditions that affect his happiness.

The special duty that under these circumstances devolves on those who look below the surface is to present high ideals to those who have come into possession of the ruling power, so that they may aim less at material luxury and physical enjoyment than at mental and moral growth and the establishment of conditions favourable to these. By precept and example, all who realize the possibilities of the higher evolution of man should work toward simple living and the development of the intellectual side of man's nature as against the animal. The intellectual and the beautiful should be encouraged, and the forces which work toward raising and refining should be strengthened. For these are the next rung of the ladder on the upward climb, and must be trodden ere the greater heights of the spiritual life can be reached by the race at large. To eliminate the grosser side of the animal and to train animal strength into willing and perfect obedience to the mind is the present task of the race, and politics directed toward social improvement may well be adopted as one of the means to this end by those whose talents and tastes lead them into the political field. But it seems to me that politics can only be regarded as a means to an end, not as an end, for where men enter political life to gain political place and power for their own enjoyment, politics always become a mass of intrigue and corruption. To serve man, to help forward human evolution, is always a noble and an ennobling aim, be the field of effort what it may—political, mental, religious. For this is the supreme truth; that we are here for service, not for self-aggrandizement, and that the salvation of the world is in the hands of man.

ANNIE BESANT.

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Science and the Esoteric Philosophy.

THE BROWN-SÉQUARD METHOD.

I SEE from a leader in the *Echo* of May 8th that attention has been drawn anew to the method of Professor Brown-Séquard, so much discussed a few years ago in medical journals, which claims to produce a rejuvenescence in the human economy by means of injections of certain fluids from the guinea-pig, or some similar animal, into the blood. Says the *Echo*:

Karl Vogt, the celebrated Geneva naturalist, has become a *quasi* convert to Professor Brown-Séquard and his method of restoring the vital forces by hypodermic injections of animal juices. This has come about through the wonderful cure effected on the person of M. Vogt himself. For some time past he had felt himself failing, and became at last incapable of mental effort. He was obliged to abandon all attempts at sustained thought, which caused him intolerable fatigue. He would sit for hours before his desk with sterile imagination and impotent brain. . . . Yielding to the solicitations of his son, he consented to try the Brown-Séquard system. Five injections produced no effect; the sixth was followed by fever and increased weakness; the seventh by a milder attack of fever, after which came a deep sleep, and M. Vogt awoke a new man. He continued the treatment for a month, and now, restored to the plenitude of his forces, he does his work, at the University and at home, with the same freshness and vigour as of yore. . . . M. Wilhelm Vogt is going to Paris to study the preparation of the wonderful elixir in conjunction with MM. Brown-Séquard and D'Arsonval, after which he intends to establish a laboratory at Geneva. This endeavour to improve on natural methods for the maintenance or the restoration of health by inoculation will probably prove as ridiculously disastrous as Dr. Koch's celebrated discovery. . . . Medical men, and, too frequently, scientific men, are too much fascinated with pernicious practices of introducing foreign substances by mechanical means into the vascular system, instead of cultivating faith in the ameliorative agencies of nature's law.

Could a better example be found of the direction in which Modern Science is tending, or one more ominously prophetic of the depths into which it may lead us, if not prevented by the saving hand of the Esoteric Philosophy, which alone can dethrone the monarch Matter from his baneful dominion? The most telling accusation against materialistic Science is that, in place of keeping its proper limits, it has usurped the sovereignty of men's thoughts and carried the rigid angular laws of physical matter into the realm of the emotions and intellect. The whole object is to recuperate the vitality, to feed the gross body; the higher principles may go to the dogs. A better way of feeding the Kâmic principle could not have been devised, but we doubt if such a remedy can be of permanent assistance even to the bodily health; for with this, as with other stimulants, the dose will

have to be continually increased, and we shall soon have a class of "Séquardomaniaes" who will practically live upon animal secretions, until even this elixir shall fail to perpetuate by a single hour their miserable husks. I have found in H. P. Blavatsky's writings the following references to this subject:

The famous "rejuvenating system" of Dr. Brown-Séquard, of Paris, through a loathsome *animal injection* into human blood—a discovery all the medical papers of Europe are now discussing—if true, is *unconscious black magic*. (*Key to Theosophy*, cl. xiv. p. 293, 2nd ed.)

This [Mesmerism] is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown-Séquard method, is on the physical. ("Black Magic in Science," LUCIFER, vol. vi. p. 274.)

VITAL FORCE AND CHEMICAL ACTION.

Modern science denies the existence of the vital principle. As H. P. Blavatsky says in the *Secret Doctrine* (i. 602):

The Satan of Materialism now laughs at all alike, and denies the visible as well as the invisible. Seeing in light, heat, electricity, and even in the *phenomenon of life*, only properties inherent in matter, it laughs whenever life is called *Vital Principle*, and derides the idea of its being independent of and distinct from the organism.

And in LUCIFER (vol. vii. p. 357):

According to this teaching, the properties of complex combinations are but the necessary results of the composition of elementary properties; the most complex existences being the physico-chemical automata, called men. Matter from being primarily scattered and inanimate, begets life, sensation, emotions and will, after a whole series of consecutive "gropings."

This teaching of Science is confirmed by an article from the pen of Professor Thorpe in the *Fortnightly Review* for May, entitled, "On the Rise and Development of Synthetic Chemistry." His theme is the way in which complex substances, formerly thought to be producible only in animal and vegetable organisms, have been prepared synthetically in the laboratory, and he arrives at the conclusion that so-called vital force is nothing but chemical action, by the following highly conclusive reasoning:

By demonstrating that urea can be made synthetically by ordinary laboratory processes and from substances inorganic in their origin, Wöhler proved that vital force is only another name for chemical action; and that an animal is nothing but a laboratory in which a multitude of chemical changes, similar to those which occur in our test-tubes and controlled by essentially the same conditions, is continually taking place.

To put the matter syllogistically: urea can be made by vital force; urea can be made by chemical action; therefore vital force is chemical action!

But what is this "chemical action" which is threatening so dangerously to supplant vital force in our organisms? It is the transference of "chemical energy" from one substance to another, force being manifested in the form of heat, light, etc., during such trans-

ference. But what is "chemical energy"? It is denied any existence apart from matter, and is described as something inherent in matter—inherent, that is, in the "molecules" or "atoms." Now it has been pointed out that all so-called "potential" energy must in this case be in reality kinetic, for the only way in which energy can be conceived of as being stored up in matter, according to the atomic theory, is in the form of motions, oscillations, or vibrations in the atoms. Granted then, that chemical energy is motion in the atoms, and chemical action consists in the translation of this motion into other velocities or modes of motion, what is it that produces this motion in the atoms? That is just the question Science cannot answer, and in denying the existence of an actuating vital principle it finds itself in the dilemma of either regarding force as apart from matter, or of regarding matter as possessing the most unaccountable inherent properties of motion among its atoms.

But, in ridiculing the scientific theories, I am not attempting to deny the fact that the complex substances found in vegetable and animal organisms can in many cases be prepared from the simpler compounds known as "inorganic." What the Esoteric Philosophy contends is that, in the process of building up complex substances from simpler ones, it is necessary to infuse vital force into the latter. Chemistry would express this as the "supplying of chemical energy," and it is a well-known fact that in synthesizing compounds energy has to be supplied from without. For example, carbon and hydrogen are made to combine by electricity, and substances containing a large storage of energy, *e.g.*, phosphorus and sodium, are often called into requisition. This leads to the suspicion that, before chemists can advance much further in their synthesizing, they will be compelled to draw for their store of energy upon the "organized" kingdoms, and thus will be led out of the domain of chemistry into that of sorcery and magic. We shall have them using blood to furnish the vitality (or chemical energy) necessary to make the simpler substances combine to produce the complex ones.

What the Esoteric Philosophy teaches with regard to the subject of organic and inorganic matter is that the same vital principle actuates both, both being in reality organized. Hence there is no reason to doubt that the same substances which, when life quits the organism, break up into the simpler substances known in chemical laboratories, can be built up again, by the converse process of *supplying* life, from the said simpler substances. The *Secret Doctrine* (i. 603) says:

These [Occultists] recognize a distinct vital principle independent of the organism—material, of course, *as physical force cannot be divorced from matter*, but of a substance existing in a state unknown to Science. *Life for them is something more than the mere interaction of molecules and atoms.* There is a vital principle without which no molecular combinations could ever have resulted in a living organism, least of all in the so-called "inorganic" matter of our plane of consciousness.

THE ATOM.

It is important to notice that, although H. P. Blavatsky frequently uses the word "atom" in explaining the views of Occultism in her *Secret Doctrine*, she uses it in a totally different sense from that of Modern Science; and not only so, but she frequently emphasizes this distinction, casting ridicule upon the scientific conception of the atom. Take for example vol. i. p. 567:

As to the "elemental atoms," so-called, the Occultists refer to them by that name with a meaning analogous to that which is given by the Hindû to Brahmâ when he calls him Anu, the "Atom." Every elemental *atom*, in search of which more than one Chemist has followed the path indicated by the Alchemists, is, in their firm belief (when not *knowledge*) a *soul*; not necessarily a disembodied soul, but a Jîva, as the Hindûs call it, a centre of *potential vitality*, with latent intelligence in it. . . . Modern physics, while borrowing from the ancients their atomic theory, forgot one point, the most important of the doctrine; hence they got only the husks, and will never be able to get at the kernel. They left behind, in the adoption of physical atoms, the suggestive fact that from Anaxagoras down to Epicurus, the Roman Lucretius, and finally even to Galileo, all those philosophers believed more or less in *animated* atoms, not in invisible specks of so-called "brute" matter.

And again on p. 569:

They [the ancient Initiates] taught the revolution of the Heavens, the Earth's rotation, the Heliocentric System, and the Atomic Vortices—Atoms—in reality Souls and Intelligences. But those "Atomists" were spiritual, most transcendental, and philosophical Pantheists. It is not they who would have ever conceived, or dreamt that monstrous contrasted progeny, the nightmare of our modern civilized Race; namely, *inanimate* material, self-guiding atoms, on the one hand, and an extra-Cosmic God on the other.

The visionary nature of the modern concept called the "atom" is well shown by Butlerof. Either matter is infinitely divisible or it is not. If it is, then the existence of matter as a distinct entity becomes reduced to an absurdity, and matter is made up of mere nothingness. If, on the other hand, matter is *not* infinitely divisible, but is reducible to atoms, these atoms must be either elastic or non-elastic. If they are elastic, they must be composed of other atoms, for (according to Science) elasticity is a function of atomic structure, being caused by the mutual approach followed by separation of constituent atoms; hence the atom becomes itself divisible, which is absurd. But if the atoms are *not* elastic, all possibility of motion among them, and hence of energy or *vis viva* in matter, is at an end. (See *Secret Doctrine*, i. 519.) This double dilemma results from ignoring the *subjective* point of view, and mistaking for realities what are merely concepts derived from our senses. Occultism regards atoms as "souls" or "lives," that is, forms of consciousness, which, when in sufficient number, produce upon our senses the impressions which our mind synthesizes into the concept "matter."

PROFESSOR DEWAR'S LIQUID AIR.

As this article professes to keep up to date in the discussion of Modern Science as far as its bearing upon Occultism is concerned, it will be expected of me that I should say something of one of the most notable achievements of late in Science, namely the liquefaction of air. But there is nothing to say beyond the remark that we have here a good instance of Modern Science keeping to its own department—that of studying the properties of matter—and refraining from attaching an undue prominence to its discoveries. As long as Professor Dewar liquefies air, Occultism will have no bone of contention to pick with him; but if he leaves his own field of action and begins to attempt to induce from his experiments laws to govern the moral and social condition of mankind, and to override the other fields of speculation, then he will have laid himself open to the same charges as those other Scientists who lay down the law to-day. But there is no reason at present to dread such an event.

FURTHER APPLICATIONS OF THE PRINCIPLE INVOLVED.

The principle involved in experiments on the passage of matter from one state of density to another is that matter, in passing from a denser to a more refined state, absorbs or takes in a supply of heat, and, in passing from a more refined to a denser state, gives out a corresponding supply of heat. Thus, to turn ice into water, much heat must be applied, which heat does not go to raise the temperature, but is used up in turning solid into liquid. Again, to turn water at 100° C. into steam at 100° C., much heat must be applied. Conversely steam in passing to water, and water in passing to ice, yield up a large amount of heat. This familiar law of physics can, like all such laws, be applied by the method of correspondences to unlock the mysteries of higher departments of Science. The application is this: to pass from a lower to a higher state of development, energy must be absorbed, work must be done upon the organism; man can only progress by taking in large stores of energy and working hard—for hard work stores up, not dissipates, energy. On the other hand, by relinquishing effort, and allowing his force to ebb away and spend itself in enjoyment and dissipation, man can descend from a state of refinement to one of greater density, as is so often seen. It is also easy to see how a man, by sacrificing a large store of energy from the psychic or spiritual planes, may find himself thereby in possession of large quantities of energy to dissipate on the material plane. Just as gases contain more potential energy than liquids, and liquids than solids, so intellectual faculties are more effective as containing potentialities of force, than are psychic faculties, and psychic than physical. But correspondences like this are better left to each student to work out according to his own requirements.

H. T. E.

Karma and Astrology.

WHEREVER we turn our faces we are met with nothing but Karma, all that is manifested is nothing but the manifestation of Karma, and that which is not manifested means simply Karma unmanifested. Truly the Shâstras have said that Karma is Brahm. The highest Adept is not able to know all the niceties, the intricacies, and the hidden ramifications of ceaseless and unspeakable Karma.

In this material world, from every grain of dust down-trodden by the feet of animals, up to the highest developed human being who treads over this sub-lunar vault, there is nothing but Karma manifested, Karma materialized, Karma personified, and Karma embodied. Every particle of the human body is shaped and framed according to the result of our past Karma, nay, the very tendency of our mind, our habits of life, feelings, thoughts, and will are all moulded and shaped according to the form which we gave to them in our past incarnations. Thus the outward marks all over our physical body are the indications of our past Karma. The knowledge of these marks and their true interpretations according to the established rule laid down by the ancient Rishis, is called Sa-mudrikâ. This is one way of interpreting past Karma. There is also another way of doing so, viz., by the means of Astrology. Astrology is that branch of the science of mathematics which relates to the interpretation of past Karma by the means of the planets, constellations, and stars. The latter form, as it were, the index to the book of our past Karma; not that they *rule* our fortune blindly, but that they simply and merely indicate, and thereby explain to us, the kind of Karma which we did in our past incarnations, and for which we enjoy or suffer in this life.

I must mention here, before I proceed further with the subject, that the astrological portion of this article is drawn from Pandit Chandi Parshad's answers to questions which I have now and then put to him on the subject. The Pandit is a peculiar man, a very learned scholar in Astrology and Astronomy, and possesses equally deep knowledge in other branches of Sanskrit learning. He is the pupil of the great Bapu Deva Shâstri of the Benares College, who was a friend and teacher of Dr. Ballantine, the well-known Sanskritist and Oriental scholar. The Pandit's age is about seventy-five, but he looks like thirty-five. He is a Sâdhu, but at the same time an embodiment of eccentricity and scepticism personified.

According to the Âryan Shâstras twenty-four hours make a day and night; this period commences at 12 a.m. and ends at twelve o'clock on the following night. This is called in Sanskrit Ahorâtra. In this word Ahorâtra there are four syllables, viz., A-ho-râ-tra. Now everything has "real" and "unreal" mixed with it. Our business is to get rid of the unreal thing from the real. The unreal portion is dark, it is only outward and manifest, whereas the real portion is always bright, hidden, and unmanifested. In the present instance the first and the last syllables, viz., *A* and *tra*, represent night portions of the twenty-four hours, and therefore unreal, consequently the outer syllables are relinquished and only the middle portions, *i.e.*, *ho* and *râ*, retained, these being pronounced Horâ. The science which treats of Horâ is called Astrology. Horâ is the Jîva, the actor at one time and the sufferer at another; it is the day portion of the twenty-four hours in which man is active and materially conscious of his acts. This, in other words, means Karma. Therefore Astrology treats of the karmic portion of universal knowledge in the microcosm. Astrology without the doctrine of Karma is lame and meaningless, and Karma without the science of Astrology is simply a doubtful, dark, obscure thing without any index to guide or philosophy to support it. It is no wonder, then, that those men or nations who do not believe in the Doctrine of Karma, in connection with that of Reïncarnation also, do not believe in the science of Astrology, for such have no necessity for it.

The Vedas are considered to contain universal knowledge, because Veda means Divine Knowledge, and Divine Knowledge cannot but be universal. It is said in the Shâstras that the Veda has ten different parts, it being personified and compared with a man. Of these ten, five are the organs of sense, and five are the organs of action or Karma. According to this, Music is considered the power of hearing, Medicine that of smell, Logic and Grammar as Vâch or the power of speech, etc., and last of all Astrology, which includes Astronomy, is the power of sight of the Veda. The sight comes last, for amongst animals the eyes are the last things that open. It is said that no sooner does the time for the opening of the eyes of a child approach than it comes forth from its mother's womb.

For this reason it is enjoined in the Shâstras that a student who wishes to know the science of Astrology, or, in other words, to open his eyes, must know beforehand all other branches of knowledge, such as Music, Medicine, Logic and Grammar, Chemistry and Alchemy, which correspond to the sense of taste in the Veda, etc. It may be observed here that four Angas (lit., "limbs") of the Vedas are now missing, and therefore they are not known to the public. The public only knows six, and therefore they speak of the Shadanga of the Vedas instead of ten.

Astronomy simply teaches the external course or motion of the planets, etc., in relation to the Sthûla or Gross Earth, but Astrology teaches the Shûkshma or subtle relation of the planetary bodies together with the karmic influence of the Jîvas. It is interesting, therefore, to know how these relations are established and what are the means of distinguishing them. This knowledge not only helps a man to simply understand the rules and methods of Astrology, in order to ascertain the nature of the Karma which an individual did in his past life, but, most important of all, it produces a conviction as regards the truth and reality of the doctrines of Karma and Reïncarnation.

If there is any scientific and positive evidence necessary for proving the theory of Reïncarnation in relation to the doctrine of Karma, that want is supplied by Astrology, which takes the subject at once in its hands, and proves inch by inch and foot by foot the fact that all the happenings, both bad and good, in the present life are merely the result of the causes that we started in the past, and if what Astrology says is verified in this life and proved logically and scientifically, then where is there room to doubt the fact of Reïncarnation and the effect of past Karma in the present life?

The signs of the Zodiac form by themselves a complete system of symbols to explain the karmic influence or effect of the Cosmos, and are also indicators of karmic influence on man. In other words, the Zodiac applies to karmic evolution and involution, the ups and downs, the Srishti and Pralaya, or the birth and death, of the Macrocosm and Microcosm. There are seven meanings attached to them, as stated in *Isis Unveiled*. Three meanings, viz., Adhibhautik, Adhidaivik, and Adhyâtmik, i.e., physical, astral, and spiritual, are related to the Microcosm, and the same number to the Macrocosm. Each three, again, of the Microcosm and Macrocosm may be sub-divided into seven, and so there will be seven meanings attached to each of them. The seventh, of course, is the highest meaning, and therefore *no-meaning*. But these significations are not easy to understand, and there are few persons amongst us who can explain the several meanings in all their bearings.

If this article is continued, I shall try my best to lay before my readers as much material as I have been able to collect from different sources, so that some of them may be able to find out the missing meanings and make up a complete whole as far as it lies within their power to do so.

I shall also endeavour to avoid as much as possible, the use of Sanskrit terms or technical words, because, as I am told, they are very difficult, and perhaps also confusing, to the general readers of LUCIFER in the West.

Karmas are of three kinds, viz:

(a) Independent.

(b) Dependent.

(c) Interdependent.

Independent Karma is that, the result of which is only confined to, and therefore is borne by, one's own self independent of another; as for instance, giving charity to the poor. In such a case, whatever age, year, month, day, and hour of time, the doer of the Karma made the gift, in his next or a subsequent incarnation he will get the result—in this case reward—exactly at the same age, year, month, day and hour of his life.

Dependent Karma is that, the result of which the doer suffers, not independently as in the first case, but for which he is subject to, or dependent on, another; as for instance, if a person of forty years of age slays a child of only five years, then he will not suffer the result of his past Karma in a subsequent incarnation at the fortieth year of his age, as in the first case, but must receive the consequence at the fifth year of his next or a subsequent birth, as the result of his past Karma is entirely dependent on the "vengeance" of the child whom he had killed at the fifth year of its age.

Similarly, if a boy of sixteen has done any injury to an old man of seventy years of age, then the wrong-doer is not to receive the result of his past Karma in his future, *i.e.*, subsequent incarnations at sixteen, but at seventy, the age of his victim. He must live to suffer at the same age as was that of his victim when he himself inflicted the injury upon him, and most probably at the same time and place, and with the same means and instruments, and in the same method or manner in which the injury was inflicted. This is what is called receiving in the same measure which one gave in a previous life.

Interdependent or reciprocal Karma is that, the result of which is mutually dependent on another. As for instance, when a child is made to do an act of charity by his parent before the age of discretion, *i.e.*, when he is very young; in this case the Karma of the one is dependent on that of the other, or what may be called mutually dependent. For instance, if the charity was practised when the age of the child was five years, then according to the law of interdependent Karma, the parents would derive the benefit in their subsequent incarnations through this child at his fifth year of age, whether as parents, friends, or relations. Readers of this article may not perhaps know that in the East some children are considered very fortunate by their parents, because with the advent of their birth, wealth and fortune pass into their hands. Here lies the secret of the blind faith on the part of the parents, that their child is very fortunate from the date of its birth.

Karma has five elements, *viz.*, the doer, the object, the cause, the effect, and the act of doing. But Karma is neither the doer, nor the object, nor the cause, nor the effect, nor the act of doing. It is the law of Universal Justice and Wisdom that regulates the cause and effect, or

in other words, that law of Nature which develops a cause into an effect when a cause is started. Karma is, therefore, called the Law of Causation. The doer of a Karma in one incarnation becomes the object in the other, and therefore, the latter term is not much considered in dealing with the doctrine of Karma. Similarly, as the act of doing is practically immaterial so far as the result is considered, the Law of Karma generally takes only the doer, the cause, and the effect, into consideration.

Independent Karma has reference to the doer, the dependent Karma has reference to the effect, and the interdependent Karma has reference to the cause.

There are twelve divisions in the signs of the Zodiac, so also there are twelve houses in the Kundali of a Horoscope.

The twelve houses of the Kundali are divided into four divisions of three each, making up the number twelve. The first of these is called the "centre"; the second, the "beyond centre"; and the third, the "prevailer."

The first of these corresponds with the independent Karma, because it confines itself to its own centre; the second corresponds with the dependent Karma, because in this case the cause goes out of its centre and thereby becomes dependent on another; and the third agrees with the interdependent Karma because it is mutual.

The meaning of this is that, any planet when indwelling in any of the houses in the circle of the Horoscope indicates the nature of the Karma—good or bad—that the man had done in his previous life, *i.e.*, whether independent, dependent, or interdependent.

For instance, if a good planet, as, for instance, Venus, indwells in the first house in the horoscopic circle, then it is to be inferred that the good Karma of the individual's previous life, for which he will get the result now, was independent; if the same planet dwells in the second house then the inference will be that the good Karma of his previous life was dependent; if in the third place, then interdependent. If the planet is bad, as Saturn or Mars, then we have to substitute the term bad for good.

It is to be observed that as the divisions of Karma are of three kinds, as the houses in the circle of the Horoscope are of three kinds, so also the courses of the planets are of three kinds, viz., "proceeding," "receding," and "exceeding." According to the first the planets travel straight forward at an equal rate, according to the second the planets travel back or take a reverse course, and according to the third the planets go at a rapid speed.

These also correspond with the three divisions of Karma; the first kind correspond with the first division, the second with the second, and the third with the third. This necessarily means that the course of the independent Karma is forward; that of the dependent Karma, backward; and that of interdependent Karma, rapid.

What is stated above is the general doctrine expounded by eighteen Rishis from Garga down to Chyavana, including the great Bhrigu himself. The doctrine of Rishi Bhrigu, based on the Law of Karma, and expounded by him in what is called *Bhrigu Sanhitâ*, or the "Code of Bhrigu," is simply admirable; some of the expressions are so subtle and highly scientific that it is almost impossible to understand them with ordinary intellect. High metaphysics are in such a manner blended with, or rather engrafted on, the most intricate and difficult problems of science, philosophy and mathematics, that it is simply the wonder of the age, and shows the unfathomable knowledge of the ancient Rishis.

It is a great pity that copies of the *Bhrigu Sanhitâ* are fast disappearing from Indian soil. Some persons have started false claims to the possession of this Sanhitâ, and take advantage of the confidence which the people repose in this book. These men sell Rishi Bhrigu for their livelihood and practise deception. Indian Râjâs and chiefs are now fond of other things, and who will take care of Bhrigu? The Europeans do not believe in Reïncarnation, and therefore they do not care for such works, or else by this time thousands of hidden mysteries of Nature would have been disclosed.

A bird's eye view of Bhrigu's doctrine of Karma and Astrology may, perhaps, be given in a future contribution.

RAI B. K. LAHERI.

Lûdhiâna.

A Note on the Gospel of Peter.

IN the winter of 1886-7 the French archæological mission in Egypt discovered at Akhmîn in the tomb of an obscure monk a vellum codex in Greek characters. The tomb is given a date of between the eighth and twelfth century; the date of the MS. has not yet been guessed at. The codex was first edited and translated into French by M. Bouriant in the *Mémoires de la Mission Archéologique Française* (tom. ix. fasc. I, 1892). Since then there have been editions and translations brought out by Pastor Lods in Latin, by Professor Harnack in German, by Professor Rendel Harris in English, by Dr. Martineau, and also by others. The text of the Gospel is but a fragment of 9 pages ($6 \times 4\frac{3}{4}$ inches), bound up with a fragment of the Apocalypse of Peter and two fragments from the Book of Enoch, in all 33 pages. The Greek text of the Book of Enoch is said to be valuable as being nearer to the original text than the Æthiopic, which is thought to have been translated from the Greek, and on which we have had to depend almost entirely so far.

Before the discovery of this fragment very little was known of the Gospel of Peter (εὐαγγέλιον κατὰ Πέτρον). Serapion, Bishop of Antioch, in the latter end of the second century, Eusebius tells us in his Ecclesiastical History (vi. 12), found the people of his diocese at Rhossus in Cilicia using this Gospel. At first he sanctioned its use, but subsequently forbade it as showing a Docetic tendency. The converts of Rhossus, however, continued to use it in their devotions. Prior to that, Justin Martyr refers to it as an authentic writing (*Dial. c. Tryph.*, 106), and later on Clement of Alexandria quotes from the Gospel, implying that he regards it as of equal authority with the other Gospels. In this connection it is useful to remember the opinion of Dr. Martineau in his recent lecture at University Hall (see *The Westminster Gazette* of May 8th):

By way of further vindicating the equal authority of the Gospel of Peter, Dr. Martineau referred to two popular misconceptions. An "apocryphal" book is commonly supposed to mean something fictitious. It really means only a book which after a period of doubt and discussion has been excluded from the canon by the ultimate decision of the Church—mostly on grounds of doctrine. The Church, that is to say, adopted certain doctrines, and then ruled out any books which deviated from them.

In the next place, people often attach erroneous importance to the names of the Gospels, and suppose, for instance, that the Gospel of St. Mark always bore his name. But until 150 all Christian scripture was anonymous. And naturally so, for all early Christian teaching was oral. Writing was not then a common accomplishment, and if the teaching was reduced to writing at all, it was only in the very imperfect form of notes by hearers—notes and accounts, which naturally varied just as the testimony of witnesses in a court of law varies. . . . The names of the Christian writings were attached later, and sometimes with great uncertainty even as to the particular person meant by name. Generally the names were given as weapons for controversial purposes. A bishop would clap on to a writing containing a doctrine he liked, the name of an apostle he liked, and then was able to say to his opponents, "See how your teaching is contrary to what the Apostle says."

The orthodox objection to the Gospel of Peter is its Docetism—that is to say that the Christ suffered in appearance not in reality, since it was impossible for God to really suffer. Heresy or no heresy, the opinion dated from very early times in Christendom, for Jerome tells us that "while the apostles were still surviving, while the Christ's blood was still fresh in Judæa, the Lord's body was asserted to be a phantasm" (*Adv. Lucif.*, 23). It is interesting to note that the same opinion obtains among the philosophical Hindûs with regard to the doctrine of Avatâras, or descents of the Logos. They argue that if the Logos were to take up the body of some individual soul, the Karma of that soul would be interfered with. Therefore a mââyâvic body is evolved for the purpose of incarnation. It is curious also to remark that the author of *Philosophumena* in describing some of the schools of Docetæ traces one of them to the Gymnosophists of India

(viii. 7). Thus in the fragment of Peter we find the words, "he was silent as if having no pain."

The next important point to notice is that not only is there no account of the resurrection known to the author but even no rumour of it. Equally curious, too, is the version of the cry on the cross, "My power, my power, thou hast left me!" In addition there are at least twenty-nine striking differences between the Petrine account and that of the canonical Gospels, all of which are exceedingly interesting, but too long for our present notice.

The conclusion we come to is that there were many accounts floating about, many traditions, all equally authentic and equally authoritative; that out of these the Church, when it came into power, selected those it liked best for its own purposes and rejected the others. That those who do not submit to this selection of the Church and have no confidence in its Œcumenical and other decisions, are free to adopt other opinions and still retain the name of Christian if they so choose; and that so far from the Church having settled the "heretics" once for all, they are year by year resurrecting from the past to slay their slayers in their turn. A broadening influence is about, and the yeast is strongly at work, and such works as Professor Rendel Harris' *A Popular Account of the Newly-recovered Gospel of St. Peter*, which is written from the narrowest standpoint of Protestant theology, may comfort the hearts of young curates, Sunday-school teachers, and our Evangelical country cousins, but will find no place on the book shelves of the real thinker at the latter end of the nineteenth century.

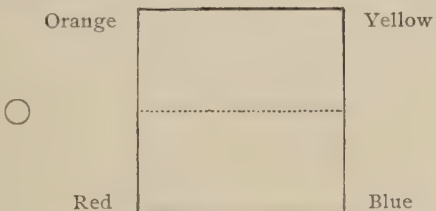
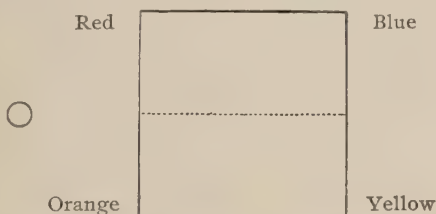
G. R. S. M.

The Fourth Dimension.

THE Fourth Dimension is an inconceivability introduced as a convenient hypothesis to explain the apparently impossible. If there are three dimensions in space, why not four, why not seven? And if there *are* four, how do things comport themselves in that unrecognizable fourth? A *point* occupies no dimension and any given situation. When it moves it traces a line and this has one dimension, viz., length. When the line moves sideways a four-sided figure in two dimensions results, and any line that rests one of its ends upon a surface of the square is in the third dimension. In order to get some idea of what is meant by the Fourth Dimension we must suppose a race of beings who lived only on the flat, in two dimensions, length and breadth, and who could neither perceive nor conceive of any height or thickness, but knew only of that which lay on their plane in front of them or sideways. Then, as is our consciousness to theirs, so is the

consciousness which knows of four dimensions to ours. Let us, therefore, narrow ourselves down to their consciousness. Space would be the same infinity for them as for us, but it would be all on a level. They would have no more sense of spatial limitation than we, and their movements would be the same as ours if our world was flat and balloons unknown. Their intellect and spirituality might be identical in scope with our own, for no intellect is conferred by the fact that we can look up as well as ahead, and that our bodies are thick as well as flat. Intellect comes by the comparison of facts, and the facts obtainable from a survey of a two-dimensional world would afford as good material for the growth of intellect as those of a three-dimensional world. The two-dimensional beings would know of matter as flat only, not thick. They might otherwise be as good metaphysicians as we, and reason as learnedly as we about the Logoi and Time and Space and Everlasting Life.

Let us suppose that such a being, cognizant only of length and breadth on his own plane, and not of height, was standing close to a flat square plate, each of whose corners was of a different colour, red, orange, yellow, and blue. Orange is to his right hand, red to his left, and behind these yellow to his right and blue to the left. But suppose he wishes so to face the plate that red is to his right hand and orange to his left. He cannot turn the plate over, for that would be making use of the up direction of which he knows nothing. He can only push it about on the flat or move round it, which are the same things. Clearly he can never get the colours as he wants them, for though he can get red to the right, blue would then be to the left, and he wants orange. Now imagine that a gale of wind blew the plate over, making use of the third dimension. To his astonishment he has now got what he wants; red is to his right and orange to the left. How will he explain the phenomenon to himself? Not in the way that is so obvious to us. Let us call the corners of the plate by the initials of their colours, R, O, Y, and B. Our man will be driven to supposing that the row of points constituting the line R B, and those constituting the adjacent half of the surface up to the dotted middle, moved across the middle line and took up situations corresponding on the other side; that the opposite half of the plate behaved in a similar manner, and that, as the molecules constituting the two halves met on the dotted line they must



for the moment have interblended with each other. He would argue that matter must be permeable to matter, and we will not immediately call his contention absurd. Now suppose that as the plate was being slowly blown over by the wind there stood over it, looking down upon it, a man who, having been blind from birth, had had his sight suddenly restored, and to whom, therefore, everything would look equally far and equally near, to whom an approaching object would not be known as approaching but only as getting bigger, subtending a larger angle, and to whom all nature fronting him would be a flat picture. Such a man looks down upon the wind-blown plate. Two perceptions are combined in looking down upon a flat plate being turned over. One edge gets nearer to us and the opposite edge further away. That is the first perception. The other is that the two opposite edges approach each other, blend, cross, and reappear on the opposite side. Our restored blind man would only cognize the second of these phenomena, and his perception of the revolving plate would coincide with the explanation of the two-dimensional man. Is *our* explanation of the affair, namely, that the plate was turned in the third dimension, any nearer the truth?

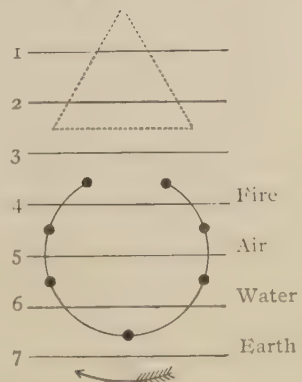
The dimensions are forms or analyses of the idea, Space. And Space is an existence in, not outside, consciousness. If it be maintained that Space has an existence outside, and other than as a form of, consciousness, then an objective existence, *objective nothingness*, is thereby postulated, existent emptiness. This being absurd, it follows that Space, as an existence, is within consciousness, a form of consciousness. And since the external world is only known to us as a mass of those changes in consciousness called sensations, it follows that farness, nearness, greatness, smallness, to the right, to the left, up, down (all analyses of Space), are the ways in which sensations take up their arrangement in cognitive consciousness and become known objects. Space (as its analyses) is the framework, sensations the contents, both being wholly within our subjectivity. Space in its present form comes into existence for our Egos parallel with the accretion and evolution of our bodies, for it arises at first from the sense of effort required in moving, and afterwards the same is shown in the estimation of the probable amount of effort necessary for the reaching of a desired object. The now instantaneous estimation of required effort is the root of Space as a form of consciousness. The dimensions, therefore, as specialized applications of the idea Space are constructions for our own convenience in the understanding of those sensations that convey to us the external world. And, still more radically, Space is the derived product of our feeling of non-identity with the objects of the external world.

The Universe is one Self, Âtmâ-Buddhi, the cosmic Ego. All the world is in the field of its imagination, *is* the field of its imagination. All matter and the forces moving matter is its thought, thrown, as it were, as a panorama in front of itself for its own inspection. As the

drama proceeds, this Universal Self focusses itself at countless points, giving thus origin to the selves of men. These, forgetting their primal unity with each other, forget in the same way that, as a universal unit before division into little units, *they themselves* created in their conscious collective imagination the matter in which they live, with which they are clothed, and which moves before them. They take imagination for reality, and suppose matter to be absolutely other than themselves, which supposition is at the back of the ideas both of solidity and of space. The Universal Self sports, as it were, with substance, confers at will any qualities upon it. But to the derived lesser selves, these qualities become *laws* which *they* discretely cannot alter. They must explain, as it were, to themselves that which they see going on around them, an increasingly clear and correct explanation whose forms are Space and Time. Space, therefore, is in us, not in the things it enables us to comprehend and arrange.

We saw that the Supreme Self gives birth to the spiritual monads which in the roll of ages become men. They fall in all their primordial spirituality into matter, and there is at first too great a gulf between that purely spiritual consciousness and the gross encasing matter. Thus, for matter and of matter, the monad is unconscious. It is conscious only on the highest plane, and conscious therefore not of gross matter but of the spiritual ideas which on the highest plane correspond to and are the noumena of matter on the lowest. Therefore it has to develop senses and intellect which shall correspond to the gross phenomena. This it does by developing the idea of dimensional space and fitting its objectivized sensations into that. The monad may be represented as the apex of a triangle, in which meet the sides of spirit and matter and where is omniscience. But at the base the two sides have separated—matter at one corner, consciousness at the other. The consciousness which at the apex was spiritual, at the base is intellectual, and it creates space as the base-line to unite it to and enable it to comprehend the matter.

In the accompanying diagram we need not speak of the three upper planes, since they belong to the stages of evolution of the Universal Soul. We begin with the fourth plane on which the separate human monads take origin, and to which they return after the material cycle is over. Each monad must be regarded as having two planes of consciousness; spiritually it is of one conscious essence with the Universal Soul; materially, each monad has to make for himself a consciousness corresponding with the plane of matter which at each descending stage it is his duty to



get to understand, and on which accordingly he creates a new conception or dimension of space. The alchemistical names of the planes are convenient, and each corresponds to a state of consciousness and a dimension. Fire corresponds to no dimension, air to one, water to two, and earth to three dimensions.

Fire.—The monad at the very beginning of his journey, before the dawn of intellect, is wholly spiritual, and has no conception of matter as an external existence.

Air.—The monad learns that he is not alone. He is as a blind man who, moving repeatedly forward, each time strikes against something, and who, forming no conception of the relationship of objects to each other, regards them isolatedly as in line with himself, developing thus the conception of one dimension. This is therefore the plane whereon the monad learns of matter as discrete particles in linear relation with himself, isolated as regards each other, and he has no conception of number; the objective is a unit.

Water.—The monad gets to a conception of the objective as units, each having a linear relationship with himself and a sideways relationship with each other. His conception of nature is two dimensional, and the objective particles flow to and fro and laterally.

Earth.—The monad reaches the concept of objective solidity in three dimensions. Matter reaches its grossest, and the next step will carry us upward, for there are no further downward degrees.

Water.—This next step is the return to the plane of water, the astral plane, with the now well acquired physical intellectuality. The new sense is clairvoyance; the new property of matter is its complete permeability to itself, answering to the Fourth Dimension; the new power is that of effecting this, of doing actually what appears to be done when a solid is reflected in a mirror.

On the highest of these four cosmic planes, the spiritual consciousness of the monad or individualized spirit is perfect, unclouded. He is in the Turiya or fourth state. Then, to follow the *Dream of Râvan*, comes the gulf of Lethe, wherein the monad, passing across to the first gleam of our intellectual consciousness, loses that unmoving wisdom which unifies past, present, and future. From this oblivion he descends on the further side the realms of illusion and reversed reality. Retaining nothing from the spiritual bank of Lethe save dim reminiscence, it attempts to recover and reproduce the field of the knowable outside itself, putting forth feelers and beginning thereby to create the objective, to out-visualize what was and even now truly is within itself. So first it passes into what is for us now the dream state, where the external existences it begins to perceive are shadowy, phantasmal, evanescent. And in creating an external phantom world, it creates also a phantom body, now the Mâyâvi Rûpa, to face such world, and to be vehicle for its psychic consciousness, now sensational and

Egoistic. Lastly, still almost in the words of the *Dream of Rāvan*, from this subtle and phantasmal personification outward of the germs of that knowledge which in its first state was wholly within it, it descends into a state where the Universe is wholly objective and three-dimensional, needing arrangement under the forms of Space and Time, and where that monadic Self which successively forgot itself from Turiya to Lethe, and from Lethe awoke into an intelligence struggling outward, imagining itself into a conscious, breathing, feeling, nervous soul, now out-realizes itself from a soul into a physical body with five senses and organs of action, to face that now fully objective world which it has wrought out of itself. Now lies before it the task of reäscend, and finally the carrying of the light of the physically awakened self-consciousness and self-knowledge, undimmed across the gulf of Lethe into the region of spirit from which it emerged.

The plane now in front of us is the astral, of which already we get glimpses. Distant scenes and forms present themselves to us and mix with the common scenery of our rooms, streams of pictures flow by, blended, transferred, evanescent in all their seeming solidity, voices and sounds from remote places and people begin to reach our unaccustomed ear. At spiritualistic séances knots are tied in endless ropes, solid metal rings appear on the neck of the medium in close contact, and in these and multitudinous other ways we are confronted by phenomena we can only explain as the transit of matter through matter, as occurring in the "Fourth Dimension." This is but our conception of the truth, our way of explaining to ourselves certain groups of phenomena whose reality is abstract motion. All the senses are differentiations of the sense of touch. From one or all of the seven planes of substance, one or more of the seven senses are receptive of touch, and it is because the touch comes not from dead but from living subjective substance that it can be received into our Egoistic subjectivity. Our consciousness and the consciousness of nature is that common element which makes one knowable to the other. In learning to see and act in the "Fourth Dimension," we are to acquire a new mode of sensitivity to the qualities of nature. The field of our consciousness has expanded another degree towards the great field of nature-consciousness in which it lies. We are becoming a degree more sensitive, and matter is about to become transparent visually and practically. Visual and *practical* transparence is the "Fourth Dimension"; not the taking on by matter of any stature in some inconceivable direction, but the taking on by human consciousness of a new sense and power. The term "Fourth Dimension" is therefore, as H. P. B. points out, incorrect. When our two-dimensional being has his plate blown over, he is ignorant that its surfaces are now reversed, and though his explanation of the permeation of its halves by each other is good so far as he can cognize the phenomenon, we know that it does not cover the fact of the reversal of

the surfaces, and that for this a third dimension is required. But the theory of the visual and practical permeability of matter in known dimensions *will* cover all accessible phenomena, and though there may be aspects of these phenomena not so covered, they are at present wholly unsuspected by us, and we need not make the theory of a "Fourth Dimension" to account for incognizable and unsuspected facts. It is enough that we are about to climb upon a new plane of the hitherto unknown. There would be neither reverence nor awe, but only the seed of spiritual death in the thought that these vast fields were but fields of which this plane was an epitome, a plane already well under the scalpel and microscope. We need not limit our aspiration, for we shall never press the limits of the Universal Soul. Reverence and aspiration do but grow with growth; they are the springs of endeavour. We set limits to possibility in our ignorance, as the ancients made the sky a vault. The vault dissolves with time and knowledge, leaving us again to face the unknown, to make from time to time new vaults, and to learn from time to time that the only illusion is to conceive limits in the illimitable. Great in its future is human consciousness; for this, nature has laboured age after age as the crown of her endeavour. Now that it has come and we are what we are, we need have no fear and even no hope, for hope is nearer fear than certainty. The scope of man lies only with man to determine; it lies with him to slip or not the links that tie him to earth and to his past, that shut him out from Those Who, standing ahead in that light, which for us is yet darkness, would fain teach and help on those even who cannot recognize Them. We can; for us They are living men, and, making Them our ideal, with faces set to the light, we can amidst all obstacles, all weaknesses, all failures, move to that supreme goal. There need be no despair, no thought that the work is too great, no humility of that kind. Ever let us keep trying; we may fail a thousand times, but while the struggle is renewed there is no such thing as failure irremediable.

HERBERT CORYN, F.T.S.

No man is born into the world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will;

* * * * *

And he who waits to have his task marked out,
Shall die and leave his errand unfulfilled.
Our time is one that calls for earnest deeds.

J. R. LOWELL.

Unconscious Development.

Everything that is really fundamental in a man, and therefore genuine, works as such unconsciously; in this respect like the power of nature. That which has passed through the domain of consciousness is thereby transformed into an idea or picture, and so if it comes to be uttered, it is only an idea or picture which passes from one person to another. Accordingly any quality of mind or character that is genuine and lasting is originally unconscious, and it is only when unconsciously brought into play that it makes a profound impression. If any like quality is consciously exercised, it means that it has been worked up; it becomes intentional and therefore a matter of affectation, in other words, of deception. If a man does a thing unconsciously it costs him no trouble, but if he tries to do it by taking trouble, he fails. This applies to the origin of those fundamental ideas which form the pith and marrow of all genuine work. Only that which is innate and genuine will hold water; and every man who wants to achieve something, whether in practical life, in literature, or in art, must follow the rules without knowing them. —*Studies in Pessimism.*

All sense of restraint, even if self-imposed, is useless; the desire to be pure must be spontaneous in order to be efficacious.—*Elixir of Life.*

THE above passage from Schopenhauer is the key to many problems in the education of children. Is it not also the key to many of the difficulties of the student of Theosophy? The regeneration of the nature of man is a *hidden* process, hence is it called *Occultism*. He who tries to perceive with his lower mind the steps of that process will hinder growth, for these deepest secrets of nature cannot be weighed or measured, nor can they be grasped by our ordinary consciousness. No doubt there is a faculty by which these changes may be apprehended, but that faculty is unconscious so far as this plane is concerned. We have no means of exercising it so long as we are imprisoned in the lower mind. Hence, speaking from the lower mind standpoint, it is true to say that all our deepest thoughts, our noblest aspirations proceed from the depths of the unconscious. If a man occasionally bursts his prison, and learns more or less of the Great Secret, still he can on his return tell little or nothing to his fellows which will be understood. The how or the why of the growth of a plant is beyond our comprehension, much more then the how or the why of the development of human character. That a tree by its growth can force down a strong wall we sometimes see, and we may guess therefrom that the human Soul in its development can push aside any artificial impediment however apparently immovable. The inner force of nature is all-powerful, and brings about all things with-

out conscious effort. But of this inner force the secret is hidden; a man cannot rouse it to action in himself any more than he can cause an artificial rose-bud to grow into a rose. Spiritual progress does not come to a man because he longs for it. The longing is merely discontent, and does not change the inner nature. Even a very superficial study of human nature shows that those who are most anxious to progress are the least likely to do so. "The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn."

All this sounds very pessimistic. A hasty student would perhaps deduce from it that all effort is useless. This would be incorrect, but it would be better that he should think so for a time than that he should go on imagining that by taking thought he can add a cubit to his stature. In the former case he is like a traveller who has fallen into a well, and the very discomfort of the position will induce him to try to get out. In the latter he has simply taken a wrong road, and may continue to travel further and further out of his way. The effort to grow means the fostering of ambition, it means looking for reward, it means trying to measure the infinite with a two-foot rule. There are certain things which a man may gain by direct seeking, but happiness and spiritual progress are not among them. For spiritual progress does not come by following rules or methods, it comes of itself when the man is ready for it. It is not brought about by joining a School of Occultism, by initiating others, by adopting any particular mode of life, but only "by following the rules without knowing them." There is no receipt for it, and it is not gained by ascetic practices. Says the *Bhagavad Gîtâ*:

Those who practise severe self-mortification not enjoined in the Scriptures are full of hypocrisy and pride.

I have said that the above passage from Schopenhauer is the key to many educational problems. The real education of children does not take place through attending school or learning lessons; it depends on something which lies deeper than these things, and it often goes on more rapidly during leisure time than during school hours. For the methods pursued in schools cultivate almost of necessity the seeking for reward, the constant thought of self, the spirit of competition, whereas the best intellectual development takes place when the thought of self is not present, when the child has forgotten his own existence, and is thinking only of the subject in hand, when in short there is no conscious effort. It may seem at first sight that conscious effort is higher than unconscious effort. But this is not really the case. Conscious effort develops the learned man, unconscious effort develops, in its higher forms the genius, in its more elementary forms the strong and original mind. That which is learned by unconscious effort is always assimilated, and becomes a part of the child's very nature, a

motive force to develop intellect and mould character. That which is learned by conscious effort *may* be assimilated, but is more often only swallowed, and in that case is not conducive to mental health. What we call "overwork" is generally work on a wrong system. Worry, strain and anxiety arise because the thought of self is too active. There is no anxiety when the mind is concentrated on the subject itself, but only when the child is thinking of his own success or non-success.

Now all this applies to the spiritual progress of students just as much as to the intellectual development of children. Anxiety, worry, strain, are all signs that the student has taken the wrong road; he is perhaps wanting to be at the head of the class, or at any rate to gain a prize or pass an examination. We have most of us been carefully taught at school to work with these objects in view. How many teachers are there who even *think of trying* to develop in their pupils an interest in the subject itself apart from personal success? And everyone knows the force of acquired habit. But for those who are trying to work for Theosophy there is a further consideration, which does not apply in ordinary intellectual work. Self-seeking in intellectual work does produce to a certain extent the result aimed at. A man can, if that is his object, use intellectual work as a fulcrum to raise himself above others, to satisfy ambition or love of gain. But in ethics, where there is self-seeking there can by the very nature of the case be no progress.

The difference is this: In intellectual progress the method which excludes the thought of self is the *best*: in moral or spiritual progress it is *the only one possible*. Conscious effort then towards moral or spiritual progress is of no use, the only kind of effort that is of use is unconscious effort. Now our traveller has fallen into the well, and we must leave him there a while to reflect. After all every man has to get into that well, and find some way or other of getting out. There is a way out which some have found, but they have to leave the useless part of themselves behind. Until they can do that, they have to remain in the well. A man cannot be helped out by another, he has to find the way out for himself. The means by which he gets out are part of that spiritual knowledge which cannot be expressed in words. Since the knowledge proceeds from the plane of the unconscious, it cannot be conveyed from one man to another, but can only be revealed to each man direct from the source of spiritual knowledge. Hence if he asks for a clue, the only answer is: "Seek for the Path."

Intellectual processes sometimes throw light on spiritual problems, so here is a passage from Hartmann's *Philosophy of the Unconscious*, which the man in the well may ponder on:

A healthy conscious will is the indispensable condition of receiving truly great, noble and pure aspirations. On the other hand conscious will has no influence at the moment of conception, nay, a strained conscious seeking after it hinders the reception of the idea from the unconscious.

Translated on to the spiritual plane, this would perhaps read as in the *Voice of the Silence* (p. 17).

The light from the One Master, the one unfading golden light of Spirit, shoots its effulgent beams on the disciple from the first. . . . But, O Disciple, unless the flesh is passive, head cool, the soul as firm and pure as flaming diamond, the radiance will not reach the chamber, its sunlight will not warm the heart, nor will the mystic sounds of the Âkâshic heights reach the ear however eager at the initial stage.

Or it may read as in the *Bhagavad Gîtâ*:

But I am not to be seen even as I have shown myself to thee, by study of the Vedas, nor by mortifications, nor almsgiving nor sacrifices. I am to be approached and seen and known in truth by means of that devotion which has me alone as the object.

SARAH CORBETT.

Reviews.

HELENA BLAVATSKY, ANNIE BESANT, E LA TEOSOFIA MODERNA.¹

THIS should prove a useful pamphlet, and it is to be hoped that it will find circulation in the country where, as its author tells us sadly, Theosophy has hitherto been represented officially by a single individual.

A short sketch is given of the founding of the Society, of Madame Blavatsky's life and character, of Mrs. Besant's early religious history and of her work since she joined the Society. The writer is evidently well acquainted with Theosophical literature in general, proves herself a good student of the *Secret Doctrine*, and has succeeded, so far as it is possible in a short popular notice, in giving a faithful outline of the scheme of evolution, of the philosophy known to the world as modern Theosophy. She traces the source clearly, and the main points are well brought out.

To Italians the Theosophical view of Satan may be a startling revelation. Speaking of the story of Prometheus the writer says:

With intelligence came desire and the passions, and from them was born the law of Karma, or cause and effect, reward and punishment, and, in consequence, death and the law of Reincarnation. . . . Satan, therefore, the Seraph, the rebel Cherubim, is the creator of human intelligence, he who gave to man the immortality of thought if not of the body. Satan represents activity, dissension, independence; he is fire, light, thought, progress, liberty, and with all that he is Sorrow.

The writer says that Theosophy respects all life, that it is the friend of vegetarianism and advocates cremation. She sums up in a few words her impression of Madame Blavatsky:

And all this knowledge has been spread by means of one woman . . . that strange, fascinating woman called Helena Blavatsky. . . . In fact, reading the works of this extraordinary woman, whose profound erudition is joined to clear logical eloquence, who, if sometimes contemptuous of the arguments of her enemies, presents the vast picture of creation with masculine power . . . it would appear much more surprising that such a wealth of metaphysics should be expounded by her unaided, than that it should be given, as is stated, by transmission of thought, by Masters in the East.

C. M.

¹ Roma: Stabilimento G. Civelli. 1893.

VIVISECTION.¹

MR. EDWARD CARPENTER takes advantage of his subject to pen a diatribe against medical science as trenchant and as scathing as his celebrated indictment of Modern Science in *Civilization: Its Cause and Cure*. After setting forth the horror of vivisection—the horror that we civilized people, who pride ourselves on our advance beyond the ancient nations in the matter of humanity, should take the animal that looks up to us, fears us, and trusts us, and subject it to operations which it exhausts the vocabulary to describe—he takes the excuse for this practice as two-fold, viz., that “vivisection is a means of knowledge, and a means through knowledge of the alleviation of human suffering, and of human progress.” While forbearing to criticize the first of these statements, on the ground that there is a *possibility* of gaining knowledge, in the future if not in the past, by vivisection, he answers the second by a decided negative.

And here we come to the question which, it seems to me, underlies this whole matter, and which has, as yet, never been taken sufficiently seriously into consideration by the general public. Vivisection, it is said, leads to increased knowledge of the action of drugs and specifics, and of various curative appliances. Let us grant this. Then the question still remains: Do these drugs and specifics and appliances really strike at the root of the suffering, or do they only, so to speak, lop off the small branches, leaving the tree to grow thicker even than before? Is it possible, in fact, that human suffering is increased by the use of these things rather than diminished?

The general tendency of drugs taken to relieve insomnia is to produce a worse form of disease, for they merely prevent the inherent malady which causes the insomnia “from showing its usual signals on the surface, and compel it to work underground and come up in a new form at some other point, and intensified by concealment.” The same with drugs taken to relieve dyspepsia; they prevent nature from sounding her alarm, and enable the patient to continue the bad habits which caused the disease, until a breakdown occurs.

If this is so, if the extended use of drugs and externally curative appliances tends to set up morbid trains of action in the system, then we have to consider that their use is liable to increase human suffering in two ways—both by covering over and so aggravating the original disease, and by introducing new trains of disease. And though we may allow that in some cases they act beneficially, these are large and very serious deductions to place to the negative side of the account, and may well justify us in putting it as probable that they increase the total amount of suffering instead of diminishing it. If the best plea in favour of vivisection is that it occasionally brings to light some such palliative as I have referred to, it stands on very shaky ground indeed.

The case against inoculation is even worse, for Mr. Carpenter describes it as introducing “a domestic pest to keep us partially clean—a half-tame bacillus instead of a raging wild one,” and mentions that there is a growing conviction that the alarming multiplication of cancer cases of late years is due to vaccination. He maintains the argument put forward in *Civilization: Its Cause and Cure*, that:

Failing to see—what indeed is a central fact of facts—that there is a positive force of Health in each creature, seeking suitable physical (and mental) conditions in order to establish itself, and continually working towards its own establishment, the current view is that Health is a chance product of conflicting external forces, a mere fortuitous absence of disease; and that the best we can do is to bolster up the human organism from the outside till such time as it can be bolstered no longer, like an old barn whose life-time may be prolonged by props and stays, but which must infallibly at last tumble into ruins. Taking this view, our attention, instead of being concentrated on the real source of Life and Health within us, is continually turned outwards in anxious search for new remedies, new props and stays for the falling structure. In our fear and desperation we lay hold on anything that offers the slenderest hope; and since cowardice is ever cruel we do not hesitate to torture a thousand dumb creatures, whose confiding glances should pierce us

¹ No. 6 of the Humanitarian League's publications. By Edward Carpenter and Edward Maitland. William Reeves, 185, Fleet Street. 1893. Price 6d.

with the keenest reproach, if so be that out of their sufferings may emerge the slightest prospect of our being able to stave off for a single day the destruction which so fearfully threatens us.

We fully agree with Mr. Carpenter in his opinion that vivisection is the logical outcome and last expression of the scientific Materialism of the day, that man has no right to try to escape the sufferings due to his own evil courses by torturing the innocent animal kingdom, and that the little knowledge he may glean from the operating table is as a farthing rushlight to the sun of spiritual knowledge from which he shuts himself out by ignoring the fundamental law of sympathy and oneness in the universe.

Mr. Edward Maitland follows with a longer and more detailed attack upon vivisection, in which many quotations are made for and against the practice. He maintains that medical scientists, through their concentration of attention upon a particular branch of knowledge obtained through the senses, have become blunted and non-perceptive with regard to the higher truths of man's nature, and hence are not fit to dictate moral laws to society. The French vivisectionists do not appear to be so hypocritical as the English, for, says Dr. Charles Richet, in the *Revue des deux Mondes*, February, 1883:

I do not believe that a single experimenter says to himself when he gives *curare* to a rabbit, or cuts the spinal marrow of a dog, or poisons a frog, "Here is an experiment which will relieve or cure the disease of some man." No, in truth, he does not think of that. He says to himself, "I shall clear up some obscure point; I will seek out a new fact." And this scientific curiosity which alone animates him, is explained by the high idea he has formed of Science. This is why we pass our days in foetid laboratories, surrounded by groaning creatures, in the midst of blood and suffering, bent over palpitating entrails.

H. T. E.

Theosophical Activities.

INDIAN SECTION.

INDIAN LETTER.

GULISTAN, OOTACAMUND,

White Lotus Day, 1893.

I am celebrating White Lotus Day up here "all by myself," as the children say. It seems hard for me to realize that it is two whole years since H. P. B. left us, for the changes and chances of this mortal life have been many and varied since then for most of us, especially for those who were living at Avenue Road in May, 1891. Three are now in India, two in America, one in Australia. It seems almost as if the teacher's death was the signal for the distribution of her pupils to the various parts of the globe.

I hope that by this mail some account of the White Lotus Day celebration at Adyar will reach you.

With the incoming of the hot season our activity necessarily lessens, and there is not much to report. Walter Old joins me here this week for a change, as it has been excessively hot in Madras, and Col. Olcott will doubtless come up before long. I am very sorry to have to announce the sad trouble which has overtaken our dear and faithful Babula in the loss of his wife and youngest child from cholera. I am sure all readers of LUCIFER will sympathize with him in his loss.

The ever-active Madanapalle Branch has just issued a useful pamphlet on *Theosophy and Schoolboys* which is from the pen of Bro. O. L. Sarma. It is impossible to over-estimate the importance of the influence of Theosophy on the young generation. As Bro. Sarma says:

In my humble opinion the younger generation stands foremost in our list of creditors. . . . It is necessary that Branches which are fortunate enough to have rich members should try to start Theosophical Boys' and Girls' Schools, and place them on a sound footing and under efficient supervision. If some of the individual members of a Branch part with some of their money for such a sacred purpose, there will be no difficulty in starting at once schools of that kind under their management. If there are schools already existing under private management in places where there are Branches, the task becomes easier. No new schools need then be started. . . . The Branch of which I happen to be a member is situated in a benighted corner of a benighted District of this benighted Presidency (Madras). This Branch has opened a weekly class for the school boys of the town, and easy lessons on Theosophy and kindred subjects are taught in English and Telugu. The class has been working well for the last five or six months, and the interest evinced by the boys is daily increasing. The members of this Branch are also seriously considering the question of starting a Theosophical Girls' School in the town, and it is earnestly hoped that success will crown their efforts.

While heartily congratulating our Madanapalle Brothers, I must express the hope that our other Branches will follow this excellent example.

I have before me the report of the Bengal Theosophical Society of Calcutta, which has just completed its eleventh year. Our veteran brother, Babu Norendra Nath Sen, has been the President for the last ten years. The Society has now removed from Creek Row to more commodious quarters at No. 3, Romanath Mozumdar's Street, College Square East. The list of papers read before the Branch during the past year is a long and interesting one. Most of these have been reprinted in the *Indian Mirror*. S. V. E.

WHITE LOTUS DAY.

On Monday, May 8th, was celebrated the second White Lotus Day anniversary of the death of H. P. B. To add to the significance of the event, over one thousand white lotus flowers were kindly sent in for the occasion by Bro. N. Sarvottama Row from his place, Poonamallu—literally, the town of flowers—which is about twelve miles from here.

The main hall in our Headquarters, which is of the form of a T, presented a most beautiful appearance. The benches, which afford room for about 250 persons, were arranged on three sides of the central *dais*. On the *dais* were placed two chairs, one for the President-Founder, and another for H. P. B.'s life-sized photo, specially prepared for our Headquarters by our photographers, Messrs. Nicholas and Co.

The *dais* was thickly strewn with white lotuses, and these were also carried in graceful wreaths between two plantain trees arranged on either side of it, hanging over the two chairs, and coiling round a figure of Sarasvatî, the Indian Goddess of learning, Occult as well as profane, which was suspended from the ceiling. Round H. P. B.'s photo itself was hung a splendid garland of 107 choice white lotuses.

The proceedings commenced at six in the evening, at the special request of our members and sympathizers, who are mostly Government officials. Some of the foremost of our members in and about Madras were present, besides delegates from several branches in Southern India. After the distribution of uncooked rice to the poor fishermen of Adyar River, the President-Founder arrived and addressed the audience at some length. The speech was taken down in shorthand by a representative from the *Madras Times*. He then briefly expressed the object of the meeting and the wish of H. P. B. as to what should be done, and said that it was needless for him to tell them that they did not regard Madame Blavatsky with any of the feelings of hero-worshippers; they believed she only occupied one personality for the purpose of doing certain work which she carried out, and that, that being completed, she had passed on and would by the laws of Karma take rebirth at another time in some part of the world, and would then undoubtedly pick up the thread she had dropped now and carry it on. At the

present moment they were only at the beginning of this great movement, which was so much in its infancy that it had not yet arrived at the end of a single human generation. It was idle to expect that any movement should, in that brief space of time, attain to anything like full development, but from results they could see plainly that the world needed such a movement at this particular time. The Society had already become necessary for the dissemination of Oriental ideas throughout the world. The Hindûs at large were not aware of the work that had been done by the Society, and it would probably be many years before the fact was realized; nevertheless we were fully aware of it, and believing as we did in the infallible operation of the laws of Karma, we awaited the result of our seed-sowing in the great harvest to be reaped by our posterity.

He then read the *Gîtâ* passages from the *Funeral Service for Students of Theosophy*, by Rev. W. E. Copeland, F.T.S., and after this was over the eighth chapter of the *Bhagavad Gîtâ* was recited in Sanskrit by some of the Brâhman members present. The President then read a few lines on the Law of Karma as elucidated by Shâkyamuni, and so beautifully sung by Sir Edwin Arnold in his *Light of Asia*.

Bro. W. R. Old then read an excellent paper specially prepared for the occasion, on what Theosophists should do, and gave a few words of advice. But as it is to appear in the coming number of the *Theosophist* I need not repeat them here.

The proceedings then terminated, at about 8.30 p.m.

S. E. GOPALACHARLU.

CEYLON LETTER.

May, 1893.

The months of April and May are very eventful months in the calendar of the Ceylon Buddhists and Hindûs. On April 11th was the Sinhalese and Hindû New Year Festival. The occasion is one not unassociated with religious functions, for on that day the temples are thronged with crowds of worshippers who usher in another new year with religious ceremonies and meditation. The ceremonies are very simple, they consist *only* of offerings of flowers at the shrines of Buddha, in memory of that great Master. Curiously enough, the New Year of the Chinese also fell in April a few days before the 11th ult., and the handful of Celestials resident in Ceylon ushered in their New Year with visits to the various Buddhist temples, and the offering of flowers in memory of Gautama. After the devotional exercises of the day, Buddhists, Hindûs, and Chinese enjoy the holiday. They entertain friends, exchange greetings, and crowd the streets in holiday garb. It is worthy of notice that the day was observed as a public holiday—a concession due to the services of Col. Olcott to the inhabitants of Ceylon. Another national holiday was the Wesak day, which we have before described.

The most important functions for Theosophists which took place early this month were the prize distribution at the Sangamitta Girls' School and the observance of the White Lotus Day. Both events were noticed by the local press—an unprecedented event, I think, for the "press" of Ceylon is a bitter enemy of Theosophy, and of all institutions connected with the Theosophical Society. The proceedings of the Prize Day at the Sangamitta Girls' School filled up two or three columns of the "dailies." The school was prettily decorated with ferns and greens and flowers, and before the appointed time the place was well nigh filled with a gathering of over five hundred people, including several European residents. At 3 p.m. the Solicitor-General of Ceylon, Mr. Rama Nathan, arrived, and occupied the chair, having on his right Mrs. Remmers, the wife of the Consul in Ceylon for the Netherlands. The proceedings commenced with a Sinhalese hymn by

the girls. After a varied programme of songs, solos, duets, and hymns, which were deservedly applauded, the reports were read, and the chairman then addressed the meeting; he spoke in very high terms of the efforts of Mrs. M. M. Higgins, and congratulated her and her assistants on their successful work. He also referred eulogistically to the good work taken in hand in Ceylon by his distinguished friend, Col. Olcott. After touching upon the various points mentioned in the reports, he alluded to the present mode of dress of the Sinhalese women—a dress foreign to the natives—and he suggested that Mrs. Higgins, Mr. de Abrew, Col. Olcott and Mr. Buultjens should make a reform in that line.

It may not be out of place to mention that a good many of the prizes and presents given away were the gifts of our London friends, collected and sent by Miss Kislingbury. Those girls who were not fortunate enough to secure any prize were given presents.

"White Lotus Day" was observed on May 8th at the Sangamitta Girls' School. H. P. B.'s portrait was decorated with white lotus flowers, and was placed in the hall of the school; the girls assembled, and Mrs. Higgins explained to them the object of the meeting, giving a brief memoir of our dear lamented Teacher. She was followed by Bros. R. de Fonseka and English, who brought home to the minds of the girls the necessity of following in the footsteps of H. P. B., and that every one of them should try to become high-souled women.

SINHALA PUTRA.

EUROPEAN SECTION.

THIRD ANNUAL CONVENTION.

Notice.

Notices have been sent out to all Branches and Centres requesting that reports should be sent in by *June 15th at latest*. Any Secretary who through inadvertence has not received one of these notices can obtain a copy by forwarding a line to Headquarters.

Any member desiring to bring forward an important motion is requested to send a copy of his motion in writing to the General Secretary to be incorporated in the Agenda which will be forwarded to all members twenty-eight days before the Convention.

Papers on Theosophical subjects and suggestions for work and study should be sent in a week before the Convention if possible.

Members from the continent or provinces desiring accommodation are invited to send in their names to the General Secretary. Efforts will be made to find rooms for them at the houses of resident members; failing this, to secure them lodgings—the latter of course at their own expense.

The Convention will be held at Headquarters, Thursday and Friday, July 6th and 7th, most probably at the same times and places as last year.

The Vice-President, William Q. Judge, from America, will be present, and also Bertram Keightley, the General Secretary of the Indian Section. Dr. Keightley will also be with us, and a number of prominent members from the continent and provinces.

G. R. S. MEAD, *Gen. Sec.*

New Lodges.—Charters have been issued to Lodges at Madrid, Barcelona, Middlesbro' and Edinburgh, thus converting these centres into chartered Branches.

Blavatsky Lodge.—Since the last report, the most important event has been the celebration of "White Lotus Day," in memory of H. P. B., on May 8th. There was a good attendance of members. Annie Besant spoke a few words, and the cremation address was then read by G. R. S. Mead. This was followed by selected passages from the *Bhagavad Gītā*, *Light of Asia* and *Voice of the Silence*. Several members had sent gifts

of beautiful white flowers; these were arranged round the portrait of H. P. B. in the hall, and in the rooms she formerly occupied.

The Thursday Lodge meetings have been crowded during the past month. An interesting lecture on the *Atlantean Origin of Stonehenge*, by A. P. Sinnett, was followed by a good discussion. *Theosophy and the Problems of Life*, by H. T. Edge, and the *Mysticism of Modern Poetry*, by M. U. Moore, were well attended, while the Hall was packed to listen to the lecture by Annie Besant on *Theosophical and Darwinian Evolution*. The Saturday meetings sustain their interest, and good work is being done by members of the Lodge. L. M. COOPER, *Hon. Sec.*

Lecture Work.—Countess Wachtmeister has had a sum of £50 placed at her disposal to pay the travelling expenses of lecturers in the provinces for short tours. She has arranged that Bro. Kingsland shall visit Southampton and other towns on the South Coast, Bro. Edge will go to the Midland Counties, and Bro. Watkins to the Eastern. Mrs. Cleather will accompany Mrs. Besant to Bath and will remain there a week, concluding with a visit to Bristol.

Bro. Campbell is doing useful propagandist work in East London; he has lectured several times to the Readers' Union at Toynbee Hall, and obtained admission to the Library for Theosophical literature. He has lectured also at Mansfield House, Canning Town, and has met and debated with many agents of the Christian Evidence Society, clergymen of the Church of England, ministers of Nonconformist bodies, and lecturers of the National Secular Society. The introduction of Theosophical books into the Whitechapel Free Library and the libraries of Workmen's Clubs is another successful branch of Bro. Campbell's work.

Birmingham.—On Sunday evening, May 21st, 1893, the Birmingham Lodge commenced a new syllabus of papers which reads as follows: May 21st, *The Seven Principles: Lower Quaternary*, Bro. S. H. Old; June 4th, *The Seven Principles: Higher Triad*, Bro. S. H. Old; July 2nd, *Reincarnation*, Bro. J. H. Duffell; 16th, *Mighty Souls of the Past*, Bro. T. H. Duffell; 30th, *Imagination*, Bro. W. Ames; August 13th, *Death*, Miss H. E. Mace; 27th, *Atomic Life*, Bro. J. B. Old.

The first paper was very well received.

SYDNEY H. OLD, *Hon. Sec.*

Harrogate.—The first Annual Meeting of our Lodge was held on Friday, May 5th. Our Lodge was formed a year ago with ten members. Two of these have resigned their membership, one on account of leaving the country to settle in Australia. But in the course of the year two other names have been enrolled on our list, so that our actual number of members still remains ten, the same as when our Branch was started.

Our Lodge meetings have been regularly held throughout the year on Friday evenings, with the exception of July 15th, when the European Convention was being held in London. As our bases for study at the Lodge meetings we have taken, first, Mrs. Besant's *Seven Principles of Man*, and secondly, *The Key to Theosophy*, with which latter we are still engaged. Our method has been to read consecutively through each of our text books, giving opportunity for discussion and interchange of views on any knotty points that might arise. Some few of our meetings have been wholly taken up with discussion on subjects which have arisen in our meeting the week before. These discussion meetings we have found very helpful, as need for preparation for them has stimulated us to think out the subject well for ourselves during the week, and to be on the look-out for more light on it in the course of our home-reading. In accordance with a suggestion made by Mr. Judge at the Convention, we have found it work well to begin each Lodge meeting with a short devotional reading from *The Voice of the Silence*, *Bhagavad Gītā*, etc.

Our Theosophical Lending Library owes its existence to the kindness of the Countess Wachtmeister, who supplied us with fifteen volumes as a nucleus when our Lodge was formed. The Library now consists of fifty-two volumes in all, including fifteen volumes which have been lent by one of our members for circulation. The books have been lent on equal terms to members and non-members at a charge of one penny per volume per week; 348 pennies have been received, or 29s.

During the year Theosophical books and pamphlets have been sold and distributed by members of our Lodge to the amount of about £30.

For the last six months we have been holding public meetings on Theosophy on Sunday afternoons; the average attendance has been about fifty. Papers and addresses have been given by members of our Lodge and by Theosophists and others from our own and other towns. The officers appointed for the ensuing year are as follows: *President*, Mr. Hodgson Smith; *Vice-President*, Mr. D. S. Ward; *Secretary*, Miss Shaw; *Treasurer*, Mr. C. N. Goode; *Librarian*, Mrs. Hodgson Smith.

LOUISA SHAW, *Hon. Sec.*,

7, James Street, Harrogate.

Liverpool Lodge.—The annual meeting of the Liverpool Lodge was held on the evening of May 1st, at the residence of Bro. R. B. B. Nisbet, when the following were elected to office for the ensuing year: *President*, H. M. Savage; *Vice-President*, J. W. S. Callie; *Treasurer*, W. Ranstead; *Secretary*, J. Hill; *Librarian*, T. Duncan; *Council*, Mrs. Nisbet, Mrs. Gillison, and Messrs. R. Sandham, W. Hutchin and G. E. Sigley and the above officers. The Lodge having increased lately it has been found necessary to seek more convenient rooms. A suitable suite of rooms has now been rented and the first meeting in them took place on June 1st.

GUSTAVE E. SIGLEY, *Asst. Sec.*

SCOTLAND.

Glasgow.—The first regular meeting of local members was held on Thursday evening, May 11th. Rules were discussed and adopted and a Treasurer and Secretary were elected, the office of President being left vacant till next meeting. It was agreed that during the summer months meetings should be held monthly only, and that an effort should be made to hold weekly meetings in the autumn and winter. The next meeting was fixed for Thursday, June 8th. On May 14th, Bro. Griffin commenced a series of lectures on *Reincarnation*, to the local association of Spiritualists. The second address was given on May 28th, when an animated discussion ensued, several members taking the opportunity of introducing some forcible arguments in favour of the theory. The third and last of the course was on June 4th, when the time was devoted to questions and answers. Members of the Society who have friends in this district interested in the study of Theosophy, are asked to forward their names to the secretary.

JAMES WILSON.

HOLLAND.

In May the Dutch Branch had the great privilege of Mrs. Besant's promised visit, a visit which lasted four days, during which much work was done, and for which the little staff at the Dutch Headquarters feel that they cannot be thankful enough. Mrs. Besant arrived in Amsterdam on the 19th, and gave, the same evening, a public lecture on the *Evolution of Man, from the Animal to the Divine*; this lecture was not translated, but she made her meaning felt by many who could not understand her words. A great part of the audience, however, was composed of English-speaking people. With some exceptions the public of the following day, May 20th, was quite different; and each sentence of Mrs. Besant's lecture on *Theosophy, its Teaching and its Meaning*, was faithfully translated into Dutch by Bro. Fricke. On both occasions the hall (one of the largest in Amsterdam) was fairly filled

with an earnest, attentive, and greatly impressed audience. We have since had many enquirers, in person or by letter. The two public lectures were mentioned in a very appreciative way by all the papers, who lent their columns for detailed reports—a sight quite new to the Theosophists of Holland!

On May 21st a large Branch Meeting was held at the Dutch Headquarters, and attended by the greater part of the members who had come from other towns to hear Mrs. Besant. Bro. Oppermann, President of the Belgian Branch, was with us.

On the evening of the 22nd the drawing-room of the Headquarters was again full, with as many visitors as it could hold, who came to enquire about Theosophy, and, above all, to get a chance, if possible, of being introduced to Mrs. Besant. Mrs. Thornton Smith, one of our sisters from London who had accompanied Mrs. Besant to Holland, was also present. A report of the conversation which one of the visitors had with Mrs. Besant, has appeared since in a Dutch weekly paper.

The monthly meeting for enquirers which took place on the 25th, was, as usual, attended by as many persons as could find a place; it was a very lively meeting indeed, and several points stated in Mrs. Besant's lectures were discussed by new enquirers.

The Seven Principles and Reincarnation by A. Besant, have been published in Dutch in the form of Manuals, like the English.

A Rough Outline of Theosophy has also been translated and published for distribution.

Through Storm to Peace is being translated, and appears in our monthly, *Theosophia*. H. DE N.

AMERICA.

PACIFIC COAST HEADQUARTERS,
1504, MARKET ST., SAN FRANCISCO, CAL.,

April 24th, 1893.

The members of the T. S. on the Pacific Coast have shown great activity since Mrs. Besant's visit. They rose with the wave and have pressed on with such energy that there is no sign of its receding. The Pacific Coast lecturer on Theosophy, Dr. Griffiths, is lecturing to crowded houses in Southern California.

Mrs. Vera Stanislaus Beane, a trusted correspondent of H. P. B.'s, is making a very successful lecturing tour of the North Pacific Branches, and Mr. Abbott Clark is giving frequent lectures among that cluster of Branches surrounding San Francisco.

The sale of books and the circulation of the library are very large.

Mrs. Lulu Rogers, of Liverpool, being isolated in a mountain mining camp at Willand, has established a correspondence department which is proving of great service in linking together all the scattered members on the coast.

The younger members of the Society here have organized an "H. P. B. Training Class" "for the purpose of getting a 'clear, comprehensive and common-sense view of Theosophy,' and acquiring the faculty of giving that view to the public." At each meeting a topic is announced for the next, such as *What is Theosophy?* *What does Reincarnation mean?* etc. Each member is required to come and give as clear an answer to the question as possible—an answer such as he would give to an enquirer. The secretary takes a shorthand report of the speeches and epitomizes them for reading at the opening of the next meeting. These "epitomes" are among the clearest and simplest statements of Theosophy we have been privileged to read. The class promises to develop some very clear speakers and writers.

Many Branches on the Coast are hiring halls and holding public Sunday night lectures. SHAKTI.

AUSTRALASIA.

MELBOURNE, AUSTRALIA,

April 24th, 1893.

Since my last letter the Victorian Theosophic League has been enriched by the magnificent gift of the whole of the stock of advanced literature—Theosophical, spiritualistic, etc.—formerly held by Miss Minet in the Eastern Arcade. A special meeting of the League was called at the Office, Queen's Walk, on March 29th, to put this offer before the League. After some consideration the offer was gratefully accepted, and the Committee were authorized to take charge of the business, hire a room in which to place the books, and appoint some one to sell them. The stock in trade consists of books, pamphlets, magazines, etc., and also the shelving, which Miss Minet generously hands over to the League together with the literature. This business was originally taken over by Miss Minet from the former occupant at some considerable loss, and the gift is worth at least £100.

The meeting then turned its attention to other matters, the most important of which was the resignation of Mrs. Cooper-Oakley from her position as President of the League, in consequence of her now having to leave us for Adelaide, and then to go on to Sydney and New Zealand. Mr. Hunt, who is the President of the Melbourne Branch of the T. S., was elected in her place, and a most hearty vote of thanks was accorded to Mrs. Cooper-Oakley for the work she has done here, both in public lectures, and in the ready and sympathetic help she has given to private students.

On Easter Sunday no meeting was held, but the following week nearly three hundred people assembled to hear Mrs. Cooper-Oakley's lecture on *Madame Blavatsky, and Messengers from the Mahâtmas*. The lecturer spoke most fully of H. P. B.'s life from her own experience of her, and also, while she was on personal topics, spoke of the life and work of Annie Besant. The audience was deeply interested, and, as usual, there were a number of questions at the close of the lecture.

During Mrs. Cooper-Oakley's absence in Adelaide, smaller meetings were held at the office of the League on April 16th and 23rd.

The *Secret Doctrine* classes have been going on steadily and earnestly and both branches are doing good work.

The Debating Club is also working well and now numbers some twenty members.

On April 24th Mrs. Cooper-Oakley gave an interesting little lecture on *The Spiritual Teachings of Theosophy*, previous to leaving on the following day for New Zealand.

MABEL BESANT-SCOTT.

AUCKLAND, NEW ZEALAND.

During the past month the interest in Theosophy has been well maintained. Theosophy has now become a subject of such common talk among the people at large, that several clergymen have paid particular attention to our little society, and regularly warn their hearers on Sundays, to have nothing to do with us. Indeed, one clergyman the other Sunday went so far as to say that those who were in the habit of attending the Theosophical Society meetings should not attend the church services. These notices on the part of the clergy, of course, have frequently the opposite effect to that which is intended, for the usual perversity of human nature prompts those who are warned to have nothing to do with us to make enquiry themselves to learn what are our views on different subjects. Hence the open Lodge and other public meetings are well attended. On the afternoon of Sunday, March 26th, the largest meeting we have yet had took place in the City Hall, when quite 600 people were present. Miss Lilian Edger, M.A., read a paper upon *Religion and Theosophy*. The paper was well received,

the lecturer's remarks being frequently warmly applauded. A desire was expressed through the public press by some who were present to have the paper printed. This was done, and at the meeting held on Sunday, April 9th, a collection was taken up as a contribution towards the cost of printing, which amounted to £2 4s. 6d., each one of the audience on that occasion being presented with a copy. On March 31st an open Lodge meeting was held, when the room was crowded to excess, several having to stand all the evening. Mr. Sharland read Mr. Mead's paper on *The Great Renunciation*, and Mr. C. W. Sanders read a paper upon *Aspiration, Prayer and Worship*. A keen discussion followed, in which a large number took part. On April 5th an informal Lodge meeting was held, at which various matters were talked over. On the afternoon of Sunday, April 9th, a meeting was held in the Choral Hall, and though the weather was exceedingly inclement, there was a very fair audience. Mrs. Sara Draffin lectured upon *Theosophy and the Theosophical Society*. A brief discussion followed. On Friday, April 14th, a close Lodge meeting was held, at which various matters respecting the welfare of the Lodge were discussed, and one of the things agreed upon was that an open Lodge meeting should be held every Friday evening.

Our Budget.

BOW CLUB.

	£	s.	d.
1337 - - - - -	2	2	0
J. Morgan, junr. - - - - -	0	5	0
Mrs. O'B. - - - - -	1	0	0
J. Cameron - - - - -	0	5	0
Anon. - - - - -	0	10	0
Friend - - - - -	0	4	0
Mrs. Tweedale - - - - -	2	0	0
	<u>£6</u>	<u>6</u>	<u>0</u>

EXCURSION FUND.

	£	s.	d.
Blavatsky Lodge - - - - -	5	6	0 $\frac{1}{4}$
Mrs. Hunt - - - - -	2	0	0
Miss Leake - - - - -	2	0	0
Hon. Mrs. Malcolm - - - - -	0	10	0
Miss Tisdale - - - - -	0	10	0
"Wellwishers" - - - - -	0	7	0
Miss Arundale - - - - -	0	5	0
B. Everett - - - - -	0	2	6
	<u>£11</u>	<u>0</u>	<u>6$\frac{1}{4}$</u>

CLARE CRËCHE.

	£	s.	d.
Mrs. O'B. - - - - -	1	0	0
Mrs. Tweedale - - - - -	2	0	0
	<u>£3</u>	<u>0</u>	<u>0</u>

M. U. MOORE.

SANGAMITTA SCHOOL.

	£	s.	d.
H. A. V. - - - - -	1	0	0
M. - - - - -	0	5	0
Mr. Harnquist (Sweden) - - - - -	0	7	6
Brixton Friends per Miss Horne - - - - -	0	10	0
F. T. S. - - - - -	1	0	0
Mrs. O'B. - - - - -	1	0	0
	<u>£4</u>	<u>2</u>	<u>6</u>

E. KISLINGBURY, Hon. Treas.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIV, No. 8:—1. Old Diary Leaves, XIV.—H. S. Olcott. 2. The Story of Sikhidwaja—K. Narayan Swamy Iyer. 3. True Welsh Ghost Stories—John M. Pryse. 4. Aphorisms on Karma—E. Desikâchârya. 5. Fetichism and Other Customs as Practised in British New Guinea—E. G. Edelfelt, Ph.D. 6. The Hindû Theory of Vibrations, as the Producers of Sounds, Colours and Forms—C. Kottaya. 7. Sorcery: Mediæval and Modern—W. R. Old. 8. To Whom Honour is Due—S. V. Edge. 9. Shri Shankarâchârya's Svâtmanîrûpanam—B. P. Narasimiah. 10. Major-General Doubleday—H. S. Olcott. 11. Education in Ceylon—A. S. Krishnaswami Sastri. 12. Reviews. 13. Correspondence. 14. Supplement.

1. The Colonel is still engaged on a description of the writing of *Isis Unveiled*. He puts forward and discusses seven hypotheses as to how it was done. 4. We began to read with great interest the introduction to this intended criticism of the Aphorisms on Karma published by W. Q. Judge in *LUCIFER* and *The Path*, but our interest cooled as the insufficiency of the criticism gradually unfolded itself. The writer objecting to W. Q. Judge's declaration of belief that these aphorisms were from "manuscripts not now accessible to the general public"—an objection which, of course, he is quite right to raise, if he can prove the contrary—proceeds to state that "it will be evident to any one having even a superficial knowledge of Hindû literature that the majority of the aphorisms are to be found in the Shâstras and are current in every bazaar." Here we thought was a good, fair, honest ground of criticism, and that we should at least get something distinct out of the Shâstras. But what do we find? Not only that many of the quotations from the Shâstras are entirely

beside the question, but that the critic has in several cases entirely failed to grasp the point of the aphorism. It is quite probable that the Shâstras contain all that is claimed for them, and we only hope it is so, but we want some proof of the claim from a writer who brings it forward in such emphatic language, and hope his following paper will be more logical and luminous. How happy we should be if only we could get a clear enunciation of these things from the Shâstras; it is comparatively an easy thing when someone has synthesized a subject as in this collection of aphorisms by W. Q. Judge, for a person with a little knowledge and patience to hunt up parallelisms in a vast body of literature like the Shâstras, but in this case even that has been attempted in a most unsatisfactory manner. It is also exceedingly doubtful whether Mr. E. Desikâchârya does not use the word Karma in a different sense to Brother Judge in a number of cases. We should like to see the matter more thoroughly discussed. The paper on Fetichism in New Guinea is interesting, and Brother Kottaya's paper on the Hindû Theory of Vibration a great improvement on his last article in point of interest. S. V. Edge speaks up for a mediæval work treating of the sources of the Nile, and W. R. Old writes interestingly on the ever fascinating subject of Sorcery. *The Theosophist's* review of *LUCIFER*, in speaking of "The Dream of Râvan," says: "We are told the original article was from the pen of Mr. Mortimer Collins." This uncertain piece of information should not have escaped the editor's vigilance and so obtained circulation. "The Dream of Râvan" was written by a Hindû or by one who had lived long years in the East and was also a Hindû *inside*. The information is evidently a distorted account of the fact that towards the close of its career

in the seventies, the *Dublin University Magazine* was edited by Dr. Keningale Cook, but the "Dream of Rāvan" was published in 1853.

THE PATH (*New York City, U.S.A.*).

Vol. VIII, No. 2:—1. A View of Grecian Mythology—E. B. Rambo. 2. Rishis, Masters, and Mahātmās—Lakshman. 3. Faces of Friends: Allen Griffiths. 4. Brāhmanism: Its Fundamental Beliefs—S. T. Krishnamacharya. 5. Glamour—William Brehon. 6. The Final Choice—W. Scott Elliot. 7. The Theosophical Society as related to Brāhmanism and Buddhism—William Q. Judge. 8. Literary Notes. 9. Mirror of the Movement.

1. It is a pity that the author of the paper has not indicated the sources of his information. It is difficult to make a synthesis of a heterogeneous mass of mythology in which various distinct influences can be traced. The part which apparently deals with the order of Orphic cosmogony introduces a wide field of enquiry which is open to much discussion. 2. This is interesting as being a Hindū's testimony to the wide-spread belief in such personages throughout India. 5. The most original article of the number. 6. A useful digest of some parts of *The Voice of the Silence*. 7. W. Q. Judge exposes the error of supposing that the T. S. has ever been used as a vehicle for Buddhistic propaganda, as some Brāhmins have thought. The Literary Notes are somewhat strange in their diction, to say nothing of the substance of some of their criticisms. To apply the word "savory" as descriptive of a paper on *The Bhagavad Gītā* smacks too much of the *cuisine* and too little of the fitness of things.

THEOSOPHICAL SIFTINGS (*London*).

Vol. VI, Nos. 4 and 5:—1. Theosophy and Modern Science—H. T. Edge, B.A. 2. The Symbolism in Vajna—P. R. Venkatarama Iyer. 3. Death—S. A. 4. The Iranian Oannes—F. D. K.

1. Mr. Edge's paper is a thoughtful production, showing the insufficiency of the theories of modern science, while at the same time giving it credit for all its good points. Granted that man and nature are objective five-sense shells and no more,

and science is admirable; granted that man and nature are more than this and the idol topples. 3. The paper on death by S. A. is very excellent indeed; it is written with the heart and not only with the head, and is one of the best articles the T. P. S. has printed. The other two papers are reprints from *The Theosophist*, the former on Vajna, or the true meaning of sacrifice, by a Brāhman, and the latter by a learned Parsi.

THE VĀHAN (*London*).

Vol. II, No. 11:—On the whole this is an interesting number. It starts with a curious query as to the possibility of re-incarnation into past time, and passes on to an enquiry concerning the devachanic entity. Other questions deal with the meaning of the sacred formula "Om mani padme hum"; with prayer as a relief to mental distress; with religious instruction to children on Theosophical lines; with arguments in support of the brain being an instrument of the mind and not the producer of the latter, and with hypnotic phenomena as destructive of materialistic theories. The answers to the last question suggest reasons for the Egyptian custom of mummification.

THE PRASNOTTARA (*Madras*).

Vol. III, No. 28:—The question on the "third eye" is continued, but the answers are vague. The query as to whether the doctrine of "Laya centres" is found in the Shāstras remains practically unanswered. The major part of the number is devoted to the consideration of the possibility of making spiritual progress during sleep. The answers are mostly interesting, but the second part of the question as to what conditions determine the consciousness of such progress on waking is only scantily treated of. The remaining queries deal with history as a record of the prior births of individuals, and with the belief by the Hindūs in a fixed life-period for the individual—"That no one can kill him or save him before or after that time." The answers are not luminous. It is to be regretted that these interesting questions have not been treated more fully; many of our Hindū brethren must have information on these points that it would be well to make common property.

THE THEOSOPHICAL FORUM
(New York City, U.S.A.).

No. 47:—An enquirer suggests that Theosophy holds the conscience in bondage, and makes doubt and investigation a sin, and the editor gives his three pages of common sense in reply. A difficult question on the higher and lower Self is ineffectually grappled with, and the office of the priest in the marriage ceremony discussed. The taking of artificial remedies for the cure of drunkenness is dilated on with respect to karmic action, and the curing of diseases by occult powers is also discussed from the same point of view.

LE LOTUS BLEU (Paris).

Vol. IV, No. 2:—1. Tribune Théosophique. 2. Lettres qui m'ont Aidé (Tr.). 3. La Théorie des Tattvas. 4. La Vie des Événements—L. d'Erviex. 5. L'Homme: Buddhi; Âtmâ—Dr. Pascal. 6. Catéchisme Dvaita (Tr.). 7. Introduction à l'Étude de la Doctrine Secrète. 8. La Clef de la Théosophie (Tr.). 9. Échos du Monde Scientifique.

This is a number full of interest for students, containing studies in our best works and excellent selections for translation. We fear, however, it is too difficult for the majority.

THE LIGHT OF THE EAST
(Calcutta).

Vol. I, No. 8:—1. Notes and Gleanings. 2. The Problem of the Infinite. 3. Hints to the Mumukshu—Rajnarain Bose. 4. How we Feel when we Die—from the *Review of Reviews*. 5. The Prashna Upanishad (Tr.). 6. The Story of Âkâshaja, from the Yoga Vâsishtha—S. H. B. 7. A Study of Bhagavad Gîtâ. 8. Gems from the West—M. M. Shroff. 9. The Ashtavâkra Sanhitâ—S. C. Mittra, B.L.

2. This is an interesting paper, though open to much discussion. The writer proceeds to criticize Mansel. Here is an instance of his reasoning:

The Perfect Being is He to whom nothing is impossible. The Perfect Being must be a Being of Infinite Power. If everything cannot but be possible to a Being of Infinite Power, how can Mansel consistently say that the Infinite cannot appear as the finite?

The writer then goes on to say:

The infinite Parabrahman of the Vedânta is not impersonal, for an impersonal Being is finite inas-

much as it is without *personality*. Parabrahman is both *personal* and *impersonal*.

Yes; and everything else and none of these things. The whole trouble is in postulating anything of Parabrahman. Let us keep our attributes for the Logos if we want to steer clear of contradictions. This false attribution of qualities to Parabrahman makes the writer postulate Sachchidânanda of Parabrahman, and so misunderstand Subba Row, who restricted the attribution of qualities to the Logos.

THE IRISH THEOSOPHIST (Dublin).

Vol. I, No. 8:—1. Theosophy in Plain Language, No. VI. 2. The Secret of Power—Æ. 3. The Element Language—G. W. R. 4. Proteus. 5. Dusk—G. W. R. 6. Kshanti—K. B. Lawrence. 7. Our Work. 8. Notes.

1. A sensible paper. 3. This is an interesting paper collecting together hints on the correlations of sound, colour and form scattered in H. P. B.'s writings. 6. Some thoughts on "patience sweet that nought can ruffle."

THE BUDDHIST (Colombo).

Vol. V, Nos. 14, 15:—To be noticed: 1. What is Religion?—from *Modern Thought*. 2. Aphorisms on Karma—from *Lucifer*. 3. The Buddhist English School, Colombo. 4. Bishop Copleston on "Buddhism"—from *The Theosophist*. 5. The Asoka Edicts—from the *Journal of the Mahâ Bodhi Society*. 6. Notes on Nirvâna—from *Lucifer*. 7. Buddha and Christ (Tr.)—from *The Sphinx*. 8. Barlaam and Josaphat.

These numbers consist almost entirely of reprints. The article on "Barlaam and Josaphat" gives the Christian edition of the life of Buddha as adapted by St. John of Damascus. As is well known, this worthy saint transformed Gautama into a Christian convert, who afterwards received the doubtful honour of canonization at the hands of the Roman Church.

BRANCH WORK PAPERS
(New York City, U.S.A.).

American Section, No. XXXIII:—"The Gates of Life," read before the Upâsana Lodge, San Diego. The entire paper is in verse!

THEOSOPHIA (Amsterdam).

Vol. II, No. 13:—1. Annie Besant in

Holland. 2. Through Storm to Peace (Tr.)—Annie Besant. 3. The Key to Theosophy (Tr.)—H. P. Blavatsky. 4. John Worrell Keely—Afra. 5. The Seven Principles (Tr.)—Annie Besant. 6. Where is Love, there is God (Tr.)—Leo Tolstoi. 7. A Poem—Afra. 8. Activities.

Theosophia enters its second year under excellent auspices. We wish it a long life and a successful one! "Het eerste nummer van onzen tweeden Jaargang" continues some wisely chosen translations.

SOPHIA (*Madrid*).

Vol. I, No. 5:—1. H. P. Blavatsky: In Memoriam—Vina. 2. F. Montolíu y de Togores—J. Roviralta Borrell. 3. The Seven Principles of Man (Tr.)—Annie Besant. 4. Occult or Exact Science? (Tr.)—H. P. B. 5. A Bewitched Life (Tr.)—H. P. B. 6. Theosophical Movement.

This number contains two life-like portraits, one of H. P. B., the teacher, the other of Montolíu, the faithful and devoted pupil. The articles in their memory are written by those who knew and therefore loved them. The translations continued as before.

THE SPHINX (*Berlin*).

The first article of the May number is by Charles de Thomassin on "Spiritual Religion." The writer surveys the position of the various esoteric religions in the light of the esoteric teachings, and concludes that the only tenet common to all on which any universal religion can in the future be founded, is that of the Divine Spirit in man, and of the perfectibility of human nature. "Thoughts on the *Bhagavad Gītā*," by E. von Seeheim, sets forth the idea that Arjuna's conversation with Krishna was a vision seen by him in a higher state of consciousness, and may quite well have been an actual event which took place on the battle-field, occupying only a few moments of time, his state being unobserved by all those around him. Dr. Hübbe-Schleiden contributes a succinct but tolerably complete sketch of the life of Annie Besant, accompanied by a portrait copied from one of the recent American photographs. This is followed by an "Interview with W. T. Stead," from the *Christian Commonwealth*, giving his experiences in psychic

telegraphy. A third celebrity is discussed in "Charles Richet on Tolstoi," in regard to the views of the latter on vegetarian diet *versus* luxurious feeding and living generally.

JOURNAL OF THE MAHÂ BODHI SOCIETY (*Calcutta*).

Vol. II, No. 1:—The following extract, giving the "Twenty-four Subdivisions of the Universal Law of Cause and Effect," is the principal item of interest in this number:

1. The result of previous causation.
2. The result of the cause of will.
3. The result of the cause of predominance.
4. The result of the cause of hereditary succession.
5. The result of the cause of circumstances.
6. The result of the cause of simultaneous development.
7. The result of the cause of reciprocity.
8. The result of the cause of dependence.
9. The result of the cause of predestined effort.
10. The result of the cause of pre-natal effort.
11. The result of the cause of conscious or unconscious action in this life.
12. The result of the cause of association.
13. The result of the cause of deliberate action.
14. The result of the cause of previous action.
15. The result of the cause of nutrition (which is of four kinds, viz., material food, touch or contact, whether corporeal or mental, thought and consciousness).
16. The result of the cause of activity of the twenty-two aspects of the senses.
17. The result of the cause of sublimated and spiritualizing thought-concentration.
18. The result of the cause of perfection in thought-concentration.
19. The result of the cause of inter-dependence.
20. The result of the cause of non-dependence.
21. The result of the cause of generative existence.
22. The result of the cause of natural dissolution.
23. The result of the cause of natural changeability.
24. The result of the cause of inherent tendency.

THE THEOSOPHICAL RAY (*Boston, U.S.A.*).

Vol. I, No. 5:—This contains a reprint of Allen Griffiths' article, "Theosophy and Spiritualism," from the *New Californian*, September, 1891.

BOOK-NOTES (*London*).

Vol. I, No. 3:—*Book-Notes* continues to give some very useful information for book-buyers. It is carefully edited, and is evidently kept well supplied with the latest news from the publishing world. The number concludes with the usual

Contents Table of Theosophical Monthlies.

AN EXPOSITION OF THEOSOPHY.

This pamphlet is a reprint of an interview with Annie Besant from the *New York World*. It is published by the Boston Theosophical Publishing Co., price 10 cents.

ADHYÂTMÂ MÂLÂ (*Gujerâti: Surat*).

Vol. I, No. 6:—1. General Survey. 2. The Hindûs and the Parsis (Tr.). 3. Discourses on the Bhagavad Gîtâ (Tr.). 4. Sapta Bhûmikâ (Tr.)—from *The Theosophist*. 5. Dharma. 6. Râshi-chakra (Signs of the Zodiac). 7. Reviews.

GUL AFSHÂN (*Anglo-Gujerâti: Bombay*).

Vol. XV, No. 7:—The English articles are as follows: 1. Repose in God. 2. On Pride. 3. The *Isis*. 4. How to Mesmerize. 5. The Soul of the Vegetarian System. 6. Bad Logic.

These reprints are certainly better chosen than those in the preceding number.

PAUSES (*Bombay*).

Vol. II, No. 9:—1. Harmony—N. F. B. 2. The Power behind the Throne—from *The New Californian*. 3. A Bewitched Life—from *Nightmare Tales*. 4. Thought in its Relation to Soul-Growth—from *The Pacific Theosophist*. 5. Theosophy—A. F. 6. Impression Transference—from *The Hindû*. 7. Colour Hearing. 8. The Mahâtmas as Ideals and Facts—from *The Path*. 9. The Gâyatrî. 10. Notes and News.

The only original article in this number—the first—conveys a lesson upon which immense stress was always laid by H. P. B. The following is an extract:

The first lesson taught to a Zoroastrian child is that which inculcates universal harmony: "Universal harmony is the best good—eternal happiness; eternal happiness is for him who is best in universal harmony."

THE THEOSOPHICAL THINKER
(*Bellary, Madras*).

Vol. I, Nos. 7-10:—1. News and Notes. 2. The Kinship between Hindûism and Buddhism. 3. The Gâyatrî—A Brâhman-Buddhist. 4. Moral Training. 5. The "I" — A Brâhman-Buddhist. 6. On

Vishnu Purâna (to be continued) — K. Naryanaswamy Iyer. 7. Theology v. Theosophy—T. A. Venkasami Rao. 8. Is it Miracle? 9. Introduction to the Study of the Secret Doctrine (Tr.)—from *Le Lotus Bleu*. 10. Double Minds. 11. Our Work—T. A. Venkasami Rao.

These numbers contain many articles of considerable interest. 3 and 8 deal with the theory and practice of mantrams and the correlations of sound and colour. 6. The writer of this series of articles, that promise to be of increasing interest, speaks in the following manner of H. P. B.:

This personage has in her work, *The Secret Doctrine*, traced the lines along which we should work to decipher the underlying meaning of Vishnu Purâna. But for this light we should be in the very plight in which our old Pandits are, of adopting one of the two extreme courses of relegating all the Purânas to the limbo of superstition or believing them all on blind faith. Under the magic wand of her pen, the apparently ludicrous and immoral stories yield mines of truth to an unprejudiced eye.

RELIGION AND THEOSOPHY
(*Auckland, New Zealand*).

This is a most capable lecture delivered by Miss Lilian Edger, M.A., F.T.S., in the City Hall, Auckland, now printed as a pamphlet (price 4d.). It will make a very useful addition to our pamphlet literature, and we cordially welcome the lecturer to the number of our writers.

THE UTTARA GÎTÂ.

The translation of this most important ethical and mystical little treatise which originally appeared in our pages, is now printed in pocket size, and can be obtained from the publishing office at Duke Street for 9d. The sub-title chosen by the translator, our brother B. K. Laheri, is "The Initiation of Arjuna by Shri Krishna into Yoga and Jñâna," and the booklet is published by our veteran colleague Tookaram Tatyâ for the Bombay Theosophical Society's Publication Fund.

THE MOSLEM WORLD
(*New York City, U.S.A.*).

Vol. I, No. 1:—This is a large, well printed sixteen paged and three columned monthly, devoted to the interests of the American Islâmic propaganda, edited by our brother Mohammed Alexander Russell Webb. The cover is very handsomely

got up and embellished with a photogravure of the cathedral mosque at Agra. The contents of the first number are sometimes of a somewhat belligerent nature, and Islâm is enthusiastically asserted to be the greatest religion of the world. While of course we cannot endorse this claim, and while we still await proof of the moral superiority of Moslems over other religionists, we are glad to see a paper which proposes itself the task of clearing away the mountains of misconception that Western nations have of Mohammedanism and which will arouse enquiry and thought. The editor promises us many translations from the pens of learned Mohammedan scholars which we shall welcome with enthusiasm. It is proposed to turn the monthly into a weekly in the near future.

OUR DUTIES (*Kumbakonam, Madras*).

This is the third four-paged pamphlet for free distribution issued by our energetic brethren at Kumbakonam, who intend to print and circulate gratis not less than 3,000 pamphlets every month on important Theosophical subjects. This is most excellent work, and if only our other Branches in India would do as much, six months would see a result that the most sanguine workers would be surprised at. The whole tone of the pamphlet is to stir up an enthusiasm for active well-doing, and to oppose the selfish doctrine of "inaction" that so many erroneously believe in, in India. Bravo Kumbakonam!

THE UPÂDHI (*Sydney, N.S.W.*).

Vol. I, No. 6:—The Activities, which are lengthy, are mostly taken up with the excellent work of our colleague, Mrs. Cooper-Oakley; questions on the meaning of spirituality and the best books for beginners are answered; and

the enigma of the origin of the soul is discussed. The *Upâdhi* deserves to be printed, brethren of the Antipodes.

LA HAUTE SCIENCE (*Paris*).

Vol. I, No. 5:—1. Hymnes de Proclus (Tr.)—Louis Ménard. 2. L'Upanishad du Grand Âranyaka (Tr.)—A. Ferdinand Hérold. 3. Les Apocryphes Éthiopiens (Tr.)—René Basset. 4. La Magie chez les Chaldéo-Assyriens—A. Laurent. 5. Traité des Dieux et du Monde, par Saluste le Philosophe (Tr.)—Formey. 6. Le Zohar (Tr.)—Un Kabbaliste. 7. Du Surnaturel chez les Sauvages—Alaster. 8. Glanes—Divers.

1. The Hymns of Proclus, the last of the great Neoplatonists, are of great interest. The translator believes they have not yet been translated into French. 3. An appendix gives a translation of the interesting fragments from the *Book of Baruch* of Justinus, found in the *Philosophumena*. The whole number is of much interest for students.

THE KALPA (*Bengali: Calcutta*).

Vol. I, No. 1:—1. The Rising of the Kalpa. 2. The Religion of the Heart. 3. Precepts of Great Men. 4. Vedânta Darshana. 5. Religion. 6. A Request to Contribute.

This is the first number of a new monthly journal issued by the Bengal Theosophical Society. Our Brother Rakhal Ch. Sen is the editor. We heartily wish this new venture every possible success, and trust that other Branches in India will follow the excellent example set by our Bengal members. We can hardly have too many journals written in the vernacular devoted to the spread of Theosophy in India, for only in this way can interest be aroused amongst the vast non-English speaking population.



LUCIFER.

VOL. XII.

LONDON, JULY 15TH, 1893.

No. 71.

The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine. Nor does the Editor necessarily agree with the opinions expressed in signed articles.

On the Watch-Tower.

THE representation of the Theosophical Society at Chicago is now definitely organized. The President-Founder has deputed William Q. Judge, Vice-President of the T. S., to represent him, he being unable to leave India. He has also deputed myself to act "as a special delegate from the President, to address the meetings in question on behalf of the whole Society." From India comes a Brâhman as delegate, Dr. Chakravarti, a very eloquent speaker, Professor of Mathematics at the Allahabad University, and Gold Medallist of Calcutta University; if possible Bertram Keightley, the Indian General Secretary, will attend. The Society in the States will be represented by William Q. Judge, Dr. Buck and others. The programme now officially issued, is as follows:

I. THEOSOPHY DEFINED.

1. The Theosophical Doctrine of the Unity of all Spiritual Beings.
2. The Eternal Unity of Spirit and Matter.
3. Theosophy is a System of Truths, discoverable and verifiable by perfected men.
4. These Truths are preserved in their purity by the Great Brotherhood of Initiates, the Masters of Wisdom, who promulgate them more and more fully as the evolution of man permits.

II. THEOSOPHY HISTORICALLY CONSIDERED, AS THE UNDERLYING TRUTH OF ALL THE WORLD'S SCRIPTURES, RELIGIONS AND PHILOSOPHIES.

1. As found in the Sacred Books of the East and of Egypt.
2. As found in the Hebrew Books, and in the New Testament of the Christians.
3. As found in Greek and Gnostic Philosophy.
4. As found in European Mediæval Philosophy.
5. As found in European Mysticism.
6. Esotericism in Religions.
7. Links between Religion and Science.
8. Revelation not a special property of any one religion.
9. The Secret Doctrine and its Guardians.

III. THE PHILOSOPHY AND PSYCHOLOGY OF THEOSOPHY.

1. The Cosmos Septenary in its Constitution.
2. Man, the Mirror of the Cosmos and Thinker.
3. The Inner and the Outer Man.
4. States of Consciousness.
5. Evolution of the Soul.
6. Karma, the Law of Causation, of Justice and Adjustment of Effects.
7. Reincarnation of the Soul a Law of Nature.
8. The Doctrine of Universal Brotherhood as a fact in Nature.
9. The Theosophical View of Death.
10. Man, a Sevenfold-Being, thus corresponding to the Cosmos.

IV. THE THEOSOPHICAL MOVEMENT IN ITS ORGANIZED LIFE.

1. The Objects of the Theosophical Society.
2. Its Relation to Civic Affairs and Education.
3. The Mission of the Theosophical Society.
4. The Constituted Methods of Administration and Work, the conduct of Branches and their Autonomy; Propaganda.
5. The Society absolutely unsectarian, without a creed, and open to persons of all faiths. Acceptance of doctrines largely taught in Theosophical Literature not incumbent; Universal Brotherhood the only theory required to be embraced.

V. THEOSOPHY AND MODERN SOCIAL PROBLEMS.

1. Its insistence on Justice and Unselfishness as the basis of Community Life.
2. Its doctrine of Evolutionary Reincarnation as applied to the Sexes.
3. Its claim that social evils have their roots in mental faults, and that in addition to legislative, educational, and social improvements, the truths and laws of being must be taught for the fundamental regeneration of society, and the recognition of Karma and Reincarnation must be made the basis of concerted public, as well as of private, efforts.

VI. THEOSOPHY AND SCIENCE.

1. Theosophy hostile to science only when Materialistic, when it repudiates all spheres and processes other than physical, or denies the reality of soul and spirit and the unseen universe.
2. Theosophy, as a Universal Philosophy, appropriates all spheres of being and claims a scientific investigation of each.
3. Modern science held to be hopeful when it adds to its intense minuteness that recognition of hyper-physical forces which made ancient science so incomparably grander, more copious and exact.

VII. THEOSOPHY AND ETHICS.

1. The foundation of duty in the fact of the Divine nature in Man.
2. Altruism incumbent because of common origin, common training, common interests, common destiny, and indivisible unity.
3. The sanction of Right Ethics found in Universal Brotherhood as a fact and not merely a sentiment; enforcement of right Ethics found in the power which the knowledge of Karma and Reincarnation has on the individual.
4. Theosophy offers no new system of right ethics, since right ethics do not vary but are always the same as taught by all great religious teachers.

The expenses of sending delegates falls of course on the Society, and that of bringing over the Indian delegate is heavy. The well-to-do members of the European Section should at once send help

for this and the other expenses to G. R. S. Mead, the General Secretary. There will be a good deal of printing to do, and it would be well if we could raise money enough to distribute a quantity of tracts and leaflets at the Congress itself. When such great exertions are being made by all the religious bodies, the Theosophical Society should make a special effort to have the teachings it was founded to promulgate made as widely known as possible. Help to be useful must be immediate, as the Congress is almost upon us.

* * *

There is another matter into which enters the "root of all evil," that I would much like to see completed before I start on my long journey. My ticket is taken for August 26th, so the time is very brief. The Bow Club, founded by H. P. Blavatsky, and of which the arrangement and burden has always been on myself, has developed into a centre of usefulness far more extended than was at first contemplated. As a result—inevitable in the midst of so poor a population—the expenses are heavy, and many a promising opening for useful work is rejected because of the increased expense that would be entailed by taking advantage of it. Money has come in from subscriptions sufficient to cover the expenses, but it comes very irregularly in answer to appeals, and a short time ago I was over £120 out of pocket. This means that if my health failed the Club would have to close for a time, as the money is needed week by week; and now I shall be away through the winter and shall be earning very little. A member suggested that seventy people should be found to guarantee £5 each annually, and if this plan could be carried out, the Club would be made secure. A person might either give £5 or undertake to collect it, and it seems as though seventy such generous folk ought to be findable. I have already received eight names, and one of these gives £10 and another £13, so that the eight are good for ten-and-a-half, and one-seventh of the task is completed before a word is said publicly.

* * *

A somewhat new departure during the past month was a debate between Mrs. Frederika Macdonald and myself on the following propositions, drawn up by Mrs. Macdonald:

1.—That Theosophy, whilst professing to serve modern spiritual needs, is working against the modern spirit, and for superstition.

2.—That Theosophy is doing this under the mask of Indian Philosophy, and especially under the mask of Buddhism, whereas Theosophy represents correctly no system of Indian philosophy, and has its starting-point and goal in aims and principles opposed to Buddhism.

There was a fine meeting in St. James's Hall, Piccadilly, presided over by Mr. Rhys Davids, and the discussion was carried through without any unpleasantness. As a result we have had some enquirers, and that is the harvest that one desires to reap.

A contention, very often raised, * * * that Buddha had no Esoteric doctrine and discountenanced supernormal powers was annihilated at the debate, but will presumably rise again, gay and smiling, in the future. It was shown that not only was there reiterated testimony to the existence of such Esoteric teaching, and the declaration of Nâgârjuna that every Buddha had an exoteric and Esoteric doctrine, but that students of Exoteric Buddhism found traces and hints thereof even in the published Buddhist Scriptures; further, it was shown that in the Buddhist Suttas, Buddha is represented as describing the various Siddhis, while the declaration of their existence is definitely asserted as part of orthodox Buddhist teaching in the well-known *Buddhist Catechism* by Colonel Olcott, certified as according to the Canon of the Southern Church by the High Priest Sumangala. Nevertheless, the parrot-cry that Buddha had no Esoteric doctrine and denounced the Siddhis will probably continue to be repeated by those who do not study for themselves. "

Another buried city is being investigated, and the *Westminster Gazette* publishes the following interesting account:

Professor Flinders Petrie, in 1890, convinced himself that in a remarkable mound called Tel-el-Hesi, in Southern Palestine, would be found the remains of what was one of the strongest places in the country down to the invasions of Sennacherib and Nebuchadnezzar. The explorations, said Mr. Bliss at the Palestine Exploration Fund meeting yesterday, have fully verified this forecast; the Mound of Tel Hesi being composed of no fewer than eight successive towns, formed on the ruins of one another, the uppermost dating about 500 B.C., and the lowest, or earliest, going back to 1500 B.C.—the time of the great Egyptian conquests of the land. The most important find of all is a cuneiform tablet, the first record of pre-Israelitish Canaan yet yielded up by the soil of Palestine, and Professor Sayce holds that it is but the forerunner of the library of the Governor of Lachish in days when the Israelitish invasion was still distant. Professor Sayce believes that this find heralds a discovery which will amount to "digging up the sources of the Book of Genesis." Amid all the evidence discovered by Mr. Bliss of the civilization of that remote age—wine presses, treacle presses, alkali burnings, and innumerable others—by far the most curious is the disclosure of an iron blast furnace, so arranged as to give strong evidence of being intended to heat, in its descent, a blast of outside air forced through passages, before entering the chamber at the level where tuyeres are usually found. "If this theory be correct," says Mr. Bliss, "we find 1,400 years before Christ the use of the hot air blast instead of cold air, which is called a modern improvement in iron manufacture due to Neilson, and patented in 1828."

Gradually are accumulating the evidences of high civilization and sound scientific knowledge in the past, and the claims made by Occultists of the existence of such civilization and knowledge are being substantiated. These buried cities yield, perhaps, the most valuable evidence of all, and we can afford to wait patiently until further researches bring yet more proof to our feet.

* * *

Archbishop Ireland, of the Roman Catholic Church, strongly endorses the old cruel teaching about Hell. He declares that Hell is demanded by God's wisdom, God's holiness and God's justice. The existence of Hell, he says,

Is the clearest of the teachings of the Christian religion. The denial of Hell is the complete setting aside of Christianity. . . . The Christian religion is unalterably committed to maintain the dogma of the eternity of the punishment of lost souls in Hell.

If this be so, so much the worse for the Christian religion, for the eternal objectless torture of sentient beings is so repugnant to all morality that it must drag down with it any religion that embraces it.

* * *

Mr. Stead has taken a bold step in his issue of *Borderland*, the first number of which will reach the public simultaneously with this number of *LUCIFER*. He declares that his experience has convinced him that "there is a great deal more in so-called occult studies than the public has any conception of." This is the unvarying testimony of those who investigate for themselves, but none the less will those who have never investigated at all put their ignorance in support of vehement denial of the possibility of Occult phenomena. Mr. Stead is forming circles of students for systematic study of Occult phenomena, such as are on the "borderland" of Occultism. As the race evolves much that is now borderland will become recognized inhabited country, but one may venture a hope that these eager pioneers, invading the astral realms without chart or guide, will not leave too many of their number lost in that dangerous land. They are taking up the study without any of the rules for personal guidance in conduct that have hitherto from time immemorial served as conditions for Occult training, and with the meat-eating and wine-drinking habits of the mass of English men and women new perils will surround the experimenters.

* * *

Dr. G. W. Leitner has an interesting article on Esoteric Mohammedanism in the July number of the *Asiatic Quarterly Review*.

Dr. Leitner regards the Ismailian doctrine as intended to found a "Universal Federation of Religious Autonomies," and he represents it as a system which regards all truths, save one, as relative, and leads the enquirer onward to a realization of the inconsistencies of his own belief, be it Christian, Jewish, or what not:

Sceptics, philosophers, word-splitters both orthodox and heterodox, would be followed into their last retrenchments by contradictory arguments, materialistic, idealistic, exegetical, as the case might be. With every creed, to use an Indian simile, the peeling of the onion was repeated, in which, after one leaf after the other is taken off in search of the onion, no onion is found and nothing is left. The enquirer would thus be ready for the reception of such new doctrine as might be taught him by the Mulái preacher or Dái, who then revealed himself one step beyond the mental and moral capacity of his intended convert, whilst sharing with the latter a basis of common belief.

In this way, out of many religions and sects, were gathered together a select body of "initiated," and a germ was planted which may some day expand into one of the agencies for uniting those who love Truth.

* * *

The Theosophical van is an accomplished fact, and our Theosophical gipsies have taken the road. I have received or been promised in subscriptions:

						£	s.	d.
Mrs. Malcolm	-	-	-	-	-	20	0	0
Robert Cross	-	-	-	-	-	20	0	0
A. B.	-	-	-	-	-	20	0	0 (if wanted)
A friend per C. W.	-	-	-	-	-	20	0	0
H. Martyn	-	-	-	-	-	10	0	0
O. Murray	-	-	-	-	-	1	0	0

Bro. Campbell is in charge of the van, and has Bro. Hodder with him as comrade. Bro. Moore has joined them for a week or ten days, and during his stay, Bro. Campbell will go on a day ahead of the van, distributing literature and preparing the way. Our propagandists have plenty of leaflets and pamphlets with them for gratuitous distribution, and we trust they will reach some who might never have heard of Theosophy had it not been literally brought to their doors.

* * *

In the name of Universal Brotherhood a pamphlet has been sent me, written by a negro woman, Miss Ida B. Wells, entitled *Lynch Law in all its Phases*. In this pamphlet it is asserted that Lynch Law is carried out against negroes in the Southern States of the American Union with terrible ferocity and often without any justification—if justification there can ever be for its employment.

Miss Wells gives names, dates and places, and she states that many totally innocent negroes have been slaughtered on suspicion. Here is one case:

At Jonesville, Louisiana, lived a small family consisting of father, son, and young daughter. On Nov. 1st, a white man was killed. It was laid on the Hastings family, which is the family referred to above. The father only was accused, but on Nov. 2nd, the best white citizens took the fourteen-year-old girl and a boy of sixteen out and swung them up to the nearest limb and shot their bodies full of holes. Nov. 5th, Mr. Hastings was served likewise. So the whole family was wiped out without judge, trial, jury, or witness; two of them were not even accused of any offence.

One hundred and fifty-nine negroes were lynched during 1892 for the following alleged offences:

Rape, 40; murder, 58; rioting, 3; race prejudice, 6; no cause given, 4; incendiarism, 6; robbery, 6; assault, 1; attempted murder, 2; attempted rape, 9; suspected robbery, 4; larceny, 1; alleged rape, 1; self-defence, 1; insulting women, 2; suspected rape, 1; for being desperadoes, 6; no offence, boy and girl, 2; fraud, 1.

Some of the lynchings were cruel in the extreme, worthy only of wild beasts endowed with human ingenuity. Until the Governments of the States or of the Union interfere effectively against these horrors, it is clear that they will continue to sully America's name amid the nations of the world. Murder by mob violence, winked at by public opinion, and tacitly permitted by the authorities, is a scandal to any civilized State, and America would do well to purify her flag.

* * *

As the wheel follows the ox, Nemesis treads on the heels of wrong, but it is not often that it follows so swiftly as in the case of the Wilson Industrial School for Girls in New York. The trustees lately dismissed Miss Chapin, a teacher of ten years' standing, because she was a Theosophist, and her unsullied record could not save her from religious bigotry. The subsequent proceedings may be found in the New York papers. I quote from the *Tribune*:

NEW YORK, June 25th.—[Special.]—The spread of Theosophy among the faculty of the Wilson Industrial School for Girls has culminated in the dismissal of two other teachers and the indefinite closing of the school. This staid old non-sectarian Protestant institution has not been closed before, it is said, summer or winter, for forty years, and the fuss over Theosophy is the first serious trouble in which the school has ever been involved. The present trouble has rent the board of female trustees into two strongly opposing factions which threaten to outlast this disturbance.

The latest martyrs in the cause of Theosophy are the matron, Mrs. E. I. Armstrong, and Miss L. J. Kirkwood, the teacher of sewing. At a hastily called meeting of the Board of Managers they were ordered to resign July 1st, and the Board voted to pay them their salaries to September 1st, the date of the expiration of their contract. The board also resolved to pay her full salary to September 1st to

Miss Chapin, whose removal three weeks ago followed the discovery by the managers of the inroads of Theosophy among the teachers. The matron received \$600 per year, and Miss Chapin and Kirkwood divided \$1,140 per year between them.

The dismissal of the three most active women in the school left only the skeleton of a faculty and it was found necessary to close the school. Miss Chapin had been in the school ten years and Miss Kirkwood fourteen years.

Mrs. Armstrong went to the school from a private institution on March 1st of the present year. She was a Theosophist at that time, but that fact was not suspected by the managers, and did not become known until the controversy arose over Miss Chapin.

Miss Kirkwood is well known as instructor and is the originator of a system of sewing instruction which has been adopted in the public schools of some other cities and is said to be likely to be introduced into the new kindergarten department of the New York public schools.

It is sad to see at the end of the nineteenth century, such an outburst of religious hatred, but as the blood of the martyrs has ever been the seed of the Churches, so the injustice which has been inflicted on these teachers by depriving them of their means of livelihood will serve the Cause to which they belong.

* * *

Another word from Science, startling in orthodox ears. *Light* reports an interview with Mr. Graham Bell, the well-known electrician, who after expounding the method of "seeing by electricity," as we now hear by it in the telephone, said to his interviewer:

"But what is to prevent one from thinking at a distance by electricity?"

Having said this the genial Professor threw himself back and laughed heartily at the amazement his words had awakened. Was he joking? Apparently not, for he proceeded seriously to discuss one of the most astounding conceptions that ever entered an inventor's mind. Imagine two persons, a thousand or ten thousand miles apart, placed in communication electrically in such a way that, without any spoken word, without sounding board, key or any bodily movement, the one receives instantly the thoughts of the other.

The fundamental premise of Professor Bell's scheme is that the human brain is a kind of electrical reservoir, and that thinking is an electrical disturbance. Assuming the correctness of this view, the possibilities of setting up in one brain a disturbance corresponding to what is going on in another, would appear to depend mainly on the discovery of a suitable medium.

Thus Science is treading a path which will lead her into realms hitherto Occult, and in which she will find justified by facts the statements of Occultists, hitherto so lightly ridiculed. Manas in man is now developing so rapidly that its forces are beginning to manifest themselves very clearly, and Science is now finding itself compelled to include these Mânasic forces in the subjects it investigates.

Pilgrim Glimpses of India.

BENARES AND DARJEELING.

BENARES to-day is in many respects unlike the Benares we have been wont to read of in books written some thirty-five or forty years ago. Western civilization has affected this sacred city of India in the same way that it has dealt with other localities less romantic and less associated with hallowed antiquity.

There is a strong tendency in many natures to cling to antiquity and romance to the very last, keeping out of sight the steady on-sweep of the prosaic, matter-of-fact civilization of to-day.

In Benares the modern traveller has certainly to shut his eyes to a great deal if he desires to keep up the illusion of hallowed antiquity. Everywhere are the usual buildings we are familiar with as signs of Western progress. Institutions, hospitals, railway-stations, offices, colleges, are everywhere; elbowing temples, mosques, and other ancient buildings out of sight. The surroundings are changed, and, for the matter of that, the people too, but in Benares, perhaps, the majority of inhabitants are less altered than the surroundings.

Now if the writer of the present is to interest the readers of *LUCIFER* it is very evident that anything like a detailed description of Benares is out of the question. This series of articles only professes to be *Glimpses of India* by a Pilgrim, and the present glimpse of Benares will, therefore, only present a few of the more remarkable features of the ancient city, and these will deal entirely with that portion of the city and its life which are as yet free from the "dese-crating hand of civilization."

It was a glorious morning when a party of us pushed off in a boat from the bank of the sacred Ganges to see Benares from its river. Benares is situated on the left bank of the Ganges. Two streams flow into the Ganges near the city, one to the north, the other on the south. The spots where these streams join the sacred river are considered sacred, and temples have been erected there. The left bank of the river is lined all along with bathing Ghâts of different descriptions. At the back of these are houses in various stages of preservation. Byron's lines on Venice may well be applied to Benares, for verily "her palaces are crumbling to the shore," and the sad ruin and desolation of buildings that must once have been beautiful is pitiful to see. In one place a magnificent bathing Ghât, erected, I believe, by the Mahârâjah of Durbhanga, has collapsed owing to bad building, and no attempt seems to have been made to restore it. Everyone who has a right to be "any

one" seems to have erected a bathing Ghât for the special benefit of himself when in Benares, and for the general benefit of the public when he is absent.

Early morning on the Benares Ganges is a sight never to be forgotten. The whole population seems to have turned out to bathe. The steps of every Ghât are crowded with men, women, children, Sâdhus, pilgrims, all washing themselves in the sacred stream. The morning sun shining brilliantly on the picturesque garments of the women brings out fully their various colours, and passing by falls on the brightly polished brass lota which each bather carries. Each Ghât is a separate scene in the brilliant panorama, presenting different combinations of colour, different contrasts of light and shade, different groupings of forms. Here is a young girl gracefully stooping, raising the water of the sacred stream to her lips in the palm of the hand. Behind her is a Sâdhu who has finished his ablutions and is now going through his morning devotions. His lips move incessantly, but it is to be feared his thoughts are everywhere but on his meditation. An old man bent with years totters down to the bank to bathe once more, perchance with the hope of enhancing his prospects in that next world whose shadow is now closing over him. Here are a group of women washing their garments, flinging them violently on the surface of the water, and a little further down persons are raising that same water to their lips! Curious is this blending of cleanliness and what we Europeans call dirtiness; but the sacred river can never be befouled, so thinks the Hindû who accepts the dead letter of his sacred books. It is noticeable that all classes and both sexes bathe together indiscriminately. There is no false modesty here; why should there be, when all are performing a sacred rite, a common duty? The bathers emerge from the water and change their almost transparent drapery in the presence of all; the gaze of their fellow-bathers and the onlookers is a matter of complete indifference to them.

And so we float on down the sun-lit river, enjoying the fresh morning air and the animated scene before us. We forget for the time being that we are in the hurrying, bustling nineteenth century, and that Benares is daily coming more and more under its iron hand. It would be impossible almost to realize it were it not for that railway bridge which spans the river half a mile or so in front of us. There seems no hurry here. One would almost imagine that for most persons the morning ablution was the most important event of the day. No one appears to hurry away or to arrive in a hurry. To sit in the warm sun after the bath is delightful, and many seem to avail themselves of this privilege accorded by nature. Without doubt our Hindû brothers have much to be thankful for in the blessings of a warm climate. If a wanderer has nothing else to do he can at least lie down in the sun and go to sleep; he has not to encounter the pitiless blasts of the cold wind,

the inclemency of a London winter. Suddenly, as we pass a Ghât, gay with colour, redolent with life, we come upon a dark and gloomy spot on the riverside—a burning Ghât, the “burial ground” of the Hindûs; to realize as perhaps we have never done before that “in the midst of life we are in death.”

The ground is blackened with the ashes of the almost ceaseless funeral pyres, and on every side are heaped up piles of wood in readiness for the constant demand. There on the right is a pyre nearly burnt out, and in a few minutes the friends and relatives of what was once a breathing man will collect the few handfuls of ashes and scatter them on the bosom of the sacred stream. Down the steep bank come two men carrying a body on a light stretcher made of bamboo. It is laid on the bank while the pyre is prepared. Logs are heaped up to about two-thirds the intended height of the pyre and the body is then laid on this, and over it are piled the remaining one-third of the sticks. The nearest relative of the deceased then applies fire to the pyre, and the process of cremation begins. These final acts of the life-dramas of humanity take place in public, in the midst of that living, moving throng; and yet no one is troubled with what we call morbid feelings. It is all perfectly natural, as natural as the morning bath, and this “change that men call death” is to all these Hindûs only another and necessary step in the ladder of life. We Europeans, in spite of our engrafted Eastern conceptions of life and death, turn away with a momentary feeling of sadness, the thought in our minds that but a few hours, and any one of these living fellow creatures may be carried down the steep river bank and their ashes scattered on the waters. The feeling passes, and one of us quotes the familiar words of the *Gîtâ*: “As a man having cast off his old garments, takes others that are new, so the embodied soul, having cast off the old bodies, enters into others that are new.” We all realize once more how little the fear of death can enter into the minds of those imbued with philosophy like this.

Passing under the railway bridge, which has now superseded the old bridge of boats—the building of the which, by the way, called forth loud protests from the orthodox Hindû community—we leave behind us the bathing Ghâts and most of the houses. Our destination now is the house of Madjî, frequently styled the “Holy Yoginî of Benares.” Between this venerable lady and the two founders of the Theosophical Society a warm friendship has for many years existed. Various reports are current as to Madjî’s powers and knowledge, but as these are conflicting and most of them apparently unsupported, I leave the question on one side. As a Panditâ, I believe, Madjî is entitled to a good deal of respect, and in these days of higher education it is pleasant to find a Hindû widow well versed in Sanskrit and Shâstras. The house of our venerable friend is well situated and commands a pleasant view.

We were most courteously received by our hostess, and at once plunged into conversation. In some of her portraits, notably the one in H. P. B.'s room, which must be familiar to many Theosophists, Madjî has a certain resemblance to H. P. B., but in her ordinary life this resemblance is not marked. Our conversation turned on the future of the Society, and one of us asked for a definite prophecy as to the future. None however was forthcoming, but some good advice was offered as to the conduct of the younger generation into whose hands the work would fall, which the present writer, as a humble representative of that younger generation, meekly swallowed.

Beneath the house is a retiring-place, a small cave for meditation—a Guhâ, as it is technically called (Sans. *guh*, to conceal). This can be entered from the house by creeping down a narrow passage. The retreat, which is apparently hollowed out of the rock, is very small, and consequently "stuffy." A Westerner would probably find himself ill-suited to an abode of this sort, even for the short space of five minutes—at all events the writer crawled out almost immediately, bumping his head in the process. As the sun was now getting hot, we bade farewell to our hostess and sought the shelter of the cool verandah of our hotel.

An anonymous writer on India remarks that Benares can be seen in three different ways. Firstly, from the river, as just described; secondly, by riding or walking through the city; and thirdly, by ascending the only one of the minarets which, at the time of writing, was safe and accessible. As to this third method I cannot speak, but certainly a walk through some parts of Benares will amply repay the trouble. The Golden Pagoda, as the temple of Bisheshwar dedicated to Shiva is styled, is a beautiful piece of architecture, and with the sun shining on it, a sight to be remembered. The building is, I believe, of comparatively recent date. It stands in the midst of a quadrangle, and from its roof rise three spires and domes, two of which are covered with sheet-copper gilt. The cost of the covering is said to have been borne by Runjeet Singh, the "Lion of the Punjab." On the top of Madhoray Ghât, rising above the surrounding buildings, is the mighty mosque of Aurunzebe. This mosque was built over the remains of a Hindû temple, to signalize the then triumph of Islâm over Brâhmanism. The towers or *minars* are about 160 feet from the floor of the Musjid itself. The building is very beautiful, and the towers graceful in the extreme. On the banks of the Ganges, in the midst of the city, is a small Nepalese temple built by a former Queen of Nepal in honour of Shakti worship. The temple is of wood, and ornamented with carvings illustrative of this peculiar worship; but the less said of these the better. The temple however will always be an object of interest to students of religion as showing through what low channels religious ideas may sometimes flow.

Monkeys seem to be almost as common in Benares as sparrows in

London. These active gentlemen swarm on the roofs of the houses, grin at you through the windows, and, if opportunity offers, enter your room with the express purpose of stealing anything they can lay hands on. Travellers, if wise, will sleep with closed windows to avoid the advances of these disciples of Hanumân. There is of course a Chouk, or street of stalls, in Benares as in every large northern city of India. Here can be seen workers in brass and other metals, dealers in precious stones and wood carvers. A description of this sort of thing is, however, so familiar to most readers that it seems unnecessary to repeat it now.

I cannot bring these few notes on Benares to an end without saying how fortunate Theosophist travellers in India are when they can count upon the services and assistance of brother Theosophists in places they visit. The kindness shown to me by Brothers Govindasa and Mokshada Das of the Benares Branch will ever remain in my memory, and it is entirely owing to their exertions that I was able to see so much in the short time at my disposal.

I must now pass on to a short description of a visit to the romantic hill station of Darjeeling and of a glimpse I had of the snow-clad Himavat.

Darjeeling is about a twenty-four hours' railway journey from Calcutta. The train leaves the latter place at half-past three in the afternoon, and the traveller is landed at the queer little railway station of Darjeeling at about four o'clock on the following afternoon. The Ganges has to be crossed on a steamer about nine in the evening. This venerable Ganges, by the way, is a great nuisance if one happens to travel much in Bengal. To be roused up in the small hours of the morning, or late at night, to cross the river, is far from pleasant, especially in the cold season. The trains I travelled by in Bengal all seemed to make a point of reaching the Ganges' bank at the most inconvenient hours of the night and early morning. The mountain railway from Siliguri to Darjeeling is a very attractive feature of the journey. There are some seventy miles of it, through scenery of the most picturesque description. The line winds in and out, round sharp curves, up hill, down hill, sometimes turning right round on itself and proceeding at a higher elevation, at other times switching and describing the form of the last letter of our alphabet. The carriages are very primitive affairs, and are of two kinds, open and closed. Most travellers of course choose the former in order to have the benefit of the glorious view, which is more than a compensation for the smuts and dust. At every turn there is a fresh view, a new and delightful panorama. Deep gorges and valleys, along the edge of which the little engine puffs manfully on, hills clothed with an endless variety of vegetation, magnificent trees, some decked with beautiful blossoms, an occasional glimpse of the plains below—all keep the traveller fully occupied. As we climb the ascent the atmosphere becomes manifestly

cooler, the vegetation changes and becomes more scant, and the inhabitants are of quite a different stamp. The Mongolian type becomes very prevalent. Bhootanese and Nepalese stand outside their huts gazing with a sort of stolid curiosity at the train, though it has become to them a matter of daily occurrence. The younger representatives of the race run alongside the train, demanding the inevitable *backsheesh*, their faces illuminated with smiles expressive more than anything else of astonishment at their own surpassing impudence. As the train stops at the small stations, the women approach with their wares, which include anything from a shaggy-haired puppy to a sword or necklace. Their prices are exorbitant to the Sahib log, who without doubt could purchase the same articles for half the money in Regent Street or Oxford Street.

Unfortunately during the greater part of my journey up the mountain, the view was almost entirely obstructed by the heavy white clouds which hung around, and, save for numerous tea-plantations, there was not much to be seen. It seems almost impossible to predict a fine and clear day at Darjeeling. The morning may be bright and sunny for an hour, and then in a few moments the heavy velvet curtains of mist are wrapped around everything, and the traveller is fain to content himself with a world of a mile or two in circumference.

The obliging guard of the train dropped me close to the door of my residence, and thus saved me a long tramp back from the station. Owing to the kindness of the agent of the Mahârâjah of Burchvan, I was accommodated in a small iron house on the Burchvan Râj estate, the same house in which Miss Müller spent so many pleasant months last year. This hill station, I may remark, is in January cold, decidedly cold, but not a bit too cold for a European after the heat of the Madras plains.

Darjeeling is a quaint little town built on the spur of a hill. When one goes out, it is a question of going up hill or down. Vegetation is very scant, and enormous bare valleys and ridges are on all sides. It affords a striking contrast to our Madras hill station—Ootacamund—at which these lines are penned. Here we have plenty of vegetation on all sides and plenty of room to walk about in, afforded by the many roads and artificially constructed drives. But there can be no doubt as to Darjeeling being by far the more interesting place to Theosophists. Is it not on the very borders of an unknown land? Can we not see from here the glittering peaks of the Snowy Range untrodden by any human foot? Can we not see and converse with pilgrims from mysterious, unexplored Tibet?

With great impatience I awaited the dawn of the morning following my arrival for my first view of the Snowy Peaks; but, alas! I was doomed to disappointment. White mist was everywhere and a view of any sort quite out of the question. The second morning was a repetition

of the first, but on the third I was more lucky. Rising early, I, as usual, ran out on to the verandah and found the morning comparatively clear. There in the distance was the Snowy Range, with the morning sun playing on its peaks. To one who, like myself, has never seen the Alps, the first sight of a stupendous range of snow-clad mountains is an event in his life and the impression will never be forgotten. Against the pale blue sky every peak showed up clearly, and the commencement of the snow line was very apparent by the contrast of light and shade. One is apt to forget as he gazes on the lofty range that he is himself already some 7,500 feet above the sea level and that between him and the Giant Kinchinjanga are some 21,000 feet. The real height of the range is somewhat detracted from by the fact that in front of it there is another range considerably lower. The eye naturally travels to this first, and hence the contrast between one's position and that of the Snowy Range is broken. The few days during which I made my observations were not perfectly clear, and at times it was difficult to distinguish snow from mist. Kinchinjanga, as has been remarked, presents at its summit the appearance of a crater, and it has been supposed in consequence that it was at one time volcanic. It is difficult to decide whether the Snowy Range is more beautiful in the morning light or with the setting sun's rays falling on it and the white evening mists travelling up its base. In the evening the white peaks take on the appearance of brightly-burnished copper, and the effect is then indescribably beautiful. But to be in a position to realize fully the magnitude and majesty of the Himâlayas, one has, I believe, to go further than Darjeeling. It is necessary to get where there is an uninterrupted view of the eternal snows on all sides. Judging from the descriptions given by travellers the sight must then be overpoweringly sublime.

The Darjeeling Branch of the T. S. is unfortunately almost extinct owing to the transfer of its members and other circumstances. Babu Sreenath Chatterjee practically embodies the Branch in his person. Our Brother's residence is an open house for all pilgrims from Tibet, and many are the interesting tales he has to tell concerning these travellers and the information they give him.

It was with a sorrowful heart that I brought my few days' visit to Darjeeling to a close, but the necessities of Branch visiting were imperative. No doubt many of us would prefer to live in a spot like Darjeeling with that beautiful snow-clad range before us, to soothe and at the same time inspire us. But the world's work has to be done now-a-days in crowded cities and amid bustling thoroughfares, and the time for most of us has not yet arrived for dwelling in seclusion apart from men. Until this period comes, we must have within ourselves a pure and lofty place of seclusion where the rush of the hurrying multitudes cannot be heard and where for a few moments each day we shall have peace and tranquillity.

SYDNEY V. EDGE.

Theosophy or Psychological Religion.¹

A REVIEW.

(Concluded from p. 309.)

THE four concluding lectures of Prof. Max Müller's course are devoted to a historical treatment of Western Theosophy, under the headings, The Logos, Alexandrian Christianity, Dionysius the Areopagite, and Christian Theosophy. The lecturer contends that the Logos idea is essentially Greek, part and parcel of Greek philosophy, and so he traces it mainly through Heracleitus, Plato, the Stoics and Philo Judæus. Its development in Christianity was owing to that religion being read "by the light of Greek philosophy," by men who attached themselves more or less to the Christian name but without abandoning their philosophical convictions. The subject, is, however, somewhat superficially dealt with, and the logical conclusion shirked. The professor argues all along that but for the Alexandrian Schools, Christianity would have passed on without any philosophy worthy of the name, but he never says so distinctly. Nor does he say how the orthodox idea of the Logos differs from the Greek ideas. He, however, implies that the Christian idea was the immediate progeny of its Greek parents, and did not differ, except in the proclamation that the historical Jesus of Nazareth was that Logos; but again he does not distinctly state this. Strange, too, when treating of Philo—who was the contemporary of Jesus (if we take the orthodox chronology) and yet never speaks of him—and in giving a brief outline of his system, the professor entirely ignores the doctrines of the Kabalah which can alone throw any real light on the subject. The system now called Christian, contains so many points of resemblance with the system of Philo Judæus, that if we did not know of the existence of Kabalistic and other Pre-Christian Schools, we should be inclined to say that Philo must have borrowed from the early Christian oral teaching. But we do know of the existence of these Schools, and we do know that outside the dogma of the historical Logos and its concomitants, the body of ideas now called Christian was current, and many of them in a far more intelligible manner than the form they now exist in under the narrowing influence of ecclesiastical formularies. These ideas were universal, applied to man as man, and not special revelations as applied to a "chosen people," or a particular sect.

¹ The Gifford Lectures for 1892, by F. Max Müller, [K.M.]

It is almost incredible that in treating of the development of the various streams of Theosophy, in the early years of our era, Professor Max Müller has not only omitted all mention of the numerous schools of Gnosticism, but has not even breathed a single syllable of Egyptian Theosophy and the Hermetic Philosophy. Such oversights are not only unscholarly, they are culpable. Nor do the lectures of the professor either in his concluding papers or elsewhere show that first-hand work that we might naturally expect of a student of fifty years' standing. Zeller, Westcott, Bigg, Drummond, Jowett, Hatch and Harnack, are the lecturer's authorities.

Still it is very useful to have brought forward in a popular form some of the evidence showing the enormous influence of Greek thought on Christian Theology, and we hope that ere long the lacunæ left by the lecturer will be filled up by one or more of his colleagues.

Let us now proceed to some of the more remarkable utterances of the professor. Speaking of the idea of "fatherhood" he says:

No metaphor can be perfect, but the weak point in our metaphor is that every human father is himself created, while we require a name for a power that begets but is itself unbegotten. We must not suppose that whoever speaks of God as a Father or of men as sons of God, expresses thereby a belief in the oneness of the Divine and human nature. That fatherhood of God may be found in almost every religion, and means no more than a belief in the fatherly goodness of God (p. 365).

Here all the trouble congests round the term "begets." The shortness of the lecturer's memory is remarkable in this as in many other of his sayings, for he subsequently shows (p. 410) that the term *Monogenês* (*μονογενής*), a favourite epithet of the *Logos*, which is now only known in its mistranslation "only begotten," never had this meaning originally. That it meant, if anything, "unique of its kind," and was originally translated by *unicus* and not *unigenitus*. Why, then, does he prop up the theological scaffolding of the dogma "begotten" with one hand and knock it down with the other, especially as he shows elsewhere that the only philosophical idea of creation is emanation? And if so, then far less can generation be predicated of Deity. But consistency is not one of the learned philologist's virtues. Nor is it apparent to the ordinary student why the lecturer should have stopped his tracing of the genealogy of the *Logos* at Heracleitus. The term *Monogenês* is always a strong evidence of the *Logos* idea, but *Prôtogonos* (*πρωτόγονος*) the First-born, is a stronger indication, and this together with many other synonyms and an identity of ideas can be plainly traced back to Orpheus. But this would never have done for the Gifford lecturer. Orpheus was the institutor of Mysteries; Orpheus was the link between the East and Greece. Orpheus was an Initiate, and, above all, the founder of that Religio-philosophy which was the faith of the learned of Greece, and was finally made so much of by the erudite Neoplatonists. *Phanês*, the *Logos*, the *Prôtogonos*, the First-born, sprang from the

World-Egg (the Hiranya-garbha, or Luminous Egg, of the Hindûs) born of Mother Maïa, Supreme of Deities, Immortal Night.¹ This is of course the Manifested Logos, Brahmâ. But the different aspects of the Logos have been entirely slurred over by the Gifford lecturer, who makes but a poor attempt at explaining the "internal" Logos (λόγος ἐνδιάθετος) and the "external" Logos (λόγος προφορικός) of the Stoics.

It is well, however, that Professor Max Müller has put so much on record in a popular form, for though he does not carry out his method to a logical conclusion, many of his readers will be able to supply this deficiency for themselves. To begin with, the system of Philo is important as showing why there was no necessity for the Jews to embrace any new faith and why the vast majority of them remained in their old belief. The views of the instructed among them differed entirely from the caricature that the Christian Jewish converts—and after them the Gentile converts who adopted the Jewish mode of Christianity exclusively—have made of the allegorical writings of the *Old Testament*.

Philo, with all his reverence for the Old Testament, nay, as he would say, on account of that very reverence, did not hesitate to call it "great and incurable silliness" to suppose that God really planted fruit-trees in Paradise. In another place Philo says that to speak of God repenting, is impiety greater than any that was drowned in the Flood (pp. 375, 376).

Whatever may be the omissions and insufficiencies of the lecturer's treatment of the doctrine of the Logos, he has clearly shown that in the early centuries:

Judaism, Christianity and Greek philosophy were fighting against each other on terms of perfect equality, and that they had all three to appeal to the judgment of the world, and of a world brought up almost entirely in the schools of Stoics and Neo-Platonists. Thus it was said of Origen that in his manner of life he was a Christian, but in his opinions about God, a Greek (Euseb., *H. E.*, vi. 19). Justin Martyr goes so far as to say in a somewhat offended and querulous tone: "We teach the same as the Greeks, yet we alone are hated for what we teach" (*Apol.*, i. 20). The same Justin Martyr speaks almost like a Greek philosopher when he protests against anthropomorphic expressions. "You are not to think," he writes, "that the unbegotten God came down from anywhere or went up. . . . He who is uncontained by space and by the whole world, does not move, seeing that he was born before the world was born" (pp. 372, 373).

The words of the lecturer almost suggest that the "judgment of the world" has been finally given; but this is not so, else why his submission of the same ideas once more to that same "judgment of the world"? Nor is it manifest why the life of a good man should be

¹ Μαïα θεῶν ὑπάρτη, Νύξ ἄμβροτε. Proclus in *Timæum*, 63. It is not for a reviewer to supply the information an author has omitted, but we may refer students who are interested in the Orphic Ovum Cosmogonicum and Protoponos to Aristoph., *Aves*, 698; Suidas, *vv. Chaos, Orpheus; Philos.*, xvi. 104; Mochi *Cosmogonia op.* Damasc., p. 260; Lactantius, *Iust.*, I. 5; Proclus in *Crat.*, p. 36 and a host of other writers which will be found referred to in Lobeck's learned *Aglauphamus sive de Theologicæ Mysticæ Græcorum Causis*, pp. 480, et seqq. Phanês is the same as Erôs, the Hindû Kâma, First-born of the Gods.

dubbed "Christian" rather than by any other name. Origen was a good man, but he learnt that goodness from his philosophical training if from anywhere.

That charges and countercharges of plagiarism were urged on all sides by Jews, Greeks and Christians, with the fiercest acrimony is true, and the lecturer in this sets forth a very fair statement of the case.

It is curious to observe that each party, the Greeks and the Jews, and later on, the Christians also, instead of being pleased with the fact that their own opinions had been adopted by others, complained of plagiarism and were most anxious to establish each their own claim to priority. Even so enlightened and learned a man as St. Clement of Alexandria writes: "They have borrowed from our books the chief doctrines they hold on faith and knowledge and science, on hope and love and repentance, on temperance and the fear of God" (*Strom.*, ii. 1) (p. 381).

And further on:

The early Christians were quite aware that their pagan opponents charged them with having borrowed their philosophy from Plato and Aristotle. Nor was there any reason why this should have been denied. Truth may safely be borrowed from all quarters, and it is not the less true because it has been borrowed. But the early Christians were very angry at this charge, and brought the same against their Greek critics. They called Plato an Attic Moses, and accused him of having stolen his wisdom from the Bible. Whoever was right in these recriminations, they show at all events the close relations which existed between the Greeks and Christians in the early days of the new Gospel, and this is the only thing important to us as historians (p. 415).

When, however, Professor Max Müller comes to treat of Alexandrian Christianity, and especially of the Neoplatonists, he is evidently out of his depth and spits out the salt water of "ecstasy" and "mystery" in great disgust and with much spluttering. It is quite true that Astralism is not Ecstasy, that Psychism is not Samādhi; but this does not destroy the facts. The brighter the light the darker the shadow; the worst corruption is the corruption of what is best, and the Gnōsis disappeared from the sight of men because of the unfitness of the time, and the dark ages of a political Christianity reigned in its stead. Let us repeat it once more and very distinctly. Face to face Knowledge is a mystery. The testimony of the whole of antiquity who dealt with self-knowledge practically and not merely theoretically, and of those who occupy themselves with the pursuit of it to-day, is unvarying. *This thing is a mystery.* The peevish exclamations of Gifford lecturers, the anxious assurances of philologists that it is not so, will reveal nothing of it. There it has remained and there it will remain for the eternity, not to be spoken by mortal lips, not to be heard by mortal ears, not to be seen by mortal eyes, the unutterable mystery of Deity. The professor has, however, done well to summarize from the famous letter of Plotinus to Flaccus.

"External objects," he writes, "present us only with appearances," that is to say, are phenomenal only. Concerning them, therefore, we may be said to possess opinion rather than knowledge. The distinctions in the ordinary world of appear-

ance are of import only to ordinary and practical men. Our question lies with the ideal reality that exists behind appearance. How does the mind perceive these ideas? Are they without us, and is the reason, like sensation, occupied with objects external to itself? What certainty could we then have, what assurance that our perception was infallible? The object perceived would be a something different from the mind perceiving it. We should have then an image instead of reality. It would be monstrous to believe for a moment that the mind was unable to perceive ideal truth exactly as it is, and that we had no certainty and real knowledge concerning the world of intelligence. It follows, therefore, that this region of truth is not to be investigated as a thing outward to us, and so imperfectly known. It is within us. Here the objects we contemplate and that which contemplates are identical—both are thought. The subject cannot surely know an object different from itself. . . .

You ask, How can we know the Infinite? I answer, Not by reason. It is the office of reason to distinguish and define. The Infinite, therefore, cannot be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer, in which the Divine Essence is communicated to you. This is ecstasy. It is the liberation of your mind from its finite anxieties. Like only can apprehend like. When you thus cease to be finite, you become one with the Infinite. In the reduction of your soul to its simplest self (*ἁπλοῦς*), its divine essence, you realize this Union, nay, this Identity (*ἕνωσις*) (pp. 430-432).

But Plotinus was a true Theosophist, who saw the inner truth underlying all beliefs.

Plotinus and his school seem to have paid great attention to foreign, particularly to Eastern religions and superstitions [?], and endeavoured to discover in all of them remnants of divine wisdom (p. 428).

Strange that in this connection the lecturer should have omitted all mention of Ammonius Saccas!

We must pass over the short references of Professor Max Müller to the Catechetical School of Alexandria, to Clemens Alexandrinus and Origen, with a single pause of surprise at the boldness of the statement:

St. Paul had made a beginning as a philosophical apologete of Christianity and as a powerful antagonist of pagan beliefs and customs. But St. Clement was a very different champion of the new faith, far superior to him both in learning and in philosophical strength (p. 435).

The penultimate lecture is dedicated to Dionysius the Areopagite, and makes a very fair encyclopædia digest of the subject. There is, however, no contribution of original matter to the many points of controversy that the subject has raised, and not the slightest hint of how the date c. 500 is arrived at as adopted by the lecturer. It is, however, quite true that the writings of Dionysius were the one solitary ray of hope-giving light which shone in upon Mediæval Christianity prior to the rise of the famous Schoolmen and Christian Mystics, and that it is almost impossible to understand these latter without a prior acquaintance with the system of the Areopagite.

Here again the professor runs foul of the mysteries.

The mystic union of which Dionysius treats, was not anything to be kept secret, it was simply what the Neo-Platonists had taught as the last and highest point of their philosophy and their religion (p. 480).

If there was an initiation (*μύησις*), it must not be supposed that there was anything secret or mysterious in their preparation for the highest goal (p. 481).

It is of course easy for anyone to select just such passages as one pleases in order to support foregone conclusions, and this is the method of the lecturer wherever there is any question of a mystery or initiation. But let us hear the Areopagite for himself. In his Treatise addressed to Timothy, his fellow presbyter, he says (i. 1):

Triad above all substance, super-divine and above the good, guide of the Christians into the Divine Wisdom, conducting us to that above agnosy, *i.e.*, the unknowable, to the highest clearness and the super-eminent height; in which the simple, absolute, and immutable mysteries of theology are to be discovered in the bosom of the super-luminous obscurity, by a silence, which is initiator to the arcana—obscurity which, in the thickest darkness, shines forth with the greatest splendour, and, under a perfect intangibility and invisibility, overfills with charms above beauty, the eye of the intellect.

And then he goes on to say:

Preserve as to all this that which should not be understood by the profane, that is (keep it) from the men who, plunged into the material, imagine that above it there is not anything super-substantial; and believe they understand by their own knowledge, that which has taken the darkness for Its retreat.

We may very well leave those who “believe they understand by their own knowledge” to deny the mysteries.

As we pass through the lights and shades of the Gifford Lectures for 1892 we are glad to notice that the lecturer insists strongly on the terrible insufficiency of the Latin tongue to express the subtleties of Greek theology and philosophy. And thus it was that many a cherished misconception and false dogma arose. Greek was forgotten, and Latin alone remained to crystallize Christianity into a series of adamantine dogmas, which remain with us even to the present day.

No doubt a certain number of readers will find the concluding lectures of the work under review more interesting than the opening papers and the main body of the work, seeing that they deal with Christian Mysticism.

This subject is far better understood in Roman Catholic than in Protestant lands, and therefore it may be that it may come with greater freshness to the majority of English readers than to others. The lecturer has a word or two on St. Bernard, on Hugo of St. Victor, and Thomas Aquinas, and then passes on to the Theosophy of the great German mystics, especially of Meister Eckhart and Tauler. All of this is most interesting, especially to those who like the Christian nomenclature. Personally it has always seemed to us to read somewhat wearisomely after the brighter Theosophy of the earlier centuries. Meister Eckhart, especially, repeats himself unendingly, and there is

distinctly nothing new to be learned for the student of the Vedânta and Neoplatonism. But words are great things, and a familiar nomenclature all-important for some minds. Moreover, there is not one Christian in a thousand who has ever read a line of any of these authors, and ten chances to one if a statement were placed before them from any of these great Christian writers, they would say it was not Christianity. So that the putting of it forward is good; and may the time soon come when a class of Christians will arise who will wisely say, Why, all this Theosophy is Christianity, we've believed it all along. Only perhaps they will not see that they are of the same mould as the wise young scientific psychologists who now explain everything by "thought-transference" and "suggestion," when it was their very own kind who only a few years ago stoned to death them who believed in such things. It is ever so with the superficial.

But a phrase, too good to pass over, catches our eye as we close the pages of the work under review; it is typical of the gingerly way in which the professor has had to tread in some places of his thorny path. He says:

We are told how the Russian peasant covers the face of his Eikon with his handkerchief that it may not see his wickedness (p. 487).

Eikon! How delicately put! But why not a straightforward *Idol*; or else Eikon also for the Pagans?

There are many other points which could be touched upon, but this review has already drawn itself out to an unconscionable length and must end.

In conclusion, therefore, we would repeat that *Theosophy or Psychological Religion* is the most important book on Theosophy from outside sources that has lately appeared, and that Professor Max Müller is to be heartily congratulated on the advanced position he has taken and for his courage. But someone may say, after reading the many points on which we differ from the learned lecturer: But is this praise consistent with the rest of your review? Most decidedly it is. We live in the days of small things, and cannot yet expect great events. The book is an enormous advance on the general position, but that does not make it come up to the standard that the student of the Esoteric Philosophy has been accustomed to in such writings as *The Secret Doctrine* of H. P. Blavatsky.

To the student of Theosophy as taught in the Theosophical Society, it is a matter of lasting surprise that fifty years of scholastic study of the Sacred Books of the world can produce so little practical knowledge of real Theosophy. To such a one it is a most convincing proof of the enormous strength of our position. It may be that less effort has been made among us to attain to an accuracy of superficial technicalities than in the case of the learned philologist, but our root ideas rest on a surer and more intelligent basis. The Esoteric Philo-

sophy gives us a spark that makes the old religio-philosophical systems live again. With us it is not a mere dissection of a dead carcass, but the awakening of truth to life again, truths that shall live in our hearts and make us all better men and women, and lead us to that Certainty which is the "Mystery of Mysteries" that all seek to know, and that no one can tell of.

G. R. S. MEAD.

[Erratum in last number. For *Brihadâryaniakopanishad* read *Brihadâraryakopanishad*.]

Cause of Evil.

FORCE or energy is inherent in all matter; the energy of our lower nature tends to prevent the combination of attributes which combined would produce phenomena in one direction, but being uncombined and acted upon by external influences produces varied phenomena, hence the different types and characteristics of organisms.

Man is the direct outcome of the force which incarnates the spiritual Monad and which is normally found in the root-races or intermediate links forming the trunk of the tree of life.

The seven races and seven sub-races through which a Monad has to pass are the stages necessary for the unfoldment of a force sufficiently strong to concentrate the attributes evolved through the course of evolution into a unity of purpose and thought corresponding to the Âtmic quality.

The Monad is directly or indirectly an emanation from the All Pure, and is therefore part of the All Pure vitality, endowed from this very source with the power of reproducing the attributes of the Cause whence it proceeded—"Light of Light, very God of very God, begotten not made."

As the embryo of all natural phenomena has to be hidden before it can be manifested in its entirety, so has spiritual life to be hidden and acted upon by external influences before it can make manifest its inherent beauty.

The development of the spiritual nature may be compared to an endogenous plant, growing from within; the tendency of the quaternary nature is exogenous, the instincts and emotions being the branches springing from the trunk, which, instead of concentrating their force in an upward direction, send out fresh branches and twigs from their own side growths, thereby drawing the vital fluid from its normal course.

"Conscious entity," that is, the force which cannot be diffused, "is the very essence," says the *Secret Doctrine*, "of the high intelligences."

Presuming that the sub-consciousness contains all the attributes given off during the unfoldment of the animal and intellectual life—the calling forth of these sub-stages of consciousness by external influences being a necessity for the evolution of a conscious entity—the latter can only normally progress when each faculty or attribute evolved by physical existence is subordinated to its upward progress; for conscious entity is will, and the energy of will power decides the future of the individual. Whenever stress of external influences acts upon instincts and emotions to the exclusion of will power, that individual is the slave of circumstance, and has not yet learned to realize his own conscious entity. In the lowest forms of life there are found organisms which cannot be classified as either animal or vegetable, they form the connecting link between the animal and vegetable world; side by side with these we find one-celled organisms decidedly vegetable, and one-celled organisms decidedly animal.

Environment has been the means of deciding whether the organism shall give rise to offspring partaking equally of the characteristics of its parent or in an unequal degree; and as these organisms reproduce by budding or fission, the physical qualities attained by one offspring will be perpetuated by the simple division or separation of these characteristics into other organisms.

Amongst these lowly organisms we find that the only marks of distinction between plant and animal life is that the former has a cell wall, but by the acquisition of this wall its evolution in a particular line has been decided—separated from the root-race, which was both animal and vegetable; and so upwards with the tree of life; the trunk shows the root-races from which man has gradually evolved through the incarnation of successive conscious entities, the branches form the points of departure from the root type.

The *Secret Doctrine* says:

The Darwinians will search unavailingly for missing links, for it is these so-called missing links which have incarnated the Monad or conscious entity, and thereby gone on to still greater development.

It is also useless to look for root-races, as do many, in the highest forms of animal and vegetable life, these being only offshoots from the main stem. The daisy, convolvulus, and honeysuckle are the highest forms of life in the vegetable world, and the ant in the insect world; both are branches from the main trunk, and in their respective spheres correspond to the highest development from the main trunk, viz., man. The external influences of Nature have ever been the means of directing and unfolding her own hidden forces.

All through the evolutionary chain, if we take the intermediate links as the centre of development, we find complex characteristics of the organisms which are each liable to be acted upon by circumstances and become specialized; but as the leaf brings to the stem vitality, so is

it intended that man uses his instincts only for the furtherance of his mental and spiritual growth. Until the Fourth Round, when mind came into existence as the result of indefinite consciousness taking upon itself definite form—until this time man may be said to have been the slave of circumstance; but with mind, or conscious entity, individual responsibility commenced.

The *Secret Doctrine* teaches that in the Fourth Round there was an incarnation of spiritual forces for the purpose of directing and influencing mind. Mind being the conscious entity, however, of the root-races, and having gained its footing through the gradual unfoldment of the Monad which incarnated in matter in the beginning, it is difficult to see why there should be any fresh force necessary for the continuity of its development unless it was perceived by higher intelligences that a guiding influence was necessary in order to prevent the primordial ray of Divine Light or Monad, which had already unfolded what we now call sub-consciousness, from being overwhelmed by those sensuous physical conditions which had been generated, and which, acting detrimentally to the progression of mankind, have since been termed vices.

The *Secret Doctrine* also teaches that different grades of Dhyân Chohans incarnated at different times, the lowest orders being the first to incarnate.

We must remember that that which in its existence is now characterized as an evil thing was at the earliest stage of its development a necessity of life—hence the obstacles to further upward development of the first incarnating Monads as evil generated, had not more highly spiritualized Monads come to their aid. This appears to account for what we call our higher and our lower nature—the voice of conscience which speaks to us, and the supposition that the conscious entity of our lower nature remains with us after death and determines our successive reincarnations. Says Saltor:

We must guard ourselves against looking upon vicious instincts as perversions, inasmuch as they may be strictly in accordance with the healthy nature of the man, and being transmissible by inheritance, may become the normal characteristic of a healthy race, just as the sheep-dog, retriever, pointer and bull-dog have their social instincts.

It is said that if an individual persistently pursues a sensuous course, that in time he will disintegrate and return, step by step, along the path on which he has advanced.

Romanes says:

The whole series of human emotions has been proved to obtain among the lower animals except those which depend on the intellectual powers of man, *i.e.*, those appertaining to religion and perception of the sublime—but all others [which in his list amount to over twenty] occur in the brute creation, and although many of them do not occur in a highly developed degree, this is immaterial when the question is one of kind. Indeed, so remarkable is the general similarity of emotional life in both cases, especially when we have regard to the young child and the savage man,

that it ought fairly to be taken as evidence of a genetic continuity between them. . . .

And so it is with instinct, for although this occurs in a greater measure than it does in ourselves, no one can venture to question the identity of all the instincts which are common to both.¹

I may here give a catalogue of the emotions which are peculiar to animals and human beings, copied from Romanes' list: Shame, remorse, deceitfulness, sense of the ludicrous, revenge, rage, grief, hate, cruelty, benevolence, emulation, pride, terror, sympathy, affection, anger, play, parental affection, social feelings, sexual selection, pugnacity, industry, curiosity, surprise.

Now realizing that these qualities belong to a lower order of evolution than our own, and that our point of departure from the brute consciousness lies in the power of "introspective thought," we can see that the arrest of development of the higher mental powers must reduce us to an existence in which those instincts and emotions which are characteristic of our personalities are liable to become specialized.

As instincts and emotions develop will power, so is it necessary for intellect and morality to develop equally in order to attain to the highest consciousness of which man is capable.

Looking over the list of emotions and instincts which have developed in the course of evolution, we find that the term natural depravity is a greater misnomer than the term natural righteousness would be. We see that sympathy, pride, benevolence, and resentment, have developed hand in hand with understanding of mechanisms, communication of ideas and reason, and that these qualities are found in the carnivora, birds, and higher crustacea; but without this evidence, the ease with which we can prove the necessity of right living to persons of any grade whose faculties are sufficiently developed to enable them to coördinate their instincts, and the desire which they evince, even if only momentary and spasmodic, to change their course of life, is in itself evidence that virtue is inherent in matter and only requires the social environment to be adjusted to the cultivation of virtuous tendencies in order to eradicate those conditions which we call evil. Those instincts and emotions are labelled criminal which are found to act detrimentally to society, thus furnishing evidence that the principles of natural selection and survival of the fittest are carried into the realm of psychological phenomena.

External influences have always been the factors whereby the internal nature has awakened to energy—climate, food, and soil, moulding our physical organism into harmonious or discordant relations with the internal.

Crime is due to arrested mental development; this arrest may be the result of physical incapacity for the production of a higher form of

¹ Romanes, *Mental Evolution in Man*.

energy, or it may be the result of social influences tending to specialize instincts and emotions, in other words developing branches of sub-consciousness. At the present day there are undoubtedly human beings forming branches of the tree of life, instead of evolving upwards from the main trunk in an unbroken line.

An arrest of development in any one direction causes redoubled action in another, therefore if human evolution is interfered with there must naturally be a more primitive condition persistent.

Idiots are beings who form the most striking examples of arrested human development. Possessed more or less of the attributes of humanity, they lack that will power through which the higher animals coördinate their instincts; this want may be the result of accident to the brain and spinal column after birth, but it is more frequently the result of depraved habits of the parents.

A child conceived whilst the parents are undergoing a period of intense mental strain, which is so common in this go-a-head self-engrossing age, is liable to be born an idiot.

It is related that after the siege of Lucknow, which ended in the blowing up of the arsenal of the city, a large number of children born were either maimed or idiotic. Dr. Langdon Down finds that disparity in the age of the parents is a frequent cause of idiocy. Mr. Havelock Ellis in his book entitled *The Criminal*, shows some interesting investigations made by Narrs regarding the relation of criminality to the age of the parents.

The same author classifies criminals as instinctive, occasional and professional; with every classification there are always those who overlap the boundary line and merge into the characteristics of a higher or a lower type of being.

The instinctive criminal may approximate closely to the idiot, showing, like the latter, a positive insensibility to pain and discomfort, as evidenced by the tattooing to which he will subject himself, and to the habit of maiming himself in order to elicit sympathy and alms and thus obtain freedom from work; or he may encroach on the borderland of the occasional criminal, as shown by his frequent outbursts of emotional piety or passion. These outbursts are probably due to that vital force of nature, which, under different training, would gradually evolve a higher form of mental energy, but which, under depressing conditions, bursts its boundaries in whatever direction it can most conveniently do so. All hysterical phenomena are probably the result of a depressed state of the higher mental faculties, producing an excess of sensibility in the lower centres.

The society woman whose time is spent in a course of instinctive associations, reading the latest novel and whispering scandal, and the woman whose days are spent in an automatic grind for the bare necessities of existence, are both of them, in consequence of arrested develop-

ment, slaves of physical conditions, and liable at any time to outbreaks of emotional fury—and this in exact proportion to the amount of intellectual vitality, which, under more favourable culture, they would attain.

A charge has been made against the higher education of women, that it tends to make weakly and nervous women, whereas the fact is that in those cases when such a charge appeared to be plausible, the women have been of intensely nervous organization before commencing a course of study, and study has been the means of saving them from a lunatic asylum. Vital force must have an outlet; if mechanical pressure is too great, then it will burrow its way to lower strata.

A man in whom the emotion of anger is aroused, will, if the slave of his instincts, strike the offending one, and with the culmination of this action his anger will subside; but if he meets with opposition, the instinct to strike will be intensified, and what was at first only a comparatively slight show of anger may end in a fit of murderous rage. All excess of passion constitutes insanity.

The criminal by law is one who calmly and deliberately carries out the bent of those emotions which are prejudicial to society. Epilepsy is closely allied to insanity; the confirmed victim of this disease sees no incongruity in the paroxysms of extreme piety and vice which they display.

Abnormal physical conditions are found in both the insane and instinctive criminal, but in the insane abnormalities are generally associated with functional disease rather than external malformations.

Insanity testifies to a higher state of mental development than is attained by a low grade criminal.

In the latter we constantly see the sugar-loafed, or flattened skull, with its heavy jaw, the large projecting ears, the prominent cheek bones, the shifty eyes, the crooked teeth, the contracted chest, and shambling gait; internally we find special frequency of confluent fissures, such as are found in epileptics, incomplete covering of the cerebellum by cerebrum, degenerating capillaries, cysts thickened and adherent membranes, heart disease, arterial anomalies, pathological conditions of the sexual organs.

Amongst occasional and professional criminals, external and internal abnormalities tend to disappear, but we find that just as crime in lower grades is due to the prostitution of instincts to emotions, so intellect becomes prostituted to instinct.

CHARLOTTE D. ABNEY, M.D.

(To be concluded.)

PERFECTION in meditation comes from persevering devotion to the Supreme Soul.

The Foundation of Christian Mysticism.

An examination into the mysteries of Theosophy from the point of view of the Christian religion, according to the doctrines of

MASTER ECKHART,

The Great German Mystic of the fourteenth century. Compiled and translated

BY FRANZ HARTMANN.

(Continued from page 296.)

XI.

GOD AND CREATURE.

THE totality of all creatures is *not* God, neither did the creatures come out of the essence of God in the same sense as the Word is eternally born out of God's divine nature; nor are the creatures themselves immortal and divine, nor does the Holy Trinity constitute the nature of things, and nevertheless there is nothing but God, and besides God there is nothing.

This apparent discrepancy will be cleared up if we realize that there are two aspects of Being in God. One aspect represents undifferentiated divine existence containing the potentiality of all existence, and the other aspect represents to us a state of differentiation of appearances, which we mistake for realities existing separately from God.¹

All things are therefore real according to their real essence, which is only one and undivided; for God is the centre of all things, the soul of all souls and the nature of all natures, having in Himself the nature of all things undivided. He is the light of all lights,² the life of all living beings, the be-ness of those that are, the reason of reasonable creatures. If God had ever objectified anything beyond the limits of His own being, He would not have been God (infinite). He performs all His works in such a way that they remain for ever within Himself. He made all things out of no-thing; but He breathed divinity into them so as to fill them with it; otherwise they would become nothing. God has all things in Himself, but so that they constitute only one. All creatures are in God and constitute the fulness of His being; but they are not in Him as this and that thing; but as the Unity and fulness of All. Whatever I know as real in a creature is nothing but God, for God alone *is*. The way in which God is in all things becomes more comprehensible if, instead of the term God, we put "Be-ness."

¹ This point seems to be the one that worries the commentators the most and causes them to suspect Eckhart of being a pantheist. The reason for this misunderstanding is evidently that the commentator does not realize that he himself is also one of the unrealities of which Eckhart speaks, and that there is nothing real and eternal in him but the unknown God, his own real existence.

² "I am the light of all luminous things," etc. (*Bhagavad Gītā*, x.)

God is in all things as "Be-ness," or essential Being, which is only one. God is only one, and everywhere, and therefore all things and all places are His dwellings, and everything in every part of them is always full of God. God was and is eternally the Father; but having made creatures, He has become their Lord. He is in all things in His own essence, acting in His own omnipotence, and every creature is a book speaking of God. He communicates Himself equally to all beings, but every being partakes of Him only in proportion as it is capable of receiving Him; the stone receives only existence, the tree the power to grow, the birds the faculty of flying, animals receive perception, angels reason, man freedom of will. God loves all things in an equal measure and fills them with His own being; but not all things are capable of receiving from Him the same amount of love, and therefore each one becomes filled with only that amount of love which it is capable of receiving. Wherever there is an atom of God, there is God in His totality, and therefore God is as perfect in the lowest of His creatures as He is in the highest.

That which is real in any creature is God, but God is only one, and the multiplicity of appearances is therefore merely an illusion, a nothing without any reality. All things are real in so far as God the one Reality is manifested in them; but in their aspect as beings differing from God they are nothing. God is all things, for He has within Himself the power of all things in a higher state than that in which they are possessed by the creatures themselves. God is the all in all and the all in everything, and still He is nothing relatively to anything, nothing in the things and no-thing within Himself. Just because God is All, therefore is He nothing particular; He moves all things and remains Himself for ever unmoved, He is above all things, subsisting within Himself, and because He is self-subsistent all things exist through Him. Everything has an above and below; God has it not. Each creature seeks within another that which it does not possess itself; God seeks nothing outside of Himself, that which all creatures possess is possessed by God within Himself. He is the highest, and nothing below Him can act upon Him. He is in all things, but in such a manner that He is also beyond everything, and therefore the imperfection of anything, whatever it may be, cannot touch Him.¹ He is in all things their essential existence; but in this there can be no imperfection, because imperfection is a departure from true existence. The more God is within things, the more is He beyond them. Whatever exists within the limitation of locality and time does not belong to God; He is above that and beyond all creatures, and no creature can comprehend the supreme being of God. All things are in God and of

¹ "The divine being cannot be touched by any imperfections of the bodies in which it dwells" (*Bhagavad Gītā*, xiii. 31). A learned commentator says that this is "one of the many errors of the Eastern philosophy," but here a Christian authority asserts the same thing, the truth of which is, moreover, self-evident.

God, but they are nothing if compared with God. Whatever they really are, they are that only in God (in Reality), and therefore there is really nothing but God (the Reality). He is inseparable from all things; for if existence were taken away from a thing, it would cease to exist and be nothing.

A creature, considered in its own being (as something apart from God) is nothing, and can therefore not manifest God. All creatures taken together cannot express God, no more than a drop of water can express the greatness of the ocean; a comprehension of all creatures would not furnish a comprehension of God. An understanding of divine nature (*Âtmâ-Buddhi*) cannot come to the comprehension of the creature (*Kâma-Manas*). God being one and undifferentiated, there is no particle however small separated from God and enclosed in a creature, and therefore the creature cannot make God manifest in them, nor can the creatures express the true (absolute) being of God, because they cannot receive Him in His true (absolute) being. There is not a creature that has not something good in it; but whatever good it has is from God, and belongs to God, and consequently there remains nothing for the creature itself than the absence of good.¹

If the soul had known God (its own true self) as well as He is known to the angels, it would never have embodied itself in a form. Its ignorance of its own divine (universal) nature caused it to fall into the delusion of division, separateness and multiplicity. God speaks only one word (Himself), but we hear two (God and "ourselves"). Whatever the soul grasps, it can grasp it only in a limited form. Each thing is understood only to the extent of the capacity of the understanding of him who understands it, but not in the way in which it may know its own self. (True self-knowledge is without limitation, because the true Self is unlimited.)

Creation did not come from God (the One) directly; the One became Three (Father, Son, and Spirit), and from the Son emanated the world of ideas (the archetypal world), whose principle is the Son, and which became manifest as creation by the power of the Spirit coming from Father and Son.² "Matter" is substance, which on account of its grossness hinders the free manifestation of spirit.³

¹ Here the commentators begin to speculate about the "connecting link" between God and the creature. But it seems clear that if God (existence) is All, whilst all the rest, which merely appears to be and not really *is*, is simply an illusion and nothing really existing—there can be no connecting link between the one and the nothing. "Where does that which is not divine come from?" they ask; but the answer is that it comes from nothing and is nothing; it is not, it merely appears to be. There is only one existence (God) from which comes the multitude of appearances, which are nothing apart from existence. The essence of that which has no essence comes from nowhere and does not exist. God alone is essential being, all that appears to be besides God, is merely an appearance or image without any essentiality of its own.

² Compare H. P. Blavatsky, *Secret Doctrine*, Vol. I, Stauza 7.

³ The critic complains about Eckhart's inability to explain the origin of evil; but it seems plain that if God is existence, and existence is good, there can be no evil; for non-existence does not exist. What we imagine to be evil is merely an aspect originating in the delusion of separate existence and "self," there is no relation within the One; only that is evil which we imagine to be so, and it is therefore not God, but our own ignorance causing the dream of the existence of absolute evil.

XII.

THE KINGDOM OF THE CREATURES.¹

IN God are united all the perfections that are to be found in His creatures. As these perfections in God are innumerable, there must have been an almost innumerable multitude of forms in which these perfections could find expression. If only one creature could have expressed all the perfections of the Creator, He would have created only one; but as a part of a whole cannot be the whole in all of its aspects, therefore were many creatures created, which, however, in their totality do not exhaustively represent the glory of God. In this fulness of the creature each one takes part in His divine essentiality according to the degree of its capacity, and this causes a gradation in the scale of beings, some of which are nearer than others to God.²

There are three emanations: the first is the Son emanating from the heart of the Father; the second is the angelic world emanating from the Son, and the third is the evolution of the kingdom of creatures, issuing from the angelic world (the soul-powers of the world). These emanations may be compared to the ever-widening circles originating when a stone is thrown into a lake. The first emanation is so strong that if a thousand worlds were to be created their receptivity would sooner come to an end than the power of the emanation to act upon them.

There are three main classes of creatures. One class is non-intelligent and merely exists; the other two (angels and men) are in possession of the light of intelligence. Each being belongs to a class, and in each class there are various sub-degrees. The angelic world (the flames) are higher than "heaven"; heaven is higher than the fire; then follows the water, and ultimately the earth. The soul has no place in this classification; it is in a certain sense uncreated, and only Deity itself is its kingdom.

XIII.

THE ANGELS.

THE "angels" are the intelligences, forming the transition state between pure spirit and the world of ideas (types) and also those beings which occupy the place between this ideal and the material world. They have been created out of spirit (fire), and are devoid of the soul-element (water); because it is not their destiny to be embodied

¹ The term "creation," from *krī* (Sanskrit) "to make," does not imply an external act taking place outside of the body of the maker; the misleading character of the word "creation" has been added to it by modern critics who misunderstood and misinterpreted it.

² Again the critic complains of a sore want in Eckhart's character of a comprehension of the beauties of things in nature; but it seems clear that a true mystic, who is not deluded by the form, sees not the beauty of the form but the beauty of which the form is an expression. According to Eckhart, beauty belongs to God, and he who sees beauty in a form sees God in that form, and admires the beauty and not the form apart from the beauty which it represents. This is the same idea which prompted another Christian mystic (John Scheffler) to say: "That which I love in a human being is not the man, but the humanity in his being."

in matter. Their essential nature is the light of reason, and they enjoy this light without intermission. There are innumerable hosts of such angelic existences, and each angel has its own individual nature. The nearer he is to God, the more is he exalted, and each receives from God as much as he is able to receive. An angel is a pure mirror reflecting the divine light without any obscuration, an immaterial being, occupying a position between God and matter, an image of God, illumined by the divine image. The angelic powers are nobler than the soul, which has to pass through bodies; they are above change and time, and in their essence belong to eternity; but with reference to the works they perform, they come into contact with that which is temporal.

Nevertheless the angels are in some respects imperfect. They resemble to a certain extent, but not wholly, the *spark*, the highest soul-power; they resemble it in their power to know and to love. But they can reach only to a certain point and no further, while the soul of man can proceed beyond that. If the soul of man were to reach the perfection which it may possibly attain in this terrestrial life, man would be able to reach higher than the angels, and all other created beings endowed with reason. The angels progress in knowledge and love, but ultimately the lowest one will be only as wise as was the highest one in the beginning. Whatever they receive is given to them without any effort of their own; but what the soul of man obtains is the result of hard labour. Therefore the soul-knowledge of a human being is far more glorious than the knowledge of the angels.

The highest angel is the nearest one to the first emanation, and so godlike and powerful as to have the rest of the angels and the whole world in his safe keeping and protection. He acts with God by means of his presence, and not by means of any externally performed work. He acts in and by the authority and power of God, and the work of God is performed through him. He is the motion that turns the world and gives the impulse to the activity in nature; everything that lives upon this earth lives by the power of a spark of that angel (who is comparable to a sphere of light).

The angels are with us and guard us; but this does not prevent their celestial happiness, for their action and that of God is one and the same, and their joy is to execute the will of God—His will being a living power in their own constitution. In this way the angels may serve as an example to be followed by man. The lower angels prepare the soul of man for entering into a higher state, by teaching him in symbols and allegories which they have received from God. They purify, illumine and perfect the soul. Equality with the angels is the first step towards becoming divine. The light of divine wisdom is so resplendent that the soul could not support its influence if it were not modified by the light of the angels and thus received by the soul. The highest angel

receives his light from God, transmits it to the angels nearest to him, from whom it passes into the lower orders of angels and thus ultimately reaches man. But a perfect man outgrows the lower classes of angels (intelligences) and receives his light directly from the highest angel; while the highest possible actions of God in the soul of man are beyond the knowledge of even the highest angel nearest to the throne of Divinity.

XIV.

MAN.

AN angel is a certain kind of individual being, but the foundation of the soul is the totality of the All. An angel in its aspect as a spiritual intelligence is higher than the imperfectly experienced human soul; but the soul in regard to its potency and destiny is above all the angels and can only be compared with God. God created the soul in His own divine image, so as to constitute a perfect instrument for the perfect manifestation of His own divine state. He created the soul according to supreme perfection, endowing it with His own clearness and purity. He created nothing that was equal to Him except the soul; having Himself no limitation or form, He made the soul formless and infinite, and endowed it with His own immortality. The soul is therefore nobler, greater and more powerful than all creatures. All creatures are the footprints of God; but the soul is made after the nature of God. God is in the soul according to His nature, His essence and His divinity; but He is not enclosed within it. Man, so far as regards the higher part of his soul, is nearer to God than to the creatures. His material nature belongs to the kingdom of created things; but the reason in him is nearer to God than any other creature (power). The soul has not been created like other things; but it was formed in God and with God, and the image of God has been impressed upon it. Thus is the soul the highest being that ever issued from divine thought. God went into His own divine essence, between deity and divine nature, and made the soul out of nothing; and if one asks how great is the soul, let the answer be, that the heavens and the earth cannot circumscribe its greatness, but only God whose greatness is beyond the heaven of heavens. Therefore let him who wishes to measure the soul, take God as his scale, for the foundation of God and the foundation of the soul are essentially one. The soul is as inexpressible and incomprehensible as God, and no man has ever discovered what is the soul essentially and in its foundation. Nowhere is God so truly as in the soul. In all creatures there is something of God; but in the soul is God in a divine mode of being. The soul is His resting place, and the "earth" (the human body) His footstool. The original nobility of the soul's nature remains even in hell. The soul has been created between time and eternity and partakes therefore of the nature of either; being in an

intermediate state between divinity and creation. God is not bound to any locality; neither is the soul. God forms all things according to the purpose existing in Him, and so does the soul. All that may be said about God, can similarly be said about the soul. The image of the Trinity is inherent within the three superior powers of the soul, namely, Reason, Will and Memory, representing the three personalities (aspects) of divinity. The memory resembles the Father, reason the Son, and memory the Holy Ghost; but the highest form of the soul, the *spark*, corresponds to the unmanifested Deity, which is the highest object of the soul's aspiration.

This similarity with God belongs to the soul in so far as it is a being endowed with reason. God is in other creatures in His essence, not that they may know Him, but because they could not exist without Him. God speaks His word in all being, but only a being endowed with reason can understand it. Equality with God is a condition for the attainment of divine self-knowledge. God would not be accessible to the soul if He were something foreign to it. Whatever I know of external things, I know only by means of their images; but God is known directly without any image. He must be the "Thou" to my "I," and to the "I" of God I must be the "Thou."

The soul has the light of reason in common with the angels; only man and the angels were made in the image of God, and can know God by the power of reason (not reasoning—but the light of reason itself). The soul has reason, and wherever God is, is the soul, and where the soul is, is God; in other words, as soon as God *is*, He sees within Himself the eternal image of the soul. God is absolute self-consciousness, and so is the original type of the soul. God is the form of the soul and the soul of souls. Whatever is the object of divine knowledge, that object is the soul. The idea of humanity stood from eternity beside the throne of God, and this idea is the Son of God. The soul contains potentially all creatures; it is the necessary amplification of God, for God could not understand creation without the soul. In its pure eternal state, free from time and nature, the soul is as unchangeable as God, and differs in no way from God except in having been created and in having an origin other than itself. Without that it would be identical with the Son of God (the Logos); but all that the soul has is only borrowed, it has no possession of its own, for everything has been given it. Whatever God is, that He is by His own power, but the soul is all that through the power of God. The soul has not remained in the essential being of God, but has issued from Him and received an essence that was foreign to itself, having its origin in divine being. Therefore can the soul not work like God, who moves everything in heaven and upon the earth, giving life to all things, but it endows the body (and mind) with motion and life. All that the soul has is therefore received through grace: man is a human being by the grace of

God, and God is God by His own nature. But this does not suffice the soul. The deepest wrath of the soul lies in its not being exactly as God is by His own nature.¹

The soul has an eternal preëxistence in God. Within the fathomless substance of divinity was Humanity unchanging and unveiled in an effulgent light for the purpose of radiating joy on all creatures. I² am standing within the foundation of eternal divinity; there God performs all his works through Me, even before He has become a personality, and I am all that is known. God made all things through Me, when I was within the bottomless foundation of God. I was there without any differentiation, and I am uncreated. All that is in God is God. My image has been, still is, and ever will be in God, and therefore my soul was eternally with God and is God. So that as I find myself standing in God in the highest, I know I have been in God eternally. Thus the soul becomes identified with the "Word" that was eternally in God, and *all creatures have been created in man*. There is no difference between the Son of God and the soul; the Son being the prototype of humanity. When the Father gave birth to all creatures, He gave birth to Me, and I issued with all creatures, nevertheless I remained immanent within the Father. Thus we are the only Son, whom the Father has born eternally. A single person is not the whole of humanity, yet if I divest myself of all that separates me from other men, doing away with all individual differences, and returning to my pure state, there will remain nothing of me but that pure being which has stood in God eternally as the counterpart of His being, His Son. In this way has God His Divinity in Me. If my true divine self once recognizes its unity with the divine image, I shall then understand that I am that out of which God takes His own being, His own divinity. If difference can no longer be recognized between the soul as the universal whole and the soul as the individual, then is the soul God Himself, and I (God in Me) am the creator of all.

To go still further; the soul is even higher than God and belongs to the Absolute, and it has therefore to rid itself even of God if it is to return to its true state (Nirvâna). In the Deity, free of all attributes, there was I, and willed Myself, and knew Myself, and thus I became my own creator. Being with my own essence, which is eternal, I am in it (in God) the cause of my temporal existence. By my own entering into existence, all things came into existence with Me. I was my own cause and the cause of all things, and if I were to cease to will, I

¹ The "foreign being" which the soul has adopted in its individualization. The soul could never have had an individual existence if something had not come into existence recognizing a difference between individuality and universality, for without individualization and individual experience there could have been no enjoyment of self-knowledge.

² Here the learned critic makes the curious mistake of imagining that Eckhart was speaking of his personal earth-born self, and he lectures him accordingly.

would not be, nor would anything exist; if I were not, there would be no God.¹

XV.

INVOLUTION.

EVERYTHING has issued from God, and everything returns again to its fountain. God created the world out of Love, and love is the power by which all beings are drawn back to God. Thus all nature strives for the highest state of perfection, and all creatures receive the call to return to God. All their life and activity is nothing but a struggle to return again to their origin. All creatures strive to manifest God, and action speaks louder than words; but even the work of the highest angels cannot reach the working of God. All creatures bear the stamp of the divine nature from which they originate, so that they may perform works according to that divine nature; all creatures are with God as God is with them, and the reality in them consists in the presence of God. The three divine persons have impressed their own image on all intelligent beings, and therefore the Trinity is the fundamental origin of all things, to which all things strive to return. They have been in God from eternity and are to return to God.

For this reason everything is in continual motion whose meaning is progress. Nature does not progress by jumps, it begins to act in the lowest and strives upward towards the highest. As the colours of the rainbow imperceptibly mingle with each other, so is there in nature an uninterrupted chain of causes and effects (Karma). Nature never destroys anything except for the purpose of putting something better in its place. It is not satisfied with good, it strives for the better. Matter rests not until it has been filled with all forms which it is capable of receiving, and reason rests not until it has been filled with the highest which it can hold. All creatures travel on the road to higher and highest perfection. Among all classes of creatures there is a continual striving forward; but they strive in various manners, each according to its capacity. They strive up towards God in different ways; the fire draws upwards, the earth downwards, and each creature seeks the place for which it has been destined by God. All creatures, even the lowest, are striving to reach out of multiplicity and attain to unity, all desire to become equal to God. Therefore turns the world and therefore runs man and the brute. There is not a creature so depraved that it will love something which it knows to be evil; for whatever one is attracted to must either be good or at least appear to be so. God is Love and all that is capable of loving loves Love, loves

¹ "A cranky philosopher! one who, fortunately for him, does not believe what he says! A chain of false consequences, drawn from premises containing half truths, leading to a chaotic nonsensical fanaticism; from the results of which, he has only been saved, in spite of himself, by his moral health and deep religious feeling," etc. Thus exclaims the learned critic: proving thereby that one must be an Adept, before one can criticize correctly the teachings of an Adept. On the other hand, as the teaching of the *Bhagavad Gîtâ* says: He who enters into Me, attains my own self-knowledge, my being, my truth, my greatness, and if he fully knows Me, he is wholly in Me.

God, whether they wish so or not. If God (Love) were not in a thing, nature would not desire it; consciously or unconsciously, knowingly or unknowingly, thy nature in its own innermost essence is seeking for God. Nature would desire neither food nor drink, nor anything whatever if there were nothing of God in these things;¹ it unconsciously desires and strives continually to find therein something divine. Therein consists the essence and life of all creatures, that they are constantly seeking and striving for God. Everything goes towards this one object; nature strives to enter the fatherhood, so as to become therein a unity, *one* Son, and so free itself from the illusion of separateness. That nature which is of God seeks for nothing outside of its own self.

All motion results from a desire for rest; God seeks in all things rest, for His divine nature is rest. Rest was the ultimate aim of the Creator when He created the world; rest is the longing of all creatures in their natural desire, the soul seeks for rest in all its motion. Man seeks rest by either seeking to throw away what keeps him in unrest or by obtaining that which he believes will give him peace. I love that in which I can recognize most of God's nature, but there is nothing so much like God in any creature as peace. A stone has no rest until it is settled upon the earth; thus it is with fire, thus it is with all creatures, each seeks its natural resting place, its own true home. God has given a home to all creatures, to fish the water, to the animals the earth, to the soul divinity. The reason why things move is because God is immovable, and the nobler a thing is the more it moves in joy. If God were not tranquillity, divine nature would fade away and the kingdom of heaven would come to an end. All creatures act because they wish to produce and to resemble the Father. Everything that works, works for a final purpose and for finding rest at the end.

Thus there is a continual change in nature; wood burns and becomes fire, plants decay and grow into others, each thing dissolves for the purpose of entering into new forms. The true destiny of man in the order of the universe is that he should become the means for the attainment of the highest objects of God. God cannot work without the soul and the soul cannot work without God. The Love of God for the soul is the power that forced Him to create all beings, so that His glory became manifested in it. If God could know the soul without the universe, the universe would not have come into existence. Therefore the world has been created for its own sake, so that its eye may be strengthened by practice to support the effulgence of divine Light.

All things strive to enter human nature, and spiritual man is to take them up in his nature to God. In one aspect man is the totality of all creatures. If we speak of "Man," we speak of all creatures, for in him are all creatures collected. All created life constitutes one

¹ Compare *Bhagavad Gita*.

man, whom God must love by nature, and this man is God. Within the kingdom of human nature all creatures change their names and become ennobled; but within human nature itself they also lose their own nature and return to their origin. Within human nature every creature attains immortality.

But the highest activity of man is his spiritual activity; his reason is the true instrument of God, by means of which all things find their way back to God. Man's reason takes up within itself the images of things, and they exist therein in a higher form than that in which the things themselves exist. Man has within himself the essence (potentiality) of all beings, and by means of this power he can take up within his reason the images of all creatures—stones, trees, and everything; and thus man embraces within his circle the essences, images, intelligence and non-intelligence of all beings.¹

Reason (Manas) in man is of such noble origin that nothing corporeal can touch it, and if it issues out of its lower essence (Kâma-Manas) and turns towards God (Buddhi-Manas), from whom (Âtmâ-Buddhi) it has originated, it draws God into itself (becomes nourished by the higher principles), and that which it absorbs it becomes itself. When reason becomes united with God all things return to their origin, and therefore the soul finds no rest until it reaches God—its first state of existence. Neither do the creatures rest until they have entered the human constitution, for this is their first step towards God.²

It is man's vocation to maintain all things in that glory in which they stood eternally in the light of divine wisdom. We ought to spiritualize all things, we should be spirit to all things, and all things should be to us spirit in spirit. We should know the spirit in all things and idealize them with our own selves. All creatures resign their lives for the purpose of attaining reality in us; all creatures enter into our reason for the purpose of becoming reasonable in us. We bring them back to God. I am bringing all creatures out of their consciousness into my own, so that they will be one with me.

But as man, in consequence of his state of degradation (owing to the attraction of material desires) has lost the power to perform the work to which he has been appointed; therefore, all the creatures that have issued from God must coöperate with all their powers for the purpose of generating a human being who may attain to union with God, and come into possession of his original power, so as to be able to lift up all creatures in that strength which they possessed in human

¹ This goes to show that there is no real knowledge except the knowledge of self. If there were not the element (character) of minerals in my nature, I would never know what a mineral is. If the element (character) of divine being awakens in my constitution, I will by its power also be able to recognize divine beings in the universe. Only like can perceive like, and we perceive outside things owing to the presence of corresponding elements in our own organization.

² It is quite surprising that in spite of all that has been said above, the learned commentator can say that: "Such a thing as recognizing the multiplicity of forms as belonging to one organic whole never entered Eckhart's mind. His expressions regarding the nature of things originated from the superstitious beliefs of his age, and are valueless!"

nature (in *Adam*) originally. The redemption of Humanity through Divinity (*Christos*) is therefore the ultimate end of all divine activity. God has in all His work one great object before Him, namely, Himself, and to bring the soul with all its powers into Himself. The issuing from God and the returning to Him by Himself are one and the same process. God speaks into me in proportion as I approach Him, and in doing so He returns to Himself. By means of the human soul having become a divine soul, by means of its union with the Christ (*Īshvara*), God returns with all creatures into Himself, and the same hidden darkness which was the state of the Absolute before, is again the ultimate goal into which the soul enters with all its creatures.

Then will the created world disappear and the manifested triune God Himself return to the unmanifested non-being in the abyss of the Absolute. There the Father enters within Himself and speaks with Himself and flows together with all creatures back into Himself. All things having a beginning have also an end; but the eternal process (of evolution and involution) is an activity of eternal nature, and has therefore neither beginning nor end. Thus the wheel has turned, the river returned to its own source, and everything rests in the dark bosom of unmanifested Deity (until the next day of creation).

(To be continued.)

Who is a Brahman?

THE serpent said: "O Yudhishtira, say—Who is a Brâhman and what should be known? By thy speech I infer thee to be highly intelligent."

Yudhishtira said: "O foremost of serpents, he, it is asserted by the wise, in whom are seen truth, charity, forgiveness, good conduct, benevolence, observance of the rites of his order, and mercy, is a Brâhman. And, O serpent, that which should be known is even the supreme Brahma, in which is neither happiness nor misery, and attaining which (beings) are not affected with misery. And what is thy opinion?"

The serpent said: "O Yudhishtira, truth, charity, forgiveness, benevolence, benignity, kindness, and the Veda which worketh the benefit of the four orders, which is the authority in matters of religion and which is true, are seen even in the Shudra. As regards the object to be known, and which thou allegedst is without both happiness and misery, I do not see any such that is devoid of these."

Yudhishtira said: "Those characteristics that are present in a Shudra do not exist in a Brâhman; nor do those that are in a Brâhman

exist in a Shudra. And a Shudra is not a Shudra by birth alone, nor a Brâhman a Brâhman by birth alone. He, it is said by the wise, in whom are seen those virtues, is a Brâhman. And people term him a Shudra in whom those qualities do not exist (even though he be a Brâhman by birth). And again as for thy assertion that the object to be known (as asserted by me) doth not exist, because nothing exists that is devoid of both (happiness and misery), such indeed is the opinion, O serpent, that nothing exists that is without both. But as in cold heat doth not exist, nor in heat cold, so can there not exist an object in which both cannot exist?"

The serpent said: "O king, if thou recognizest him as a Brâhman by characteristics, then, O long-lived one, the distinction of caste becometh futile as long as conduct doth not come into play."

Yudhishtira said: "In human society, O mighty and highly intelligent serpent, it is difficult to ascertain one's caste, because of promiscuous intercourse among the four orders. . . . And to this the Rishis have borne testimony, by using at the beginning of a sacrifice, such expressions as—'of what caste soever we may be, we celebrate the sacrifice.' Therefore those that are wise have asserted that character is the chief requisite and needful. . . . Doubts having arisen on this point, O prince of serpents, the Svâyambhuva Manu has declared that the mixed castes are to be regarded as better than the (other) classes, if, having gone through the ceremonies of purification, the latter do not conform to the rules of good conduct, O excellent snake. Who-soever now conforms to the rules of pure and virtuous conduct, him have I, ere now, designated as a Brâhman."—*Mahâbhârata*, Vana Parva, § clxxix.

The Brâhman who is vain and haughty, who is addicted to vices and wedded to evil and degrading practices, is like a Shudra. On the other hand, I consider a Shudra who is always adorned with these virtues—righteousness, self-restraint and truthfulness—as a Brâhman. A man becomes a Brâhman by his character; by his own evil action a man attains an evil and terrible doom.—*Mahâbhârata*, Vana Parva, § ccxv.

Body, Life, Soul.

THE unseen seems to be the only thing permanent and real. The theory of scientists is that the primitive condition of the universe was that of gas or vapour, infinitely diffused. From that it has been wrought into every form by unseen forces. Matter in all its conditions is their mere creature, now solid and palpable, now dissolved, invisible, and impalpable; they are infinite in their combinations and effects.

These mighty and invisible forces are equally real and supreme, whether swinging the monster bodies in the inconceivable distances of space, or operating in the chemistry that develops and changes unceasingly the forms and relations of matter. Arcturus, 550,000 times as large as our sun, is held by them in as sure and easy a hand as they hold the invisible parts of oxygen and hydrogen, and their condition and existence are determined by their unseen movement. Arcturus or the sun may be blotted out by them as a drop of water, and with an equally unexhausted power. The cloud, the tree, the solid earth, and the infinite stars perish when they decree. They alone endure; all else of visible form and things perishes.

These forces have their order and precedence with reference to each other; one inferior and subject, and the other superior and controlling. This order is perpetual. Chemistry arranges elements and gives and changes the body and visible forms of matter. Vegetable life-force controls chemical forces for its own organizations, modifies or suspends their action, dominates them with a power foreign to themselves. Animal life-force subjects vegetable life and puts chemical forces to other and more intricate uses, and controls or suspends both in the construction and preservation of its own forms. Matter, as to its visible forms and existence, is the mere plaything and creature of these forces; the one is transient and changing, and the other immutable and unchanging.

But over all these forces, over this body and substance of the real in the universe, there is dominant still a higher force; the force of forces, holding the sceptre and wearing the crown of perpetual sovereignty over all; that is the conscious Soul. It is apart from all and master of all. It is supreme over the results and movements of all other forces. It establishes and governs the conditions in which they shall act. It adds the elements of consciousness to power. Animal life forms my arm and gives it capacity of movement, but it is my mind that lifts it up and puts it down, and by a wholly distinct power controls all its activities to its own ends. It is both a power and intelligence. It prompts each movement and devises the scheme and purpose to which it is directed.

Indeed, the only real existence that I can certainly know is the consciousness that I am. All that I see or feel or taste or hear may be delusive visions and mere phantoms of that consciousness. The unreliability of sense has puzzled philosophers always, and led to the most fantastic theories as to the realities of the things of sense. Descartes could find no proof that anything existed except his own consciousness. *Cogito, ergo sum.* The only foothold that he could find, the only real thing that he could stand on in the universe, was his own consciousness. It was the fact of facts, the beginning of all realities.

The power and presence of this reality are visible all around us.

Every fence and growing field and buildd city, every monument, picture and book, every vessel floating the seas, mark its work and are creatures of its power. It harnesses electricity; it lays upon it its subduing hand and sends it with its messages of business and friendship under the seas, and its audible voice from house to house and city to city, makes it furnish light to your streets and home, and power to your railways and factories, and so tames this savage to the gentlest of uses.

It is said that God, in the beginning, gave to man dominion over the fish of the sea and the fowls of the air and over every living thing that moveth on the face of the earth. This is only the natural and necessary supremacy that, in the nature of things, the conscious mind has in the universal order.

But above all this mere dominion over nature and natural forces, this conscious Soul rises to the immeasurable nobility and dignity of the intellectual consciousness that embraces in its contemplation the universal scheme of nature, the subtleties of every science, the beauties of every art, the ingenuities of every mechanism, the sensibilities of every human tie, the needs and laws of society, the depths and mysteries of philosophy, creation to its utmost border or the minutest form reached by the microscope. In this aspect it rises in modes of action and existence above matter and the visible universe, into a sphere and life wholly its own, in which man is most distinctly man and takes on the very type and image of God. The library is its creature; it abides in the halls of philosophy, the schools of learning, the courts and senate, the intellectual agitations of the press and rostrum, and the more completely it leaves the characteristics of mere material conditions, the more distinctly it takes on the very feature and state of the rational and thinking soul. Is this mighty and dominant fact, this presiding sovereignty of nature, at last but the bloom of the peach or the fragrance of the rose? Is this ultimate of all nature the evanescent thing of an hour, the flash of the lightning or the sheen of the wave, all other forces eternal and it alone perishable?

The discoveries of Science are constantly adding to the illustrations of the distinctness and subtle substance of the higher and dominant forces of the universe. Professor Huxley says:

Examine the recently laid egg of some common animal, such as a salamander or a newt. It is a minute spheroid, in which the best microscope will reveal nothing but a structureless sac, inclosing a glairy fluid holding granules in suspension. But strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid and yet so steady and purpose-like in their succession that we can only compare them to those operated by a skilful modeller upon a formless lump of clay. As with an invisible trowel, the mass is divided and sub-divided into smaller and smaller proportions, until it is reduced to an aggregation of granules, not too large to build withal the finest fabric of the nascent organism; and then it is as if a delicate finger traced out the line to be occupied by the spinal

column and moulded the contour of the body, pinching up the head at one end and the tail at the other, and fashioning flank and limb into due salamandrine proportions in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist, with his plan before him, striving with skilful manipulation to perfect his work.

What is the mysterious force that performs this miracle in nature? It is not the chemical result of the organization of the animal, for it creates it and constructs its body and form. It provides the mould in which it is cast, and the power by which it operates. The animal is its creature.

When spring opens the million mouths of the plant and gathers the material of its wood, leaf, and fruit from earth and air, each atom taken in is carried by its internal transportation to the points where it is used, and is there applied in building leaf and limb and fruit with a delicate and perfect mechanism. The bee does not build its cell or man his house with a surer mathematics or finer architecture. That it dwells in this house when it has made it, does not make that home any the less the creature of its genius and power.

This force works upon definite models and makes no mistakes. It takes the germ in the acorn and makes the oak, atom by atom bestowed with scientific certainty in its proper place in the oak design. It is said that out of the preëxisting forms of nature there is and has been a constant evolution of other forms and conditions of life, higher and more refined, in an ever-ascending scale. Does the mysterious architect grow more skilful and accomplished by experience, more delicate in its work with age? It is unseen always, and visible to us only in the forms of matter it creates. All visible nature is its mere shadow. It is the great reality.

I have seen a speculation by Mr. Edison, endorsed by several professors, that each atom possesses intelligence and that its affinities are mere movements of a conscious volition. This is not only fanciful but explains nothing. It may be so, but it only postpones the enquiry. It reduces consciousness to a microscopic quantity; it still controls the atom; it still has the quality of force and intelligence of conscious volition. It does not vary with surrounding conditions, but amid all conditions is the same. What atoms are, whether elemental or a composite whose ingredients are yet to be discovered, science has not yet determined, and perhaps cannot determine. However far you pursue material analysis, you have still the presence of force with its distinct qualities and modes of movement—the only thing that does not change. That force reaches out from each atom and drags another atom into contact in definite relation and holds it there, and so other atoms are drawn into still other positions and are held there until you have the crystal—the visible form and aggregate of position and relation of the mass of atoms. It is the diamond, and whatever else you

will. You call it hard. It endures for ages, until time itself passes our comprehension, and it is still the diamond. And yet it is difficult to realize that it is the mass of atoms drawn and held together by a constant and living force exerted unceasingly and with a strength represented by the hardness of the visible mass. The strength of the cable is the strength of the force holding each atom composing it together.

This force is overcome by forces that are stronger dragging the atoms apart into new combinations. We have in chemistry the classification of some of these forces and their modes of action upon each other, and, with what we know of this so-called science, the mysterious operation and intricacy of these forces in matter grow more involved and inscrutable. Wide as discovery may extend, the phenomena diversify but leave the fact more impressively fixed on the mind that force is a living thing, working in and around us in a complex and eternal activity and infinite power.

But when we look at ourselves, impossible as it may be to fathom the mysteries of our own being, we can still realize and observe the mass of powers, mixed and mingled in our composition. In addition to the forces active in inanimate matter, we have the forces of animal life and consciousness. Whence and what are they? We can possibly only ask the question, and receive merely a meaningless echo to our enquiry. If chemical forces are active in live animal organizations, they are nevertheless controlled by animal life to its forms, uses, and movements. We are taught that there is no instant of time when the change that is taking place in us ceases. There are no two instants of time when any member of our body is composed of the same atoms, whether flesh, ligaments, bones, or marrow. The great factories of the heart, stomach, lungs, and the active cells of the body's surface are manufacturing, receiving, and distributing without cessation new matter, whilst the same and other organs are discharging it from the body. The work of secretion and excretion ever goes on. There is no rest to the atoms of which our bodies are composed. They are coming and departing, and necessarily moving among themselves. In view of this constant mobility of the atoms of matter of our body, the enquiry occurs, How are we kept in bodily shape? When the particles of matter move among themselves, as of water, sand, air, it has no body or shape of itself. Their place and movement are determined by mere gravitation or external constraint. Is it not clear that this is accomplished by vital force? This moves the whole vital organization and actuates the secretion of every cell. By its machinery it distributes all the material designed to replenish waste, and deposits each molecule in the appropriate place to keep and preserve the form and maintain the use of each organ and part. It builds and sustains upon an unvarying model against gravitation and the tendency of other natural forces. Is it not, in fact, the invisible frame upon which the ever-

changing visible body is hung, that keeps everything in its place, and that with an unceasing energy changes and alters until in time it flings the whole away lifeless and useless? It must be apparent that this animal life or soul, although invisible, is the real and permanent, a bodied energy acting in form and corporate limit; and the body which we see and feel is the transient creature of this supporting energy, and in the ceaseless process of composition and decomposition is the mere plaything of its invisible master. It is of infinitely greater moment that we should know what this mysterious form and energy are than what the visible body is. It is a body of more subtle substance and quality than that of flesh and blood which it produces.

It is an accepted proposition among scientists that the atoms composing solid and tangible bodies do not touch each other, but are kept apart by a repulsion that renders contact impossible; that there is therefore an infinitesimal space surrounding every atom and separating it from other atoms that compose solid bodies; each atom being held to its place in the mass by a perpetual energy or force, acting, as it were, at arm's-length. The spaces between them are said to be very large in proportion to the space they themselves occupy. Chemistry defines their relations, affinities, and the quality of their mass.

When you regard the molecules formed by these atoms, controlled by vital forces and circulating in the human body in constant movement, secured and being discharged, passing through bone and flesh, and in time cast off, we can realize at last how little there is of us beyond vital energy and chemical forces upon which all tangible matter is hung and distributed, that while matter comes and goes in perpetual mobility, these forces remain in constant form and activity, and constitute our enduring entity, our vital being and personality, so far as animal existence is concerned.

It is as difficult to conceive of this form and mass of forces without substance and body to it, as it would be to suppose a house without supporting walls, beams, posts, and girders. All of tangible weight and substance that we see and feel is supported upon and by this something, and by it constructed and kept in shape. Here we must stop. What is beyond is yet untouched by our analysis or microscope. It, like electricity, is only visible through its phenomena. In those only can we now study it.

But there supervenes upon this animal life and its body and forces another something, a higher and more subtle being which we can readily distinguish from it, which we can appropriately denominate consciousness in a comprehensive sense. It perceives, reasons, feels, and wills. We, in common parlance, call it mind. It is the Ego, the active instrument of all the reasoning, that thinks and knows, that imagines, plans, and guides movements of all kinds, the sole means of perception and the ultimate proof of all things. It is both a con-

sciousness and a force. It enters upon and takes possession of the body. It mounts, rides, and controls this animal with a power of its own. It sends its messengers along its highways of nerves, and pulls its muscles, moves its limbs, orders and actuates its body at its will. It turns its eyes to the stars, or its passions to the dust. It agitates its blood and imparts in its intense movements a strength to its muscle, that, without the aid of such power, would tear every fibre to pieces. It is a stormy mistress or an iron-willed monarch. It sways this animal with a gentle grace, or exhausts it with an imperious and herculean will. It indulges it with rest, or tires it out with nights and days of impetuous activity.

We study little and know less of the great mysteries of sleep and death. But we may fairly assume that in sleep consciousness leaves the body and life at rest together. The blood circulates, respiration and digestion, and the necessary movement of atom and molecule go on. The mere animal body, matter and life, is complete, but alone. In death, the body alone remains. Life and its functions have gone. Atomic circulation ceases in the instant of their departure. The form and structure of the physical mass alone remain. From the control of vital forces it is handed over to the sole action of chemical forces. The first change is marked by the withdrawal of consciousness, and the second by the withdrawal of life.

The withdrawal of consciousness may occur, not only in the ordinary and periodical sleep, but in longer or shorter periods of both voluntary and involuntary trance. It is a frequent occurrence noted by the press, of persons passing into a trance sleep of weeks and months duration. The trance sleep of the fakir of India, a description of self-induced death and voluntary burial, has been practised for years. The trance, or an unconscious condition of magnetism, is now a recognized fact. On the return of consciousness, the master resumes sway and orders everything into action.

Significant also is the condition induced by the use of an anæsthetic. Not only is consciousness banished, but also that action of sensory nerves that, upon injury, recalls consciousness. The body is obedient to no will. Although respiration, circulation, and secretion go on, it is only the action of mere animal forces. The body and life are in all respects the same; consciousness and its force are absent.

But still more significant is the action and power of the mind beyond the body in magnetism in all its forms, telepathy, clairvoyance, mind reading, now accepted by many scientists and too abundantly demonstrated by observation and experiment to be any longer questionable. In these the mind acts beyond the limit of its own material body by forces and agencies its own. In ordinary magnetism the body of one person is made subject to the will of another. The limbs and body move under the direction and care, and controlled by the force of,

a will outside themselves. This will, on the other hand, no longer operates through the nerve organization which the materialist alleges creates it, and of which the mind is mere phenomenal manifestation.

If mind be only the tint of the flower, or the aroma of the fruit, the mere manifestation of a quality, or the phenomena of bodily organization and activity, then it must be limited to the body and the organs that manifest it. If it be merely the condition and result of material organization and activity, and the product and phenomena of their forces, then it must be limited to the agencies of such organization and confined within the limit of such forces. If projected beyond them, it then must become an independent force. What is it? How is it sustained?

W. F. B.

Nirvana According to Kant.

IN what does the process of life as described by the ancient Wisdom Religion consist? Is it not the progress of the soul through matter to Nirvâna? From the limitless, through the limited, to the limitless. Having started into being as an undivided thought of the Creator, it passes into matter and gets separated into individual particles gradually working their way to individual souls, and thence evolving ever onward toward the limitless again, until in Nirvâna they return to the illimitable, but with this difference, that they retain each one the individuality acquired. What this state of Nirvâna may be, this state in which the individual is absorbed into the whole and yet retains its individuality, is explained by Kant in his *Principles of Metaphysics*. First, by the aid of Kant, we will explain the objective world, that world which to Plato was the source of things, and thence mount up, and, still led by our reason, see the dimly reflected light of that great wisdom which the ancients placed in the Nirvânic realms. Kant proves, in his metaphysics of morals, that the Good exists as a necessity of pure Reason. Let those who doubt read Kant's arguments. Then he proves that absolute Good is only perfectly so when it is good for all. For if it were good only for a part and not for the whole then would it be relative and not absolute. Since that which is perfectly good must be so for all, we must, if we wish to act in accordance with perfect Good, so act that our maxim of action may be capable of application to all; in other words, our maxims of life must be universal in their application. Thus, when I act I ask myself whether the motive of my action may become a universal rule for all.

Now, in these rules that guide us in our life, Instinct within us

would act more surely and more quickly than Reason. If this be so, for what object was our reason given us? For since our reason does not guide us with certainty in regard to the objects of the will, and the satisfaction of all our wants, which, indeed, it often multiplies, and these being ends to which an implanted instinct would have led us with far greater certainty, and since reason is imparted to us as a practical faculty, that is to say, as having a direct influence on the will; for what purpose, I ask, does the reason exist? If we admit that it is adapted by the Creator to an end, and since that end is not to act as a means to the will, it must look for its qualities of perfection to its intrinsic value, and its true destination must be, not to produce a will good as a means, but good in itself. Thus the moral worth of a rational action does not lie in the effect expected of the action, but in the action itself. Therefore preëminent good consists in that conception of law which conceives the law as good in itself, and does not regard the results derived from its actual application as a motive for the determination of the will to act according to this law.

The will acting on reason is reason put in practice. Practical reason acting from motives of preëminent good acts according to laws which owe their worth to the conceptions of intrinsic value which this practical reason gives them. But since we are acting for perfect good our practical reason is acting according to rules which are capable of universal application. Practical reason, then, when it wills to act according to rules of perfect good, must act according to universal laws. And, further, it values these laws, as we have seen, not because they are a means to an end, but because they are an end in themselves, being of intrinsic value.

We have the will, therefore, acting on reason to produce a conception of rules of life which shall be universal laws and also Ends in themselves. The will, therefore, when acting for good, acts objectively.

All these rules or laws which are universal in their application and Ends in themselves might be all assembled and assigned a realm where they would spring from a common parent, the impulse to good, and this realm we might call the objective world, to distinguish it from that realm where acts spring at the instigation of desires and therefore from subjective causes, and which we may call the subjective world.

Now when a man wills an act and rules his action according to some rational motive, he does so to the extent only of that will of his. He, therefore, when he acts according to a rational rule of life, does so voluntarily. Since he wills to apply his reason to an act he acts according to a voluntary conception of that which rules his action, and in so doing he himself gives to himself his law of action, and, to the extent of his will, which he voluntarily applies, he acts according to his conception of the rule. If, then, the will acts for perfect good, it acts according to universal laws, and having willed to act according to

universal law he has called in his reason to conceive that which shall form the law, and in so far as he does so he becomes a law-giver unto himself. Since, therefore, he thus becomes a law-giver unto himself, and that the law he gives is universal in its application, he becomes a universal law-giver to himself. He therefore gives to himself when acting objectively universal laws which he voluntarily submits himself to obey. Hence the great dignity of him who should always act according to objective law. A rational creature is, as we have seen, the source and also the object or end of law on the objective plane, and hence an end in himself. The irrational creature is judged by relative values, and therefore is not an end in itself, but a means to an end.

In the objective world we have a realm governed by laws having the universe for object, and yet being each in itself an end unto itself. Those who reach this realm act according to these laws; but, as we have seen, these subjects of universal laws are also the authors of these universal laws, and since each being of this realm acts only objectively, he must so act that his end shall be also an end to all, therefore in such perfect harmony that self is merged in all. But this wondrous being gives voluntarily these very laws which merge personality within the whole, and hence he is still an individual acting by free will. And even in his submission to these universal laws, which he himself has given, he, while legislating for the universe as the object of his laws, is legislating for himself as their final end.

Thus he who possesses such true wisdom as may lead him to act by his free will, always according to maxims of life which may be rules for universal application, loses his personality, for he acts always from motives of perfect goodness which we have seen to be absolutely objective.

But this great power of wisdom, while acting from unselfish love, lays down for himself these rules by which he acts, and thus he never for one instant loses his individuality. And electing by his own free will to act by the laws which he himself has given unto himself, he is always a free agent, above obligation, acting in harmony with all; an end unto himself, and an end within himself, and having for his motives of action the ends of all; one in all and all in one.

Thus to know by wisdom what are the objective laws which sway the universe, and gradually shaking off illusion learn to distinguish right from wrong, or that which, if a maxim of universal action, would be capable of producing always Good from those laws which, if applied, would produce relative good or good to one, or if applied as rules for all would bring disaster; such a knowledge and the will to use it is the object of our evolution through the seven stages of the man. Thus it has been said, "first kill out desire," for that which is desired is desired for some particular object, whereas the perfect man desires only what is good for all. And thus we see also how, when the illusions of

matter, constantly placing subjective motives as the cause and end of law, are thrown on one side, the spirit sees clearer and begins to progress in the knowledge of objective law, leaving behind it all subjective things, and as it becomes diviner and more comprehensive in its grasp of law so does it lose its personality; while yet, giving to itself and the universe more comprehensive rules of life, its individual greatness constantly increases, until at last in Nirvāna the spirit becomes a universal law-giver, acting according to universal laws which he himself has, by the application of his will on his divine reason, given unto himself. And being a free agent, willing to act according to the laws of perfect good, this great and noble spirit, the universal law-abiding law-giver, has reached the highest height to which our present minds can conceive of perfection attaining to, and man has become a God—free yet subject, a ruler and yet ruled.

T. WILLIAMS.

Ashtabakra Sanhita.¹

CHAPTER IV.

JANAKA SAID:

1. THE steadfast person who has acquired self-knowledge, and who is only outwardly engaged in the enjoyment of sense-objects, cannot be compared with the foolish one who carries the burden of the world on his shoulders.

[This, perhaps, is said in reply to what the Master said in verse 1 of the preceding chapter.

“Who carries the burden” means, “is wholly engrossed in the enjoyment of sense-objects.” In the words of the Apostle, such a person is present in the body and is absent in the Lord.]

2. The Yogî is not elated with joy even if he attains to such a position as Indra and the other Gods humbly seek to obtain.²

[This condition of the mind is what constitutes the sole difference between the Sage and the worldly person.

Result-seeking actions are ever productive of causes for more actions that may or may not be in harmony with the Laws of Nature. The exalted position to which the Sage attains is the inevitable consequence of the efforts he makes to reach the goal. The so-called “position” is but as dust to the feet of the traveller who only struggles forward to reach his destination without caring in the least for the dust.

So Shri Krishna says to Arjuna:

“Thy right is only to action; let thy right be never to the result;

¹ See LUCIFER, Vol. XII, p. 222; and *Oriental Department* (New Series), Vol. I, No. 4.

² *Bhagavad Gītā*, ii. 15.

nor mayst thou be the cause of the result of action, nor may there be in thee attachment to inaction!"¹

He further explains:]

3. As the smoke which is seen in the sky does not mix with it, so the self-knowing person is not affected by virtue or vice.

[The real Self is beyond the influence of the pair of opposites.]

4. The great-souled one who knows the whole universe to be as his own self, who can restrain him from being in any state he likes?

[He here emphasizes the teaching of verse 10 in the preceding chapter.

Virtue and vice are but the two aspects of the one Reality, and one who has arrived at the latter has already transcended the former. Such a person has so identified himself with the Great Law, that nothing can proceed out of him but what is in perfect harmony with it.

This is further explained in the following two verses.]

5. Only the wise man is able to relinquish all desire or indifference in regard to all things, animate or inanimate, from Brahm (the Absolute) down to a shrub.

6. Any person who knows himself to be the Brahm that is without a second, does whatever he likes, and there is nothing to daunt him anywhere.

[The above verses represent what Janaka understood of the teachings of the Master, and are remarkable in their moderateness and calm judgment, especially when compared with his passionate utterances in chapter ii. This is but natural; and no one is able to look into an exposition of spiritual facts which are half startling and half familiar, in a cool and considerate manner, until the first ebullitions subside. Such revelations come upon us like forgotten dreams, and dazzle and bewilder as with their glorious effulgence. Blessed is he who hath ears to hear what the Spirit saith!]

Lakhanpur, in Sirguja.

M. N. CHATTERJI.

On the Infinite Universe and Worlds.

BY GIORDANO BRUNO (NOLANO).

Translated by W. R. Old.

SECOND DIALOGUE.

Interlocutors.

FILOTEO. ELPINO.

FILOTEO.—The First Principle being homogeneous, it must, therefore, if finite in respect to any one attribute, be finite in respect to all; since if it were finite in one particular, and in another infinite, it would

¹ Compare *Math.*, vi. 1-4; *I Cor.*, x. 31; *Col.*, iii. 17.

be understood to be composite. The Creator of the universe must therefore be infinite and related to an infinite effect; I say "effect" in that all takes origin therefrom. Moreover, as our imagination has an infinite faculty of proceeding from great to greater and ever greater dimensions, and to numbers of an indefinite extension according to a certain potential succession, so it should be understood that Deity actually comprehends infinite dimension and infinite number. Whence follows the possibility of reasonably postulating that as the active power is infinite the subject is necessarily so; because, as we have elsewhere demonstrated, the power to do includes the act; the determinative predicates the determinable, and the determinator that which is determined. In addition, as there really are bodies of finite dimensions in existence, so the Primal Intelligence comprehends both body and dimension. If it comprehends the finite it no less comprehends the infinite; if the body is recognized as infinite, then necessarily such is intelligible; and being produced by such divine intelligence, it is most real—so real, indeed, that it has more reason for existence than that which is actually before our physical eyes. Whence, if well considered, it follows that, as there is one homogeneous indivisible infinite, so there is one most vast dimensional infinite, which is in the former as that is in it, after the same manner that it is in all things and all things in it. Then, again, if we see that a body has power to augment itself indefinitely by reason of a physical quality—as in the case of fire, which, as everyone admits, might amplify itself infinitely providing combustible matter were always at hand—what prevents that the fire, which is able to be infinite, and can, consequently, be made infinite, may not be actually so? Certainly I do not know how we can imagine anything to exist in matter in passive potency which cannot be active in the Efficient Cause, and, therefore, be in action before the effect itself. Assuredly the statement that the infinite potentiality lies in a certain succession, and not in the act, necessarily implies that the active power may ordain this universe by successive action and not in one complete act, since the infinite cannot be exhausted; whence it would also follow that the First Cause has not a single, absolute, and unified active power, but one active power, to which belongs infinite successive possibility, and another to which is referred possibility inseparable from the act. I submit that the world having limits—and it being inconceivable how a corporeal thing can be bounded by an incorporeal thing—should have the power and faculty of dissolving and vanishing; because, so far as we know, all bodies are dissoluble. I submit, I say, that there should be no cause to hinder the infinite inane (though not understood to be of an active power) from, at some time, absorbing this world like a nonentity. I submit that location, space, or the inane has an analogy with matter, if indeed it be not matter itself, as it sometimes appears, not without reason perhaps, that Plato and others define

location as a certain space. Now, if matter has its own property, which is not in vain since it proceeds naturally from the First Nature, it is necessary that location, space, the inane, have such a property. I submit that, as has heretofore been intimated, none of those who say the world is finite, having affirmed limitation, can in any way pretend that it can be so, and at the same time otherwise; denying vacuum and the inane with propositions and words, and thereafter necessarily affirming it in execution and effect. If it be a vacuum it has a certain capacity for receiving; and this cannot be denied, since for the very reason that it is deemed impossible that the space occupied by this world can be simultaneously occupied by another, it should be possible that in the space beyond this world—or in that “nothing,” as Aristotle might call that which he is unwilling to call a vacuum—such another world might be contained. The reason why he says no two bodies can occupy the same space is the incompatibility of the dimensions of one and the other; and it therefore holds good, according to the requirements of this argument, that where there is no dimensional body, while there is this capacity of receiving, space itself is, in a certain way, matter. If it is such, it has the aptitude; and if it has the aptitude, for what reason should we deny its act?

ELPINO.—Very good! but please proceed otherwise, and let me know how you distinguish between the world and the universe.

FIL.—The difference is well known outside of the Peripatetic School. The Stoics make a difference between the world and the universe, because the former comprises the plenum consisting of solid bodies; and the universe is not only this world but also vacuum, the inane and space beyond it, and therefore they say the world is finite, but the universe infinite. Epicurus similarly called the whole universe a combination of bodies and inane, and he says the nature of the world, which is infinite, consists in this and in the capacity of the inane and vacuum, beside the multitude of bodies which are in that vacuum. We do not regard the vacuum as that which is simply nothing, but in the sense that everything which is not a body capable of sensibly resisting is usually called vacuum if it has dimension; since we are not accustomed to apprehend corporeality apart from resistance; whence it is said that just as that is not an organism which cannot be killed, so that is not a body which does not resist. In this way we say there is an infinite, that is, an immense ethereal region, in which are an infinite number of bodies (such as the Earth, the Moon and the Sun, which by us are called worlds) composed of plenum and vacuum; because this spirit, this air, this ether, not only is around these bodies, but also penetrates through all and is inherent in everything. We speak of a vacuum also in the sense of our reply to the question, Where is the infinite ether and where are the worlds? to which we may answer: In the bosom of an infinite space in which everything is understood to exist and

moreover cannot be elsewhere. Now here Aristotle, confusedly taking the vacuum in these two ways, and in a third which he imagines and cannot himself designate or define, goes about debating in order to disprove it; and by such arguments he thinks to refute, in fact, all theories of the vacuum, which, however, he no more affects than one who, having taken away the name of a thing, may be thought to have destroyed the thing itself, because he refutes the vacuum, if at all, in a sense in which perhaps it has never been regarded by anyone: since the ancients and we hold the vacuum to be that in which a body can exist, which is capable of containing something, and in which are the atoms and bodies; and he alone defines it as that which is nothing, in which nothing is, nor can be. Whence, taking the name and idea of vacuum as no one understands it, he goes building castles in the air, destroying his own vacuum and not that of others who have spoken of it and have a claim to the use of the name vacuum. Not otherwise does this sophist deal with all other propositions, as of motion, infinity, matter, form, demonstration, being; where he continually builds upon his own definition and nomenclature, taken in a new signification, whence everyone who is not devoid of judgment can readily discern how very superficial is this man in his consideration of the nature of things, how much attached to his own empty and altogether impossible propositions, and more vain in his natural philosophy than ever any can be in mathematics. And you see that he glories and flatters himself in this vanity, which, as regards the study of natural things, aims at being thought rational or rather logical, to such an extent that those who have been more solicitous of nature, reality and truth, he calls Physicists. Now in regard to ourselves, seeing that in his book on the vacuum he says nothing, either directly or indirectly, which can justly militate against our position, we may defer its consideration to a moment of greater leisure. So if you please, Elpino, formulate the grounds upon which our adversaries refuse to admit an infinite universe, and at the same time those which prevent their allowing the existence of innumerable worlds!

ELP.—So I will. I will quote the dicta of Aristotle in order, and you shall say what occurs to you in regard to them. It is to be considered, he says,¹ whether there is an infinite universe, as some ancient philosophers have said, or whether such a thing is impossible; and likewise it must be seen whether there is one or many worlds. The solution of these questions is most important, because both alternatives are of such significance that they form the foundations of two very different and opposed types of philosophy; as we see, for example, from the first mistake of those who, having postulated discontinuity, have so blocked the way that they fall into error in a great part of mathematics. We shall thus solve a problem which is of great importance from its past, present and future difficulties, because however

¹ *De Cielo*, i. 5.

small may be an error at the outset, it becomes ten thousand times greater as we advance. Thus, for instance, in an error made in the premiss of any argument, which goes on growing and increasing the more we proceed away from the premiss, so that at last we reach a conclusion entirely contrary to that aimed at. And the reason of this is that principles are very small things in themselves, but tremendous in their results. This is why we must clear up this doubt.

FIL.—All that he says is most essential and no less worthy of being voiced by others than by him, because, just as he thinks that misconception of this premiss has involved the opponents in great errors, so on the other hand we think and clearly see, that from opposite grounds he has perverted all natural reason.

ELP.—He adds: It is necessary therefore to see if a simple body can be of infinite magnitude; which, in the first place should be shown to be impossible in the case of the first revolving body rather than other bodies, because as every body is either simple or complex, the complex will follow after that which is simple. If therefore simple bodies are not infinite, either in number or in magnitude, necessarily the complex cannot be so.

FIL.—He promises very well, because if he shall prove that the first and containing body is finite, it will be unnecessary to do so in regard to bodies contained.

ELP.—Now he proves that the spherical body is not infinite. If the spherical body is infinite, then its radii will be infinite, and the distance of one from another will be infinite, since the further they proceed from the centre, the greater is the distance between them, because, by the additional length of the radii, greater distance results, therefore, if the lines be infinite, their distance apart will also be infinite. Now it is impossible that the movable body can traverse infinite distance, and in the circular motion it is required that one radius of that body should come to the place of each and every other radius successively.

FIL.—The argument is good, but it does not affect the position of the opponents, because there never is one of so crude and dense a wit as to postulate that a world of infinite magnitude is movable. He further shows himself to be forgetful of what he himself says in his *Physics*: That those who have postulated an infinite Being and Principle, have likewise held it to be immovable; and neither he nor any other can name a single philosopher, or yet an ordinary man, that has affirmed a body of infinite magnitude to be movable. But this sophistical fellow takes a part of his argument from the conclusions of his opponents, begging his own premiss that the universe is movable, as also that it moves, and that it is of a spherical figure. Now you see if this poor fellow produces any reasons, if, indeed, there be any, which controvert the view of those who postulate the universe to be infinite,

immovable, formless, most spacious, the containant of innumerable moving bodies, which are worlds, by some called stars, by others, spheres; you see somewhat in this and other arguments whether he deals with hypotheses conceded by anyone.

ELP.—Certainly all the six arguments are founded on that presupposition, that is, that the opponent says the universe is infinite, and that it is admitted to be movable, which certainly is a foolish thing besides being irrational, unless we agree to the concurrence of infinite motion and infinite rest, as you demonstrated to me yesterday in regard to particular worlds.

FIL.—I would not say so in regard to the universe, to which on no account should one attribute motion, because it is not possible, neither suitable, nor requisite in regard to the universe, and as I have said, no one would ever imagine it. But this philosopher, as one lacking solid ground, builds castles in the air.

ELP.—I could certainly desire an argument that might disprove this that you say, since five other reasons which this philosopher presents all tend to the same direction as the first, and are on all fours with it. But it seems useless to bring them forward. However, after having produced these that deal with the mundane and circular motion, he proceeds to propound those that bear upon direct motion; and he says, similarly, that it is impossible for something to have infinite motion upwards from the centre, or downwards towards the centre. And he deals first of all with the proper motions of such bodies, as much in regard to bodies occupying the extremities as in regard to intermediate ones. Upward and downward motion, says he, are contrary, and the path of the one motion is contrary to that of the other. Of the contraries also, if the one is determined, the other must likewise be so, and the intermediate, which partakes of both, must remain a definite locus, because that which is required to pass beyond the middle region must start from a definite place, and not from anywhere you may choose, because where we begin and where we end are two limits. The mean of these contraries being determined, therefore, the extremities may also be so; and the extremities being determined, the middle is necessarily so; and if the places are defined, the bodies located therein must likewise be so; all this being otherwise, the motion will be infinite. Further, with regard to gravity and levity, the ascending body may come into the place of another, since no natural inclination is in vain. Therefore, the world-space not being infinite, neither is locality nor bulk infinite. With regard to weight also, neither gravity nor levity is infinite; therefore a body is not infinite, since if a ponderable body were infinite, its gravity also would necessarily be so. And this is inevitable, because if we say that the infinite body has infinite gravity, some difficulties would follow. First, that the gravity or levity of an infinite and a finite body could be the same, since I can

add to the weight of a finite, or subtract from that of an infinite body, to the extent that the one surpasses the other, until they are of the same weight, or lightness. Second, that the gravity of the finite magnitude can be greater than that of the infinite, since, as they can be of the same weight, the finite can be greater than the infinite by further subtraction and addition. Third, the gravity of the finite and infinite bodies being capable of equality, and additional weight adding additional velocity, it would follow likewise, that a finite and infinite body could have the same velocity. Fourth, that the velocity of the finite body might be greater than that of the infinite one. Fifth, that the velocities of both may be equal, or, just as the gravity of one exceeds that of the other, so the velocity of one may exceed the velocity of the other. A weight, being infinite, it follows that it moves through any space in less time than a finite one, or truly it does not move at all, since velocity is proportionate to magnitude. Whence, as there is no proportion between the finite and the infinite, it will be necessary at last that the infinite weight does not move, because if it does so, it is not with so much velocity that there is no finite gravity, which, in equal space and time, makes the same progress.

Theosophy and Christianity.

ONE of the saddest facts in human history frowns forth from the records of the faiths of the world: that Religion—which by its name should be a binding force—has been the perennial source of discord and of division among men. No hatred—it is a truism—is so bitter as religious hatred, no wars so bloody as religious wars, no persecutions so cruel as religious persecutions. The proverb as to the corruption of what is best has been but too often verified, and it would seem as though the very effort of man's spiritual nature to rise were the signal for the more furious outburst of the brute nature which is his darker side. Men's Religions have been made into walls of division, separating mind from mind, and heart from heart; it would seem as though the effort made were to see how many could be excluded from the pale, rather than how many could be included within it, and the bread of life has too often been used by men, as Maurice sadly confessed, as a stone to throw at their enemies.

To-day the religious field is a field of combat; rival Churches, rival war-cries, rival Religions, and if Theosophy be but one more combatant, one more rival sect, the world could well enough do without it. But the stately figure of the ancient Wisdom Religion does not enter the field as a combatant but as a peacemaker, not as a rival but as

an explainer. "Sirs, ye are brethren, why do ye wrong one to another?" is the expostulation that falls from her lips. Truth may be sought by combat, and in the clash of rival opinions bright sparks of verity may be forth-struck; controversy, dialectics, keen questionings, sharp debates—all these are methods by which intellectual truths may be wrought out with strenuous effort and strong searching. But Truth may also be sought by coöperation, and spiritual truths are best seen in the clear air of brotherhood and mutual respect; each man may bring his contribution to the common store, and all may study it, not to see how little truth there is in it, but how much, for the atmosphere of love and sympathy has much to do with the growth of spiritual insight, and it is the surface of the unruffled lake that mirrors best the stars and the depths of space.

If we ask what divides men in Religion we shall find that it is the different intellectual moulds into which they cast spiritual truths; the intellect is the analytical, the separating principle, it is that which individualizes, which makes each feel, "I am I." The dogma is the intellectual form into which a truth or a half truth is thrown, and this varies with national habit, national tradition, the stage of development reached, the religious history behind its enunciation. Now it is dogmas that divide religious bodies from each other; it is they that differentiate one creed from another.

On the other hand all Religions agree in their enunciation of some great moral verities, and in their founding themselves on a spiritual, as against a material, conception of the universe and of man. All alike proclaim the duties of purity, integrity, veracity, kindness, forgiveness of injuries, self-denial, service to man. These moral keynotes are struck again and again, and no higher note in ethics has been sounded at the end of the nineteenth century after Christ than was struck in the nineteenth century before him. So also with the conception of the spiritual nature of man and of the universe; all alike proclaim One Eternal Self-Existence, the manifestation in time of an emanation therefrom, the Root and Fount of all existence, Life, Will, Idea, in their highest, most transcendental condition, Ormazd, Brahmâ, the Logos, the Word. This Self of the universe is the innermost Self of man, the spiritual Root of the Cosmos and the spiritual Root of Humanity. Under whatever phrases, under whatever names, this idea lies at the foundation of every Religion, and the methods of each are directed, however inadequately and however clumsily, to making men realize this hidden spiritual life and evolve it into active manifestation.

At the beginning of this century, to go no further back, Christendom regarded this precious conception of spiritual life as peculiar to itself, and its own method as unique. A partial exception was made in favour of the Jews as the chosen people of God, the recipients of the one revelation, and the predecessors of the Christian Church.

With this partial exception, all men lay in darkness, given over to false Gods and to ignorance, the one lamp of salvation being placed in the care of the Hebrew people, and after them of the Christian. Such a misconstruction of antiquity, such a partial and one-sided view, is now no longer possible to any educated man. The study of Comparative Religion, the translation of Eastern Scriptures, the researches of antiquarians, the recovery of the records of past civilizations, have lifted the veil which hid the ancient world. Mighty Religions, sublime Philosophies, pure Ethics, great practical achievements, these have emerged out of the darkness under the wondering eyes of modern students. None now believes that man's spiritual nature was latent or even sterile during past millenniums, that Humanity was blind and without guide, that all the world was outcast save the Jew. All admit that China, India, Persia, Egypt, have much to teach us, and that the cradle of our ancient Aryan race was rocked by mighty Sages and blessed by lofty Saints.

Starting then with this recognition of the grandeur of Humanity, seeing in every Religion one of the guardians of man's spiritual inheritance, we may go on to see how the Esoteric Philosophy is related to one of these exoteric creeds, the bearing of Theosophic teaching on Christianity.

The question which springs to the lips of the devout Christian on his first acquaintance with Theosophy is: "What is the teaching of the Esoteric Philosophy as to the existence and nature of God; will it take away from me my belief in God, my trust in Him as the Father of men?" Entwined as is the idea of God with all that is loftiest in Religion, all that is most sacred to the human heart, all that is dearest and most inspiring to many of the purest and sweetest lives that have blessed the human family, those who think they have some deeper truth than that held by the orthodox Christian should be very careful how they deal with even the outer veil that covers the profoundest mystery of Life. Let us see if it be not possible to approach this question and to lead towards some suggestion of an answer, without tearing one tendril of a human heart, or jarring the sensitive nerves of a devout believer.

No idea has more changed, deepened, and widened with the unfolding of man's mind than his idea of the nature of THAT which men call God. When the mind is in its infancy, a mere baby Ego, its God is the aggregate of all which to it is desirable, enshrined in human form; always man's Ideal is man's God, and he upreaches towards that Ideal, striving to approach it, to propitiate, to serve. As he grows in experience, in range of thought, in nobility of moral character, his Ideal rises with his own growth, until a grandiose and sublime Ideal stands forth for man's worship, the Lord and Father of spirits, the Creator and Ruler of the universe. In Christianity the practical identi-

fication of the Logos, or Word, with God has rendered yet more definite this anthropomorphic conception, and the unlearned, unlettered, Christian finds his untrained brain and his warm heart perfectly satisfied with this view of a personal God, lofty enough to stimulate his aspiration and his devotion, but not too vast for his limited comprehension. But when we turn to the more highly educated, and then to the philosophical, Christian, we find ourselves in a wholly different atmosphere. The whole tendency of liberal and philosophical Christianity is to strike away the limitations with which ignorance has surrounded the Divine Idea, and to rise into regions of abstract thought which leave far below the puny images of human personality. The Christian philosopher realizes that the Divine Existence stretches above, below, around him on every side, an illimitable ocean in which he lives and moves and has his being, That which is All in All. And Science steps in, and unveiling further and further depths in the universe, presents to our dazzled thought a cosmos illimitable by our reason. To measure some of the enormous distances in space—beyond which stretch other distances unknown, immeasurable—she has invented a new unit of measurement, for the little miles which may serve in our solar system are useless when she comes to deal with interstellar space. Miles in billions convey no intelligible concept; one billion or two billions merely means to us a vast and inconceivable distance, and our halting imagination can sense no difference between their relative values. So light has been taken, and the distance it travels in a second has been made the unit of measurement. It travels 192,000 miles per second, and thus takes but the eighth of a second to travel round the globe; the distance from the earth to the sun is ninety-five millions of miles, and light passes from the sun to us in 8·2 minutes; the solar system has a diameter of fifty-three thousand millions of miles, and this is traversed by light in about 7·5 hours. Now space is measured by light-years:

$$\begin{array}{r}
 192,000 \text{ miles per second.} \\
 \underline{60} \\
 11,520,000 \text{ miles per minute.} \\
 \underline{60} \\
 691,200,000 \text{ miles per hour.} \\
 \underline{24} \\
 16,588,800,000 \text{ miles per day.} \\
 \underline{365} \\
 6,054,912,000,000 \text{ miles per year.}
 \end{array}$$

Hence a light-year means upwards of six billions of miles, a phrase that conveys no meaning whatever to our minds. The astronomer then speaks of thousands of light-years as separating us from some of the stars. With every improvement of our instruments fresh stars come within the range of vision; faint nebulae are analyzed into separate stars; every star is a sun, the centre of its own system. Let the mind plunge itself into these unfathomable depths of space; let it try to

traverse that measureless expanse; then, when it is dazed and giddy with the effort, let it remember that the Life of the Universe sustains, moves, guides all; that It shines in every sun, rolls in every planet, holds balanced every system in these infinite fields of space, peopled with innumerable globes; that It is the life of the atom as much as of the system, that it pulsates in every animal, swells in every bud, dances in minutest insect as much as it burns in the cosmic central sun. All this must be an aspect of what men call God; all this but the burgeoning of that illimitable Existence. And then, when thought falls helpless, then when mind sinks dumb, then remember that man, a half-evolved organism on a grain of sand in space, dares to anathematize his brother, because his conception of that ineffable Existence differs in human language from his own.

What It is no human tongue may speak, no human mind may conceive. Only we feel we dare not limit, we dare not define, we dare not use words of It which are taken from our petty attributes, our narrow limitations. Not by intellect may we know the Self of the universe, much less THAT of which the Self is but a fragmentary expression. Only in some moment of rarest and loftiest attainment, when some supreme renunciation of self has riven for a moment the illusion of separateness, when the Soul is poised in silence, and a stillness beyond earth's quiet holds its very life in suspense, then, it may be, that through the stillness will come a faint thrill of something mightier than Soul at its strongest, gentler than Soul at its tenderest, and the answering thrill from the deepest depths of our nature, sensed rather than felt, may remind us that our Spirit is one with the Spirit of the universe, and that some time, somewhere, we shall reach a vision impossible to-day.

We have left the region of controversy, we have passed into the sphere of Religion; and there the Soul, striving upwards to its birth-place, cares not to wrangle over definitions by which it may ostracize its brethren. Our conceptions of the Divine are the wings of the Soul, but our wrangling over them the birdlime that glues them uselessly to our sides. Let us discuss matters of human duty and common effort; let each, in the sacred precincts of his inner life formulate, or refrain from formulating, as he will, his own conception of the universal Life. All such conceptions, followed out, ultimate in a profound Pantheism, and Christian and non-Christian philosophers recognize equally the God that is the All. With each development the human mind widens out its conception, and if each Soul be left to grow the earlier conceptions will fall, they need not be rent, away.

Closely allied to the idea of a personal God is the view taken of Jesus, as the incarnate Son of God. "What do you believe about Christ?" is the next question which comes from the Christian's lips. "Do you deny the divinity of Christ?" The answer comes straight and

clear: "We do not deny the divinity of Jesus; we affirm the divinity of every son of man."

Every world-religion has its divine incarnations, its "Word made flesh"; in all ages this incarnation has been styled the Christ, the anointed, and it is round this Ideal Man that the hearts of men have clung, instinctively feeling that he is the promise of the future, and that where he stands in the present all men shall stand in days to come. But if we want to understand the difference between the Christian view of Jesus the Christ and the Christs of Theosophy, we must take these views in connexion with the view of humanity as a whole of which they are severally the result. The theory of popular and ecclesiastical Christianity (now being so rapidly outgrown) regards mankind as a race essentially corrupt, cursed at its fall by its incensed Creator, and thenceforth lying under the wrath of God; in order that some of this race may be saved, God becomes incarnate, and suffering in the place of man redeems him from the consequences of the fall; out of the race some are saved by this sacrifice, and the righteousness of the Redeemer is imputed to the redeemed; man, naturally helpless, is rendered strong by the help extended to him by his Saviour, without whom he can do nothing. This is the exoteric creed professed universally in the past by Christians, and professed by the great majority to-day.

The Theosophic view of man is the very reverse of this. It regards man as essentially divine, but the divine in him crusted over with a thick veil of matter; this divine essence in man is the Buddha, the Christ, and it is the "light that lighteth every man that cometh into into the world." Through the veil of matter the light shines dimly, but in the lowest and the vilest some gleams of light are seen from time to time. Every man is a potential Christ, and the work of evolution is to render this potential Christ an active one; man's strength wells up from the divine within him; it is an essential property, not an external gift; the light is there—his work is to render his lower nature translucent, and to let it shine.

That the Christ is "God in man" inclusively and not exclusively might well be argued—for those who take the *New Testament* as an authority—from the Fourth Gospel. Neoplatonic throughout, this view of the meaning of the Christ comes out very plainly in chap. x. 34-36. Jesus had been accused of blasphemy, in that he made himself God; his answer was a claim to rank as God *because* he was man, and divinity was inherent in humanity.

Jesus answered them, Is it not written in your law, I said, Ye are Gods?

If he called them Gods, unto whom the word of God came, and the scripture cannot be broken;

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

It was not in virtue of a unique position, but in virtue of a common

humanity that Jesus is here made to claim to be divine; he identifies himself with man, instead of standing with a gulf between himself and his race. And so Paul, writing to his Galatian converts:

My little children, of whom I travail in birth again until Christ be formed in you.

Men have thought to exalt Christ by degrading man, whereas that which *is* the Christ—not limited to an individual but the Soul triumphant—is the very light and life of men. This is the Esoteric truth that has been hidden under the exoteric veil, and those on whom the beauty of this conception has dawned will no longer have any sense that they have lost their Christ when they see him incarnate in every son of man.

ANNIE BESANT.

(*To be concluded.*)

Science and the Esoteric Philosophy.

“THE NEW PRIESTHOOD.”

THIS is the title of a pamphlet by “Ouida,” recently published by E. W. Allen, and originally printed, though in a mutilated form, in the *New Review*. It is a very powerful and eloquent appeal against the tyranny exercised over the minds and bodies of our race by the leaders of Modern Science, particularly the physiologists, who are shown to constitute a priesthood similar in almost every respect to that of the religious bigotry which imposed its yoke upon our ancestors. As long as humanity at large is content to seek its knowledge at the lips of other people instead of in its own heart, it will be useless to destroy any one form of priestcraft, for it will only be replaced by another equally intolerable. Modern Science came in with a flourish of trumpets, its dicta were received with blind trust, and now its professors use the influence thus gained to tyrannize over a too-confiding public. As Ouida says, speaking of vivisection:

The insatiable appetite and the vehement insistence with which the demand for living victims has been made in all these articles, resemble nothing so much as the furious greed for “subjects” which is to be seen in the records of tribunals in the Middle Ages, when there was any question of burning sorceresses, drowning witches, or torturing Jews. At the mere possibility that their prey might escape them, the judge and the priest of those days were convulsed with rage and trepidation, precisely as the scientist now is, lest any awakening of conscience in the mass of mankind should leave his laboratories empty. The fanaticism of science is as exactly like the fanaticism of religion as one pea is like another. Each has the same blindness, the same egotism, the same pitilessness, the same arrogance,

the same hypocrisy. Each would cheerfully wade through a sea of blood to obtain the ratification and gratification of its own theories and lusts. There is throughout all these triumphant litanies of science a glee, a gluttony, a want of decency, which is very striking (p. 4).

The authoress maintains that the Western world has actually fallen—and almost without knowing it, so stealthy has been the progress—into the clutches of a priesthood as dangerous and menacing as in the worst times of religious intolerance; one that rules by fear, that claims an authority beyond the right of public scrutiny or question, and that devastates under the cloak of benevolence. This priesthood is the medical and physiological coalition, and to deny that the latter is such is to blind our eyes wilfully to facts. For who can pick up a daily paper without seeing at the first glance in the advertisement columns evidences without number of the craven fear and terrorism as to bodily health that overrules and crushes down the public spirit, and that causes a copious stream of money to flow into the pockets of those lowest representatives of the medical priesthood, the advertising quacks; who can deny that the spread of disease and the multiplicity of ailments increases hand in hand with the increase of the medical profession and the invention of new nostrums; and who, in the face of these facts, can fail to see that the present school of physiology actually helps disease and death in their work of destruction, caring little for the welfare of humanity so long as it satisfies its morbid and unnatural curiosity and lust of discovery. The public mildly imagines that the physiologists in their love for humanity consent reluctantly to rend their heart-strings by the torture of animals—torture much deplored, but justified by the beneficial results accruing therefrom to humanity. But the public can read, and a reference to the reports of the proceedings of these physiologists will show that among themselves the mask is dropped, and the real sentiments avowed with cynicism. The most feeble worker in the Theosophical cause can help to dispel the fraud which has been practised upon the collective human mind by making himself acquainted with the actual facts concerning vivisection; and therefore I am only too glad to recommend the pamphlet mentioned as eminently calculated to achieve this result. Another extract will not be out of place.

Some physiologists are doctors, and many doctors and surgeons are physiologists, but a vast number of physiologists are, as I beg the reader to remember, neither one nor the other; they are experimenters merely; their lives are passed entirely in the laboratories; their object is not any good, any use, any service; it is solely and entirely to obtain what they call "knowledge," and to make a name and a career for themselves. They are the section of the priesthood which is the most absolutely dangerous to the future of mankind. The general public, when it thinks at all of what is vulgarly called vivisection, thinks of it as it is bidden by its medical teachers to do, as a cruel necessity, and imagines its practices are restricted to a few great and temperate intellects. But nothing can be farther from the truth (pp. 19, 20).

THE ATOMO-MECHANICAL THEORY.

Those who wish to gain a clear idea of the place to be assigned to modern physics in the realm of speculation and thought, should read Stallo's *Concepts of Modern Physics*, published in the "International Scientific Series," by Kegan Paul, and referred to by H. P. Blavatsky in the *Secret Doctrine*. The author designates the system upon which the speculations of physics are built as the "atomo-mechanical theory," because the atom and its motions are taken as the fundamental conceptions or units of this system. Modern physics professes to derive all natural phenomena from the elements of "mass" and "motion," and in doing so claims to rescue scientific speculation from the regions of mere metaphysics. But Stallo succeeds in showing with admirable clearness that this vaunted atomo-mechanical theory is every bit as metaphysical as the most shadowy ontological system ever conceived, and that it in fact commits what he denominates the four fundamental errors of metaphysics. The first of these consists in mistaking concepts for objective realities, or, at all events, regarding them as counterparts of objective realities. Now neither mass nor motion is in itself an objective reality; they are wholly unknown to experience and have no conceivable meaning when considered apart from one another. They are concepts, or rather constituents of a concept—the concept *matter*. All we know of mass is derived from the fact that the same force produces different rates of motion in different bodies, which may however have the same size, shape, and colour, and be alike in all other respects. Mass, considered alone, conveys no notion of reality to the mind. Similarly with motion; taken alone, it is inconceivable, and cannot therefore be regarded as an objective reality. To claim, then, that natural phenomena are due to the interaction of mass and motion is to refer them back to elements which have no real existence; hence the atomo-mechanical theory is founded on a metaphysical basis, and any pretension to greater certainty which may be claimed for it falls to the ground. To quote the words of Stallo:

From this the true character of the mechanical theory is at once apparent. That theory takes, not only the ideal concept *matter*, but its two inseparable constituent attributes, and assumes each of them to be a distinct and real entity. And this identification of concepts with real, sensible objects, this confusion of abstractions with things, is one of the old fundamental errors of metaphysical speculation (p. 150).

EFFECT OF IMAGINATION ON OFFSPRING.

A correspondent sends the following from the *British Medical Journal* for June 3rd:

A MATERNAL IMPRESSION (?).

A married woman had a most unconquerable desire for apples during her sixth pregnancy. She would refuse all food in preference. She ate apples morning, noon, and night, a fact for which I and several of her friends can vouch. Being in reduced

circumstances, she had several disputes with her husband concerning her extravagance in this direction. Several times she got into a frenzy till her desires were gratified, her chief manifestation of temper being to drive her nails into the palms of her hands. This craving was steadily kept up from the first month of pregnancy till term. What may be a simple coincidence, but worthy of note, is that her baby was born with a growth which distinctly resembles an apple; it is attached to the left hypothenar region by a "stalk," and presents a depression at the insertion of the stalk, and a corresponding depression of the stigma at the opposite side. There was no evidence of any like deformity on the right hand. One can understand a supernumerary finger, but its form, coupled with the gestative apple crave and its unilateral nature, are points of note. On section, it possessed a cartilaginous nucleus.

THE INTERSTELLAR ETHER.

It is all very well for Scientists to pride themselves upon excluding from their sphere of research all questions connected with the subjective way of regarding Matter, Space, etc., and perhaps it does not much matter, so long as they confine themselves to tabulating and arranging the results of observation; but when they leave this legitimate field of scientific investigation and begin to speculate upon things that transcend the limits of the five senses, this lack of the subjective point of view makes itself felt. In no case is this more apparent than in the dilemma caused by the difficulty of explaining *actio in distans*, and the equal difficulty of denying it. Professor Oliver Lodge tries to explain it by postulating a continuous medium pervading space and permeating matter; writing in the *Fortnightly Review* for June, he says:

Nothing is becoming more certain than that action at a distance is impossible. A body can only act immediately on what it is in contact with; it must be by the action of contiguous particles, *i.e.*, practically, of a continuous medium, that force can be transmitted across space. Radiation is not the only thing the earth feels from the sun; there is in addition its gigantic gravitative pull, a force or tension more than what a million million steel rods, each seventeen feet in diameter, could stand. What mechanism transmits this gigantic force? Again, take a steel bar itself; when violently stretched with how great tenacity its particles cling together; yet its particles are not in absolute contact, they are only virtually attached to each other by means of the universal connecting medium, the ether.

What is meant by a continuous medium is another question, and if it is necessary to postulate an atomic structure for matter, why is it not equally so for ether? Stallo shows in his *Concepts of Modern Physics* that motion in a continuous medium is impossible, for, having no separate parts, there can be no relative motion of the parts. The hypothesis of a continuous medium does not help us towards a solution of the difficulty at all. There are similar objections against the attempt to resolve all gravitative pulls into pushes by means of various hydro-dynamical theories. The fact is that as soon as we begin to speculate about the ultimate facts of nature we are hampered by our concepts of space, matter, force, etc., formed in the light of our five-sense consciousness. As Stallo says (*op. cit.*, p. 145), speaking of the inability to con-

ceive *actio in distans*: "This inability results from the inconsistency of this concept with the prevailing notions respecting material presence. If we reverse the proposition that a body acts where it is, and say that a body is where it acts, the inconceivability disappears at once. One of the wisest utterances on this subject is the saying of Thomas Carlyle (quoted by Mill himself in another place): 'You say that a body cannot act where it is not? With all my heart; but, pray where is it?'"

H. T. E.

Selections from The Philosophumena.

INTRODUCTION.

IN 1842 Minoides Mynas, a learned Greek, sent on a literary mission by the French Government, discovered what is said to be a fourteenth century MS. in one of the monasteries on Mount Athos. This purported to be a "Refutation of all Heresies," in ten books, the first three and a half of which were missing. M. Emmanuel Miller published the first edition of this literary treasure at Oxford in 1851, and prefixed to it a fragment of the first book which had previously passed as the "Philosophumena" of Origen. The title was probably "The Philosophumena: or Refutation of all Heresies." A great controversy immediately ensued as to the authorship of the work; it raged for long and may yet be reopened. The best scholars, however, have pronounced for Hippolytus Romanus, Bishop of Ostia, in the first quarter of the third century. After reading *Hippolytus and his Age* by C. C. J. Bunsen (1852) and Bishop Wordsworth's *St. Hippolytus and the Church of Rome* (second edition, 1880), I am satisfied with their arguments in favour of Hippolytus as the author of the work. Certainly it was not Origen, as anyone acquainted with his style can see at once. The late Dr. Salmon in his article on Hippolytus, in Smith and Wace's *Dictionary of Christian Biography*, states that Dr. Döllinger in his *Hippolytus und Kallistus* (1853), of which there is an English translation by Plummer, has completely established the authorship; but I have not read this, nor do I think it necessary to go further into the matter than to refer those who are interested in the authorship to these three books, which are the most important on the subject.

I find also that there is a moderate English translation by the Rev. J. H. Macmahon, in the "Ante-Nicene Christian Library" (*The Writings of Hippolytus*, vol. i., 1868). Whether there are translations into other modern European languages I am not certain, but so far I have found no mention of them. For the present selections I use Schneidewin's excellent text, edited by Duncker (Göttingen, 1859), to which is appended a literal Latin translation which faithfully follows the text *and also its obscurities*.

To the Theosophical student the great value of the *Philosophumena* is that the author has quoted a number of passages from the writings of the "heretics." He had undoubtedly some of their works under his eyes, and compared to the rest of his patristic colleagues is an honourable exception to the otherwise invariable rule of refutation by picking out a phrase here and there and omitting the rest of the context. That, however, he could be really fair to the "sons of Satan" would be more than could be naturally expected of a man full of orthodox "zeal." Hippolytus was apparently a good man, but that he was so learned as his admirers would have us suppose, is open to the gravest objection. He was probably learned compared to the rest of the bishops in the West at that time—but this is saying nothing, and establishing no comparison of learning but rather one of ignorance. When we find him disposing of Plato in a brief page or two, we get a just idea of his insufficiency; so with Aristotle, though indeed he devotes a page or so more to the Stagirite. It is natural, therefore, to conclude from his proven insufficiency in cases where we have other information, that he is equally insufficiently informed of other systems of which we have little or scanty notice. But with this insufficiency we must be content, for after all he has preserved more for us of the writings of the "heretics" in his quotations than any other. The ways of Karma are wise. Strange that the very means the pious Father used for "destruction" have proved the "preservation" of the germs of that same thing he tried to destroy, for the hot life-stream of our present Theosophical revival will cause them to live again in a new and purified form and so effect also their "regeneration."

I.

PYTHAGORAS.

I. 2. NOT long after the time of Thalês another system of philosophy arose founded by Pythagoras, who some say was a native of Samos. They called it the Italic system, because Pythagoras, after he was exiled by Polykratês, tyrant of Samos, inhabited a city of Italy and passed the rest of his life there. The succeeding adherents of the system also are much of the same opinion.

Pythagoras, then, combined astronomy, geometry, music [and arithmetic], with his researches into natural philosophy. Accordingly he declared that the deity was a monad, and, after making laborious researches into the nature of number, he stated that the kosmos¹ voiced forth melodious sounds and was based on harmony. And he was the first to reduce the motion of the seven stars to rhythm and melody. Struck with admiration at the orderly arrangement of the universal [principles], he enjoined on his disciples a probation of silence, as though coming into the kosmos "with mouths closed" concerning the

¹ Solar System or Planetary Chain.

universe.¹ Afterwards, when he judged them sufficiently practised in the discipline of words, and when they could capably philosophize concerning the stars and nature, he considered them as purified and permitted them to speak.

Accordingly he divided his disciples into two degrees, and gave them the name of esoterics and exoterics. To the former he entrusted his more advanced instructions, and to the latter his less advanced teachings.

He was also an adept in magic, as they say, and the discoverer of the art of physiognomy, basing the latter on certain numbers and measures. He also claimed that the principles of arithmetic comprised a synthetic philosophy as follows.

In the first place number came into being as the origin²—this being infinite and incomprehensible—containing in itself all the numbers which have the power of evolving to infinity in their multiplicity. Now the origin of the numbers was hypostatically the first monad, a male monad paternally generating the rest of the numbers. In the second place, [was] the dyad, a female number, which is also called “even” by the arithmeticians. In the third place, [comes] the triad, a male number, which the arithmeticians have ordained to call “odd.” Over all these [was] the tetrad, a female number, which is also called “even” because it is female. There are therefore in all four generically derived numbers (number itself being indefinite as to genus), from which their perfect number, the dekad, is composed. For one, two, three, four, make ten, when its appropriate designation is kept for each of the numbers according to its essence.

It was this that Pythagoras declared to be a sacred tetraktys, the source containing the elements [lit., roots] of ever-flowing nature in itself, and from this number the rest of the numbers had their origin. For the eleven, and the twelve, and the rest, derived the origin of their being from the ten. Of this dekad, the perfect number, there are four parts, called number, monad, square, and cube; and interblendings and intermixings of them take place for the generation of increase and the natural perfecting of the productive number. For when “square” is multiplied [lit., cubed] into itself, the result is “square-square” [a bi-quadratic]; and when “square” into “cube,” “square-cube”; and when “cube” into “cube,” “cube-cube.” So that all the numbers, from which the generation of beings arose, are seven, [namely] number, monad, square, cube, “square-square,” “square-cube,” and “cube-cube.”³

¹ οἷον ἐν μύσταις τοῦ παντός. The Mystæ (the first or lowest degree of initiation) were so-called from μύω, to close the eyes or mouth.

² ἀρχή.

³ ἀριθμόν, μονάδα, δίναμιν, κύβον, διναμοδίναμιν, διναμόκύβον, κυβόκύβον. In other words: (1) number as a principle; (2) x^1 ; (3) x^2 ; (4) x^3 ; (5) x^4 [$(x^2)^2 = x^4$]; (6) x^6 [$(x^2)^3 = x^6$]; (7) x^9 [$(x^3)^3 = x^9$]. Students will easily discover most interesting correspondences between these formulæ and the seven principles.

Pythagoras also taught the immortality of the soul and its reincarnation.¹ Accordingly he said that prior to the Trojan era he had been Aithalidês, and subsequently Hermotimos, the Samian, and after him Pyrrhos, the Dêlian, and fifthly Pythagoras. Moreover, Diodôros of Eretria and Aristoxenos, the scholar,² say that Pythagoras went to Zaratas³ the Chaldæan, who explained to him that there were originally two causes of things, father and mother. Father was light, mother darkness: the divisions [aspects] of light were hot, dry, light, quick; of darkness, cold, moist, heavy, slow. From these all the kosmos was established, from the female and male. And the kosmos was naturally based on musical harmony, and that was why the sun completed a harmonious period. Concerning things generated from the earth and the kosmos, they say the teaching of Zaratas was as follows. There are two genii,⁴ the celestial and terrestrial; and the terrestrial produces its generation from the earth and is water, whereas the celestial is a fire which participates in the air—heat in cold. Wherefore also nothing of these, he says, destroys or stains the soul, for they are the essence of all things.

Pythagoras is also said to forbid the eating of beans, owing to the statement of Zaratas that, in the beginning and compounding of all things, while the earth was still being formed and in a state of putrescence [or digestion], the bean came into existence. And he gives as an indication of this, that if a bean is stripped of its husk and masticated, and put in the sun at a certain time (for this directly helps it) it gives off the odour *ἀνθρωπίνου γόνου*. And another more direct indication, he says, is, that, when the bean is in flower, if we take the bean and its flower and put it into a pot, and smear over the latter and place it in the ground, and then after a few days uncover it, we should find first of all that it has the same form as the female womb, and subsequently, on closer inspection, that of the closed-up head of an infant.⁵

Now Pythagoras was burnt to death together with his disciples at Krotôn in Italy. And the rule of his school, whenever anyone came to him to receive instruction, was that he should sell his property and deposit the money under seal with Pythagoras, and remain silent for three or five years, as the case might be, while receiving instruction. Afterwards, on being released [from the vow of silence] he mixed with the others, and continued as an [accepted] disciple feeding with his fellows; and if not, he had his property returned to him and was

¹ μετενσωμάτων.

² ὁ μουσικός.

³ Zarathushtra or Zoroaster.

⁴ δαίμονες.

⁵ Or "the head of a child growing in along with it" (Macmahon). That is to say, that the famous injunction "abstain from beans" signified abstention from sexual intercourse. In other words the "esoterics" were celibates.

rejected. The esoterics were called Pythagoreans, and the others Pythagorists.

Those of his disciples who escaped the fire were Lysis and Archippos and Pythagoras' servant Zamolxis, who is said to have taught the Pythagorean philosophy to the Druids among the Kelts.

They also say that Pythagoras learnt numbers and measures from the Ægyptians. Struck with admiration at the plausible and specious,¹ and with difficulty communicated wisdom of their priests, he copied their methods himself, and imposed the vow of silence on his disciples and made them live in solitude in underground crypts.

G. R. S. MEAD.

(*To be continued.*)

Diana-Hecate-Luna.

From the "Secret Doctrine."

MOTHER of Earth! soulless depleted Shade!
 Thy powers and potencies, thy energy
 And force, thou hast transmitted, O pale Moon.
 Thy principles of Life, dynamic strength,
 All, save thy corpse, white wanderer, transfused,
 Leaving a dead yet living body, doomed
 For untold time, to follow with slow step
 Thy radiant progeny, the vampire Queen.
 As Earth is now, thou wast, when warmth and life
 Flowed in thy veins, and electricity
 Coursing, leapt through thy sphere exuberant,
 Thrilling thy bosom with activity.
 For thy good days are past, and thy pale whiteness
 Generates evil in thy potent shell;
 The particles of thy decaying corpse
 Are full of active and destructive life;
 And Earth, by thee attracted, takes the bad
 Into herself, as erst she took the good.
 What consciousness is thine, chill satellite?
 What memory of the past dost thou retain?
 The cold residual quantity, thou art
 Deprived of all, save that which makes of thee
 A centre of malefic influences.
 The ocean floods arise and stretch towards thee
 Updrawn by thy magnetic spell and sway.
 So long as thou hast aught that Earth can take
 Will she attract, and thou attracted be,
 Until, absorbed, nothing of thee remains.
 Will then the Earth herself begin decline,
 Or she herself, a virgin mother, cast
 Into stellar space, a baby globe, and yield
 In turn, her powers and puissant principles
 With added increment of mental force?

NONNA LUISA.

¹ This is the final fling of the Refutator. The whole is naturally written with the "curled nose" (naso adunco) of scorn, but it is difficult to express the force of the original without italics and "shrieks."

The Philosopher's Stone.¹

I NOW arrive at that part of my treatise which must give to the reader an idea of the possibility of the existence of an Art, by means of which the operations of nature may be performed in less time than she takes to bring the stubborn metals to perfection in the Earth's womb. It is evident that all things must have a beginning, and likewise different stages of perfection: Man is not born at once in force and vigour, neither does the tree bring forth its fruit at once ripe and fit for food. We are all positive of this, and we know that all things, whether animal or vegetable, require time to come to perfection; why then should we believe that mineral productions are exempt from this law? If we look at a *piece of gold*, can we for a moment consider it as the work of an instant? Is it possible that it has gained its metallic splendour, its ductility, malleability and beauty all at once? or is it to be supposed that the metals were all created at the moment when our terrestrial planet was launched from the Creator's hand into immensity?

This cannot be possible as we have on record instances of mines having been worked for a considerable number of years until nearly exhausted and shut up for a length of time; and when reöpened they have been found abundant in ore and fit for working. *This proves that metals do grow and increase.* Our next object is to ascertain what their beginning or root is, where it is to be found and what is its nature. The root is a substance which is neither metallic nor mineral, but partakes of both, and arises from the putrefaction and decomposition of both mineral and vegetable bodies. It is soft and maniable, sometimes one colour, sometimes another. The metallic germ is frequently found in it, and it is so common that there is not a child but what knows of it; yet this plentiful and well known production is the womb or vehicle which is the most fit for the ASTRAL AND FRUCTIFYING FIRE OF THE WORLD, in which to work its slow and secret operations on the formation of metals. It may be found and seen everywhere. It is common in fields and marshy places. It is necessary to dig deep in the bowels of the earth for it, as it is frequently found at the depth of a man's leg.

This matter the philosophers called their VASE, and with reason too, for it holds the ASTRAL SPIRIT in itself and contains it in all its workings, until it putrefies with it and becomes one body with it; then it acquires the name of the *first matter* which is so earnestly sought after by those who devote themselves to the study of the ART OF HERMES. I must now say something of the Astral or Universal Spirit—the *Life, Fire and Soul of Procreative Nature*, by means of which all things are brought forth, live and increase, and whose generative power is felt to the very centre of the Earth. All men know that they cannot live upon food alone; and that if they were deprived of air they would droop and die. Neither would a plant live or thrive without it. We must not pass over the action of light in silence: let a vegetable be planted and kept in the dark, it will grow because it has sufficiency of air, but it will come forth sickly and yellow; but let but one small ray of light fall on any of its leaves and it will be found that that part will quickly assume its healthy garb of green. And if a man be exposed to continual darkness, its effect on his mind and spirits is quickly visible. We have now convinced ourselves that light and air are necessary for the growth, well-being and life of men and vegetables; and those who have read the Emerald Table of Hermes, will remember that he says the following words: "THAT WHICH IS ABOVE IS LIKE THAT WHICH IS

¹ An extract from *Raphael's Familiar Astrologer*, published 1831.

BENEATH"; so that subterranean productions likewise require the assistance of these two agents of nature. Now this leads to the following enquiry; do the invigorating principles of light and air act, one independent of the other? or do they from their union give birth to a third, which affects all things, whether above or below the Earth in an equal manner? We must naturally conclude that this is the case, as neither light nor air in an isolated state can penetrate the depths of the Earth. The generative essence of nature then is a subtle fluid compounded of light and air, which is capable of penetrating all things. This is what the philosophers call their ASTRAL SPIRIT, their water of the Sun and Moon, etc.; and this is what the Hermetic student must learn to obtain, before he can begin his operations in the art. For this purpose THE PHILOSOPHER'S LOADSTONE must be discovered, for it has the power of attracting this fluid and giving it a substantial form. I cannot disclose openly what this is, but I can tell the student that it frequently takes the form of the *Cross*. In this emblem are contained more mysteries than it would be right to divulge openly to all men, and for this reason; it is called the Sign of Redemption, as by its power and assistance the philosophers prepared their medicine which had the universal power of bringing to a perfection far beyond that which nature alone can do, both animals, minerals, and vegetables. It restores man to his primitive state, and adds new fire and vigour to his body and mind.

The proper time for the *recolt* of this fluid, begins when THE SUN ENTERS THE SIGN OF THE RAM, on the 20th or 21st March and continues till he quits the sign of the Twins, about the 20th of June. It must be gathered after sunset when the moon is at or near her full; and the wind must not blow violently at this time. The sun's rays are reflected by the moon and the air is strongly impregnated with the ASTRAL FLUID OR NITRE. It is advisable to turn to the North at the time of gathering, and if the student has been fortunate enough to divine the attractor of this fluid let him seek it in a mine of thirty years' standing, and he will then be able to obtain the Spirit in the form of a viscous fluid. THE STONE OF THE MAGI, their Medicine and Universal Solvent, is nothing more than this fluid, carried to its highest pitch of concentration and fermentation. It may be considered like condensed fire, and is brought to this state of purity by being frequently fermented and putrefied with the mineral matter.

ZADKIEL.

[The student of Occultism will be able to find some hints in this, if he will read it as an allegory, "with the eyes of the soul."—EDS.]

Correspondence.

THEOSOPHY AND REÏNCARNATION.

THE Editorial note on p. 198 appears to me to have been written under some misconception. Nowadays Theosophists are so accustomed to regard Reincarnation as one of the most essential ideas of Theosophy, that it would appear strange to them to learn that this was not always the case. But I have been in touch with the movement ever since its commencement; and before Mr. Sinnett's arrival in London very little was heard of Reincarnation. Even in *Isis Unveiled*, or, at any rate, in the early editions, it is only alluded to, when at all, in a most indefinite manner. In fact, it was one of my chief objections to Theosophy, at the commencement, that it did not recognize Reincarnation; and for years Miss Arundale and I were almost the only avowed Reincarnationists among the London Theosophists, and were

regarded almost as heretics in consequence. I once alluded to the matter to Miss Blackwell, and she replied, "I am informed that the Theosophists believe in Reincarnation, but do not teach it openly at present," or words to that effect. I am certainly under the impression that when Reincarnation was openly advanced, it was mainly the cause of driving many of the older London members from the Society. Our aforetime friend Dr. Wyld was one of the most uncompromising enemies of the doctrine; I believe on account of the exaggerated importance which he attached to personal identity. W. F. KIRBY.

Reviews.

ALCHEMY.¹

THOSE who have advanced far enough in the study of correspondences and symbolical language to be able to extract some of the real meaning from magical writings couched in this style, will find in this book a very valuable aid to their studies of the Microcosm and the laws by which it is governed. Students of the Indian philosophical treatises will benefit much by having a side-light thrown on their studies from the lamp of Western Alchemy. Mr. Waite deserves our thanks and congratulations for putting a treatise so difficult of access as this is into so convenient and readable a form. This is the kind of work the Theosophical Society needs and appreciates, and it will not be thrown away on a generation rapidly learning to value the writings of Occultists at their proper worth. The name of Figulus will be unknown to all but a very few, so we will introduce him to the readers of LUCIFER by a few words from the preface:

No investigation seems likely to elucidate the obscurity which envelops the life of the strange alchemist, who called himself Benedictus Figulus, and is otherwise distinguished as poet, theologian, theosopher, philosopher, physician, and, more curiously still, as eremite of Utenhofen and Hagenau. . . . He comes before us as a very ardent and devout disciple of Theophrastus Paracelsus, bent on collecting his works, to redeem them from destruction, on the one hand, and from mutilation and perversion on the other. As a purely original writer, he does not seem to have accomplished anything of special importance either for alchemy or literature. "The Golden and Blessed Casket of Nature's Marvels" . . . is an ingathering of a friend's manuscripts. So also with the other publications of this author—he is an editor, commentator, and translator.

In his dedicatory speech he shows himself, as Mr. Waite says, to have been something more. We give the following samples:

Now, there are two bodies in man, one formed from the elements, and the other from the stars. Through death the elementary body, with its spirit, is brought to the grave, and the ethereal body and spirit are consumed in their firmament. But the spirit of the Image goes to Him in whose image it is (p. 17).

He who lives according to the Image of the Lord, overcomes the stars, and should with reason be considered a wise man, although by a blind and senseless world he may be held as a fool (p. 19).

There are also two heavens in man, the one is *Luna Cerebrum*, the Cagastrian heaven. But in the heart of man is the true Iliastic, Necrocosmic heaven. Yes, the heart of man itself is the true heaven of Immortal being, out of which the Soul has never yet come, which new Olympus and Heaven Christ Jesus has chosen for a dwelling in all true believers (p. 24).

The book contains a multitude of short treatises from Paracelsus, Alexander von Suchten and others, on the "Supreme Secret of the World," "The True Medicine," "Hyle," "Common Salt," etc., all in more or less figurative language, which to the profane reader would seem mere nonsense, as, for example, to the *Daily Chronicle* reviewer, who says:

¹ *A Golden and Blessed Casket of Nature's Marvels*, by Benedictus Figulus; translated from the German by A. E. Waite. London: James Elliott and Co.

We set out with the intention of summarizing a surprising treatise concerning the Philosopher's Stone, which appears in the latter part of the volume, and which is a typical specimen of the contents of the whole; but we found ourselves unequal to the task ere we had begun it. . . . The instructions for the preparation of the mercurial water seem lacking in lucidity, and we are afraid that no expository effort of ours would do anything to simplify them. The alchemical philosophers themselves have done their best to mystify the uninitiated on the subject, by bestowing upon the Water the most astonishing variety of names that were ever employed to cloak the meaning of a gigantic absurdity.

It is evident that the alchemical philosophers have succeeded in their attempt to mystify the public, if in nothing else. Moreover, as they are not always as complimentary to the representatives of orthodox intellect as they might be, the latter have additional cause to fight shy of them. The following passages are interesting to the astrologer:

The same thing happened in Astronomy. They [ignorant men] beheld the Moon, Sun, and Stars rise and set, and, having made these elementary observations, straightway considered themselves Astronomers. Imagining many spheres and circles, they wrote many imposing volumes about them. Who could contradict or expose them? The Magi were dead, and the world was filled with lies; and so it remains to this day. How could God punish the world more severely than by permitting these false teachers, who knew not the true origin of the three Faculties? (p. 175).

What shall we say concerning the third Book of Wisdom, Astronomy? We have its Magical Books, although cruelly mutilated and sophisticated. We have also its signs, viz.: Sun, Moon, Stars, and the whole Firmament. But this Faculty has fared like the other two. We confound the thing designated with the sign, *i.e.*, the firmament and Magical Books—not having yet learnt that a nut has both shell and kernel. But the kernel is not the shell, nor the shell the kernel. The Sun, Moon, and Firmament are the signs which every peasant can see, but the thing designated is understood alone by the divinely-taught man. . . . The Sun and Moon I see above me influence me neither for good nor bad, but the Sun and Moon and Planets, with which God's Providence has adorned the Heaven in me, which also is the seat of the Almighty, these have the power to rule and reform me according to their course ordained by God (pp. 184-186).

H. T. E.

MAGIC—WHITE AND BLACK.¹

ONCE more we welcome a new edition of this old friend, revised and corrected up to date. Dr. Hartmann tells us in the preface to the fourth edition that:

Since the appearance of the previous edition, a little additional knowledge, gained by the experiences of my own inner life, has enabled me to make certain corrections, to sift out much of what was irrelevant, and to remodel a great deal of what was incorrectly expressed. Moreover in this edition an attempt has been made to answer the numerous questions which have been addressed to me by the readers of "Magic."

The title of the last chapter has been altered from "Conclusion" to "Theosophy," and reference is facilitated by the addition of a résumé of contents to the title of each chapter.

H. T. E.

THE OCEAN OF THEOSOPHY.²

WE have received from the *Path* office one of the most useful little books for enquirers that we have seen. It is divided into seventeen chapters, each dealing with some salient point in the Esoteric Philosophy. Beginning with "Theosophy and the Masters," Mr. Judge proceeds to sketch out "General Principles," and then takes the principles up in detail. After a chapter on "The Earth Chain," man's "Septenary Constitution" is dealt with in four chapters, marked by clearness of definition and of language. Then comes "Reincarnation," with explanation of its meaning, answers to objections, and arguments in its support. "Karma" follows naturally on this, and then Death's threshold is crossed, and Kâma Loka and Devachan are studied. The important

¹ Kegan Paul and Co., 1893.

² *Path* Office, 144, Madison Avenue, New York City. London: Theosophical Publishing Co., 7, Duke Street, Strand.

subject of cycles is then elaborated, and next comes a useful chapter on differentiation of species and missing links. Two chapters on psychic laws and phenomena bring the book to a conclusion.

This little volume forms the most concise and clear statement of Theosophic teachings yet given to the world, and we heartily commend it to all who are seeking for an elementary book to place in the hands of the would-be student. It is just what is wanted, and Mr. Judge has added one more to the many services he has done to the Theosophical movement.

SCHLÜSSEL ZUR THEOSOPHIE.¹

A GERMAN member of the T. S. has translated the *Key to Theosophy* into his native tongue, and has thus placed another useful propagandist work within the reach of his German brethren. Glancing over a page here and there, we find the translation well done, and the meaning of the original conveyed.

Theosophical Activities.

INDIAN SECTION.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE, ADYAR,

May 27th, 1893.

The Managers of the World's Parliament of Religions having granted us permission to present the views and policy of our Society with respect to the questions of Religion and Ethics, on the 15th and 16th September next, at Chicago, the undersigned, being prevented by his Asiatic engagements from personally attending, hereby deposes Mr. Wm. Q. Judge, Vice-President, T. S., to represent him on that occasion. All steps heretofore taken by Mr. Judge in connection with the said representation, in pursuance of his correspondence with the undersigned, including the formation of Committees, are hereby ratified, and he is fully empowered as the President's substitute to adopt such further measures in the premises as may to him seem necessary. Of course, it is to be distinctly understood that nothing shall be said or done by any Delegate or Committee of the Society to identify it, as a body, with any special form of religion, creed, sect, or any religious or ethical teacher or leader; our first duty being to affirm and defend its perfect corporate neutrality in these matters.

The undersigned also deposes Mrs. Annie Besant as a special Delegate from the President, to address the meetings in question on behalf of the whole Society, and to convey to them his fervent hope that this truly representative Theosophical assembly of people of all races and religions, may result in the spread of that principle of brotherly love and religious tolerance which is the foundation and corner-stone of the Theosophical Society.

The undersigned most earnestly calls upon all Sections, Branches, and willing Fellows of the Society throughout the world to put themselves in correspondence with Mr. Vice-President Judge, and do all that lies within their power to aid him in bringing this very important matter to a successful result.

H. S. OLCOTT, P.T.S.

INDIAN LETTER.

GULISTAN, OOTY,

June 12th, 1893.

Amidst clouds and almost incessant rain, I pen my June budget of news. Brother Old, who is seated at his desk over the other side of

¹ Leipzig: Verlag von Wilhelm Friedrich.

this snug little room, has just completed a heavy foreign mail. From this little house a considerable amount of work of one sort or another is turned out, and our letter-carrier, the gardener, who boasts the lofty name Siddha, has a long list of letters, cards, and packets to account for, on most days, when he returns from the post-office a mile or so away.

We have been devoting some attention lately to our pamphlet work, and have issued reprints of those useful articles in some of the back volumes of LUCIFER—"Theosophical Gleanings"; three or four other useful pamphlets have also been issued. On my table is a thick manuscript of part of the *Key to Theosophy*, in Tamil, by Brother Nilakanta Shâstri. Brother Shiva Row, of Kuttalam, in this Presidency, is preparing a hand-book on Theosophy in the same vernacular, which is to be issued in connection with his forthcoming translation of the *Vichârasâgar*. The indefatigable Jagannathiah of Bellary is also making arrangements for further Telugu translations of our best books and pamphlets. Brother Raghunandam P. Sharma, the energetic Secretary of the Mozufferpore Branch, is now working at Hindustani translation, while I hear from our old friend Rai B. K. Laheri, that his co-worker in the Ludhiana Branch, Brother A. C. Bisvas, has just completed an Urdu translation of the *Seven Principles of Man*. This work is now in the press. The Surat Branch has just issued a large edition of a reprint of a speech made by Herbert Burrows before the Dublin Lodge. This last-named Branch is now maturing what promises to be a great and useful scheme in the "H. P. B. Theosophical Propaganda Society." The Society intends to render pecuniary aid to the Indian Section when required, to assist in the establishing of a Sub-Section in the Bombay Presidency, a long-felt want, and to aid in Theosophical education and propaganda. Already our active brothers of Surat have collected a considerable sum, and I have every reason to believe that their efforts will produce really useful and lasting results. They deserve every possible encouragement both here and abroad.

Speaking of good workers reminds me of one who is sometimes overlooked, our dear and devoted Venkatarama Aiyer, of Adyar. As he has gone on a short holiday, I take this opportunity of speaking of him behind his back, as it were, and saying a few words in recognition of his steady, earnest work. Office work, as a rule, does not bring much fame and glory, and in a Society like ours the quiet workers are often too much neglected. It is no doubt pleasanter to take the field and go on lecturing tours, but in India we want more workers of the steady, quiet type, of whom Brother Venkatarama is such a good representative. May we find more workers of this description in the earnest hope of the present writer!

At the present time we are busily engaged searching for a good representative to attend the Chicago Religious Congress. The task is of course attended with difficulty for many reasons, but we do not despair. The Hindû who can attend is certainly a lucky man, for he will benefit both his country and himself.

We have of course had Prof. Max Müller's diatribes circulating out here in the press, and some of us have been gently endeavouring to guide his honoured but wandering steps back to the Professorial Chair, where their owner is certainly seen to better advantage.

It is a satisfaction to us to know that we are to be represented at the Third Annual Convention of the European Section by our General Secretary *in propria personâ*. We trust that he will plead India's cause with his customary eloquence.

S. V. E.

CEYLON LETTER.

June, 1893.

Since the celebration of the Prize Day at the Sangamitta Girls'

School, and of the "White Lotus Day," accounts of which I gave in my last letter, nothing of importance has taken place to be recorded in this budget.

I cannot say that our Buddhist Branches are doing more than their own routine work.

It is very gratifying to learn that our schools, at the three chief centres of Ceylon, are doing well. To make them standing "towers" of Buddhism in Ceylon efforts are made to secure their own sites.

The "Sangamitta English Primer" is the first publication of its series, got out by Dr. English. It is compiled by him for the use of Buddhist children, as a first step to the study of English. This little primer will supply a much felt want in Buddhist and Hindû schools, where there have been invariably used the primers published by the Christian societies. The Buddhists owe a deep debt of gratitude to Dr. English for this excellent "beginner," and it is hoped that the Doctor will publish further the "Sangamitta" series of educational works.

The Sangamitta Girls' School is now filled to its utmost capacity, and the need for larger accommodation is keenly felt. Mrs. Higgins and her assistants are energetically working to raise the Fund for the proposed "Home." The Government Examination of the school is to take place next month.

Our good Parsi Brother, Mr. P. D. Khan, has left Ceylon for Bombay on a holiday. He is a great supporter of the Sangamitta Girls' School, and was a regular attendant of the Theosophical meetings held there. Our loss is Bombay's gain.

The news of the expected arrival of Mrs. Besant in Ceylon is hailed with delight. Christians, Hindûs, and Buddhists are making eager enquiries about her visit.

SINHALA PUTRA.

EUROPEAN SECTION.

ENGLAND.

Blavatsky Lodge.—The last two lectures of the current syllabus attracted large audiences, *How the Secret Doctrine was Written* being especially interesting, as the Countess Wachtmeister gave her personal reminiscences of the time she spent in Würzburg with H. P. Blavatsky during the writing of that important work. Many questions were asked and a lively discussion followed. On the occasion of Annie Besant's lecture on *Adepts as Facts and Ideals*, the Lodge was crowded and many were turned away. W. Q. Judge, having just arrived in England to attend the European Convention, presided, and in summing up made an interesting speech.

On June 6th the quarterly conversazione was held, and was well attended, not only by members of the Lodge, but also many members of other Lodges came and brought their friends.

July 1st a special business meeting was held in order that the members might discuss the Convention Agenda and instruct their delegates. Annie Besant stated that she had been delegated by the President to speak on behalf of the Society at the Parliament of Religions to be held at the World's Fair, Chicago, in September. Members were also informed that it was hoped India would be represented by an Indian member of the T. S. The question of raising the necessary funds to defray his expenses was raised, and the members being subsequently informed that the Lodge had unexpectedly come into £50, they voted that £25 should be given from this sum towards raising the amount necessary for ensuring his attendance at Chicago. It was further decided that the remaining £25 should be devoted to propaganda work, and the Council was desired to discuss the best means of carrying out the wishes of the members, and to submit any

schemes to a subsequent meeting of the Lodge. The new syllabus for the present quarter has just been issued and is as follows: July 13th, *Theosophy and Spiritualism*, W. Q. Judge; 20th, *The Necessity of Esotericism in Religion*, G. R. S. Mead; 27th, *Buddhism*, Annie Besant; August 3rd, *The Mystery of Regeneration, or the Genesis of Christ*, Edward Maitland; 10th, *India and the Theosophical Society*, Bertram Keightley; 17th, *Devotion, as Cause and Effect*, Dr. A. Keightley; 24th, *Latest Theories of Heredity*, Annie Besant; 31st, *Theosophy as an Ideal*, Bertram Keightley; September 7th, *Indian Yogis*, F. H. Müller, B.A.; 14th, *Unwitting Theosophists*, R. B. Holt; 21st, *Ibsen's Works in the Light of Theosophy*, Hon. Otway Cuffe; 28th, *Notes on the Gnostics*, G. R. S. Mead. L. M. COOPER, Sec.

Letter from Countess Wachtmeister.—As I am leaving England for a lengthened period to work for the Theosophical Cause, first in Sweden, and then in India, I wish to state that Mrs. Archibald Keightley has kindly consented to succeed me as Secretary in the "Working League," and, having occupied the same position in America, she is in every way qualified to help the League and further its work and usefulness.

Miss Straith, F.T.S., is willing to take up my work in the publishing office at Duke Street, and before my departure I will hand over to her my Propaganda Fund, so that all members who see a good opportunity for founding a nucleus of a Lending Library, or who know of some good method for propaganda must write to Miss Straith, 7, Duke Street, Adelphi, and she will do her best to satisfy every demand. I earnestly beg all those who hitherto have been so kind in aiding me by supplying me with funds for this particular work to transfer their donations to Miss Straith, so that this branch of activity may not collapse during my absence.

CONSTANCE WACHTMEISTER.

Manchester City Lodge.—On June 3rd we had a very interesting visit from delegates from some of the neighbouring Lodges, who met to discuss the formation of a Federation of Lodges in the North of England. Delegates attended from Liverpool, Bradford, Leeds and Harrogate. Mr. Oliver Firth of Bradford was appointed secretary *pro. tem.*, and it was decided to hold another meeting of delegates at Bradford on June 17th. After the business meeting the members adjourned for tea, and spent a very pleasant social evening. The attendance at the weekly Lodge meetings has increased during the last few weeks. The meetings are held on Tuesdays from seven to nine p.m. at Albert Square, Manchester (opposite the Manchester Town Hall), and are open to any friends interested.

SARAH CORBETT, Sec.

SCOTLAND.

White Lotus Centre, Glasgow.—The usual monthly meeting was held on Thursday, June 8th, Bro. John Griffin in the chair. It was unanimously agreed that meetings should be held weekly for study and discussion, and the monthly meetings be reserved for the transaction of business. In accordance with this rule we now meet every Sunday forenoon at 11.30 a.m., to proceed with the study and discussion of *The Key to Theosophy*. Three meetings have already been held, and have proved exceedingly interesting and instructive. Since our last report, we have added another to our list of members, which makes our number twelve, in addition to which we have about twenty enquirers or associates. We hope to be able to arrange for public lectures, open to all comers, in the autumn and winter sessions, meantime the number of enquirers is greater than our place of meeting can conveniently accommodate. We have had sixteen public lectures delivered here on Theosophy, in the past year. Six of these were given by Annie Besant and the remainder by local members.

JAMES WILSON, Sec.

IRELAND.

Dublin Lodge.—Although the regular open meetings are now suspended till September, the members are finding many kinds of activity ready to their hand. Correspondence is developing and the links between the Dublin and the Liverpool Lodges have been strengthened by mutual visits of members. Recruits to the working staff of the *Irish Theosophist* continue to bud forth, and the I. T. Press is beginning to cope with other useful work. At the meeting of the Lodge on June 28th, convened in connection with Convention Agenda, the delegates were duly appointed, and a subscription list opened towards travelling and Convention expenses. The Friday evening discussions, conducted on novel lines by two active lady members, have undergone a rapid development, and are decidedly the most successful activity of the kind yet attempted here.

FRED J. DICK, *Sec.*

AUSTRALASIA.

OFFICE OF THE VICTORIAN THEOSOPHIC LEAGUE,

MELBOURNE,

May 29th, 1893.

White Lotus Day was celebrated here by a commemorative gathering, in which nearly all the members of the Victorian Theosophic League took part. In the evening a meeting was held at Maybank, South Yarra, and was very largely attended. The President of the League, Mr. Hunt, gave a short address on H. P. B.'s life and teachings. He referred to the criticisms of those who looked on her as a charlatan or as a dreamer; and, as a contrast, showed how she had gathered together into the Theosophical Society conflicting religious sects, spiritualists, materialists, even scientists of all shades of opinion. By a pretty simile Mr. Hunt then pointed out how in mental and philosophical matters as in nature, light comes from the East, and H. P. B. was the means of bringing that light to dissipate the dreary, hopeless, materialistic darkness into which the world was fast sinking. Then, very briefly, he spoke of the duty we owed both to her who had given her whole life to working in the cause she held so dear, and to the Society which she had founded. Mr. James Smith, of the *Argus*, then read (1) a selection from W. Q. Judge's edition of the *Bhagavad Gītā*, (2) "The Seven Portals" from *The Voice of the Silence*, and (3) Book VIII of Sir Edwin Arnold's *Light of Asia*.

The League is growing so rapidly—we now number more than forty members—that we have been crowded out of our old quarters in Queen's Walk, and have had to take a larger room in the Austral Buildings, Collins Street. The position is not quite so central, but we have now plenty of accommodation for the books so generously given by Miss Minet—of which I gave a full account in my last letter—as well as for the various meetings held there.

On Wednesday, May 24th, a League meeting was called to consider the question of finances; the expenses are some 8s. or 9s. per week in excess of the receipts. Members are, however, coming forward with weekly contributions, so that I hope before writing again we shall be able to meet all expenses, and have a small weekly balance. Mr. Leader is appointed Secretary, and is constantly in attendance at the room to answer all enquiries.

The Melbourne Branch holds a *Secret Doctrine* class every other Wednesday, original papers being read and discussed on the alternate weeks. The Maybank Lodge follows the same plan, with the exception that for the past month their original papers have all been bearing on the Akâsha, of which they are making a thorough study.

On Sunday evenings, when open meetings are held, the attendance has been gradually increasing, over sixty being present last Sunday.

Papers have been read and addresses delivered by Mr. Hunt, Mr. Leader, and Mr. Pickett, and questions have poured in from the many strangers present. Having heard enough to arouse their curiosity at these Sunday evening meetings, people come to the League room during the week to avail themselves of the library and of the pamphlets spread on the table. And so we constantly reach fresh people, dissatisfied with the narrowness of the religious sects of the day, the hopelessness of Materialism, or the incompleteness of Spiritualism.

The Debating Society, like both the Branches, is steadily growing, and we hope to draw up a syllabus in another week. Up to the present we have decided from week to week what our debates shall be. We have discussed Karma, Reincarnation, Evolution, the Single Tax (!) the position of the Unemployed, and, last week, the "unsatisfactoriness of our criminal law in that it deals with effects, not causes." We usually have three or four strangers present, and anyone, E.T.S. or not, can join. Members not F.T.S. pay a subscription of 6*d.* per month.

Good news comes to us from Mrs. Cooper-Oakley at Auckland, New Zealand. She has twice lectured in the Choral Hall there to large audiences; the first about seven hundred people present, and on the second occasion nearly one thousand. I think this compares favourably with the audiences in some of the provincial towns of England, and shows that here in the Southern Hemisphere, so far from where H. P. B. lived and taught, her influence is as real as where the people came in personal contact with her.

MABEL BESANT-SCOTT.

SYDNEY.

White Lotus Day was celebrated at 14, Bond Street, Sydney, and the small meeting-room looked richly furnished with flowers everywhere, and ivy-frescoes from floor to ceiling.

Of course the portrait of our dear and revered Teacher occupied the place of honour; beneath it were pure white lilies, and above it snowy chrysanthemums clustered, and around white cosmos, roses, and delicate climbing foliage.

Elsewhere the Theosophic motto in white letters on a monotone of rocks and sky, and the T. S. symbols, stood out clear and strong from the shadowy leafage. Even windows and diagrams came in for leaf-frames, and tall flowing grasses lent their grace with all the rest.

The President opened with a few introductory words, then read G. R. S. Mead's "Address in Memory of H. P. B." This was followed by the twelfth chapter of *Bhagavad Gîtâ*, a short reading from *Light of Asia*; "As I knew her" (Mrs. Besant's); W. Q. Judge's "Yours till Death and After," and a short extract from Mrs. Cooper-Oakley's paper. The Vice-President closed the proceedings with an address in which he emphatically urged the need for steadfast work.

How appropriate it all seemed to her pure teaching and most unselfish living! The flowers are faded, but the deathless heart within it all may make our work-days more earnest by this leaven of the White Lotus Day.

F.T.S.

AUCKLAND, NEW ZEALAND.

With the exception perhaps of the death of the Premier, the Hon. J. Ballance, no question has occupied such a share of public attention during the past month as Theosophy. For a long time past the public interest in this subject has been widening and deepening, and it only needed the arrival of Mrs. Cooper-Oakley to bring to the surface in an active form the large amount of interest which previously existed in a slumbering state. Since her arrival by the ss. *Manapouri* from Sydney, on May 2nd, between public lectures, public meetings for enquirers, and discussions carried on through the columns of the *New*

Zealand Herald, the subject has become a very public one indeed. On the night of her arrival, a meeting of the Lodge was held to give her a cordial welcome, and all who were able to be present were in attendance.

Our doings for the past month may be thus enumerated: On April 23rd, the last of the Sunday afternoon lectures was given by Miss L. Edger, M.A., and consisted of a review of the course of lectures which had been delivered. On April 28th, at an open Lodge meeting, Mr. Swinnerton read a paper on *Theosophy*, and Mr. S. Stuart one on *Occult Symbolism in Natural Objects*. The next open meeting was held on May 5th, when Mrs. Cooper-Oakley delivered an address to a crowded meeting upon *Theosophy and Socialism*. An interesting discussion followed. On May 7th, Mrs. Cooper-Oakley delivered a lecture upon *Theosophy* to a large meeting in the Choral Hall, at the close of which she answered a number of questions in a satisfactory manner. The next evening a meeting of the Lodge was held in memory of H. P. B., at which Mrs. Cooper-Oakley presided, and related many incidents of H. P. B.'s life which were previously unknown to the members. The newspaper warfare now began, led by the Rev. George McMurray of St. Mary's Pro-Cathedral, Parnell, who made a rough onslaught upon the character of H. P. B. The Rev. M. Blaikie of the Baptist Tabernacle, devoted a sermon to the subject of Theosophy, and others referred to it more or less fully. In the course of the wordy strife, Mrs. Cooper-Oakley gave the Rev. Canon McMurray a fair challenge to discuss his charges against H. P. B., upon a public platform, promising to take the defensive, but the offer was declined with thanks. At the open Lodge meeting on May 12th, Mr. S. Stuart read a paper upon *The Human Elementary and Elementals*, at the close of which an interesting discussion took place, Mrs. Cooper-Oakley replying to the questions. On the evening of Sunday, May 14th, Mrs. Cooper-Oakley delivered a lecture upon *Karma and Reincarnation*, in the Choral Hall, which was crowded on the occasion, about a thousand people being present. At the close about an hour was devoted to asking and answering questions. Besides the above activities, Mrs. Cooper-Oakley, since her arrival here, has been holding classes for members and associates twice every week, and two afternoons each week are being devoted to answering questions or giving explanations to the general public who may choose to call at the Lodge Room, Victoria Arcade. She will remain with us a few weeks longer, and her visit cannot fail to be of the utmost benefit to the cause in New Zealand, as her answers to questions, and her controversy with the Rev. Canon McMurray, have shown the public that an intelligent and cultured Theosophist makes an ugly antagonist.

Our Budget.

BOW CLUB.

A suggestion has been made to me by Mr. Gardner that we should try and find seventy persons who would subscribe £5 a year each towards the Bow Club, and so establish permanently a centre from which so much good is flowing. The carrying out of this suggestion would remove from me a very heavy burden of anxiety, and I should rejoice to know that the Club founded by H. P. Blavatsky was thus secured. I therefore make public Mr. Gardner's suggestion, and shall be glad to receive the names of any willing to become one of the seventy.

ANNUAL SUBSCRIBERS.

	£	s.	d.		£	s.	d.
F. L. Gardner - - -	5	0	0	Mrs. Haig - - -	2	2	0
E. W. - - -	5	0	0	Mrs. Gordon - - -	1	0	0
R. Cross - - -	13	0	0	Mrs. Crossley - - -	1	0	0
Lady Meux - - -	10	0	0	Miss Leake - - -	1	0	0
F. B. - - -	5	0	0	Miss H. Leake - - -	1	0	0
Mrs. Sharp - - -	5	0	0	Miss Hunter - - -	0	5	0
Hon. Mrs. Powys - - -	5	0	0	Mrs. Winkworth - - -	10	0	0
T. R. Ker - - -	5	0	0	Miss M. B. Scott - - -	0	2	6
Mrs. Scatcherd - - -	5	0	0	Mrs. Neve - - -	0	2	6
Mrs. Bright - - -	10	0	0	J. E. Holden - - -	0	10	0
E. B. - - -	5	0	0				
Mrs. Sharman - - -	2	2	0		£92	4	0

DONATIONS, JULY.

	£	s.	d.		£	s.	d.
F. L. Gardner - - -	2	0	0	B. Everett - - -	1	0	0
H. S. Green - - -	1	0	0	O'B. - - -	1	0	0
Bournemouth Lodge - - -	1	0	0	J. Horne - - -	0	16	6
Per F. L. Gardner - - -	1	1	0	Miss Bowring - - -	5	0	0
J. T. Thomas - - -	1	0	0	S. - - -	0	10	0
F. B. - - -	5	0	0	Miss Müller - - -	3	0	0
Anon - - -	0	10	0	J. A. Chamberlain - - -	0	5	0
Sheffield - - -	0	10	0	C. H. T. - - -	0	10	0
Dublin Lodge - - -	1	10	0				
Mrs. James - - -	5	0	0		£31	2	6

EXCURSION INTO COUNTRY.

The following has been sent in answer to an appeal to the public for £20, the surplus to go to Bow Club.

	£	s.	d.		£	s.	d.
Chairman L.C.C. - - -	5	5	0	J. W. - - -	1	0	0
W. H. Legoe - - -	0	2	6	Mrs. Anderson - - -	0	5	0
R. B. McKerrow - - -	1	0	0	Anon - - -	0	10	0
G. - - -	0	5	0	S. Adams - - -	0	10	0
Mrs. Fellows - - -	1	0	0	J. Hodges - - -	0	1	0
H. S. Brandreth - - -	0	10	0	F. Renard - - -	0	10	0
A. E. Hopkins - - -	0	5	0	M. G. T. - - -	2	0	0
C. J. Austin - - -	0	5	0	C. Money - - -	0	7	6
G. Larner and Larner				Anon - - -	5	0	0
Sugden - - -	0	5	0	Mrs. Cotton - - -	1	0	0
L. R. Holland - - -	2	0	0	E. W. - - -	0	10	0
J. B. Smith - - -	0	5	0	A few young folk by J.			
Nemo - - -	1	0	0	Dalziel - - -	0	4	0
W. G. Johnson - - -	0	2	6	Misses Midwinter - - -	0	5	0
M. M. Beane - - -	0	5	0	L. Johnson - - -	0	10	0
T. Wiles - - -	1	1	0	I. M. M. - - -	1	0	0
Mrs. and Miss Crompton Jones - - -	0	10	0		£27	13	6

FIRST EXCURSION.

	£	s.	d.
Excursion with 87 Club members to Gravesend,			
June 3rd, 1893 - - -	8	11	6
In hand - - -	2	10	0
	£11	1	6

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIV, No. 9:—1. Old Diary Leaves, XV.—H. S. Olcott. 2. Theosophy and Life—H. Burrows. 3. Sorcery, Mediæval and Modern—W. R. Old. 4. Âtmâvidyâ-vibasa of Sadâshiva Brahmâ—S. Natesa Shâstri. 5. Modern Indian Magic and Magicians—C. Hogan. 6. White Lotus Day. 7. Colours—Purnenda Narayan Sinha. 8. Astrology under the Cæsars—A. Banon. 9. Aphorisms on Karma—E. Desikâchârya. 10. Shri Shankarâchârya's Svâtmanirûpanam—B. P. Narasimiah. 11. Reviews. 12. Correspondence. 13. Supplement.

1. By far the most interesting "Leaf" yet published for students of Occultism. It deals with H. P. B.'s "*alter egos*," and the mysterious environment that always surrounded her. 4. A translation of the sayings of a certain sage Sadâshiva, who flourished at the beginning of the eighteenth century. A transliteration of the original Sanskrit verse is also given, but in a very slipshod fashion. 9. The conclusion of this criticism is as disappointing as the last contribution. We only wish that Mr. Desikâchârya had given us more quotations on Karma from the Shâstras. *It is just what we want.* The few parallel passages brought forward simply endorse the truth of the aphorisms. 10. A short but interesting paper on the "Golden Purusha."

THE PATH (*New York City, U.S.A.*).

Vol. VIII, No. 3:—1. Masters, Adepts, Disciples—William Q. Judge. 2. Hurry—Katharine Hillard. 3. Reason and Religion—Claude F. Wright. 4. Occult Vibrations—H. P. B. 5. Correspondence. 6. Tea Table Talk—Julius. 10. Literary Notes. 8. Mirror of the Movement. 9. List of American Branches.

2 and 3. Both good papers read at the last Convention. 1 and 4. Very instructive papers. Tea Table Talk has the record of a projection of the Mâyâvi Rûpa, which is wonderfully interesting.

THEOSOPHICAL SIFTINGS (*London*).

Vol. VI, Nos. 6 and 7:—1. Psychic and Noëtic Action—H. P. Blavatsky. 2. Emerson and Theosophy—P. C. Ward. 3. Qualifications needed for Practical Occultism—T. C. C.

These two numbers are very useful, especially the first containing the reprint of H. P. B.'s two famous articles in *LUCIFER*. Mr. Ward's paper is marked with care and thought, and was originally read before the Chiswick Lodge. The ethical turn of the last paper (a reprint from the *Theosophist*) is helpful.

LE LOTUS BLEU (*Paris*).

Vol. IV, Nos. 3 and 4:—Owing to the illness of the editor these two numbers appear together. The absence of Amara-vella's pen is a great loss to the magazine, and the binders have spoilt the number by carelessly misfolding a sheet. The translated articles are, however, well chosen, and Dr. Pascal's article as excellent as his previous careful studies.

THE VÂHAN (*London*).

Vol. II, No. 12:—The *Vâhan* has interesting questions on Karma and sleep, idiocy, "orthodoxy" in Theosophy, the astral body, and the philosophy of "action" in the *Bhagavad Gîtâ*.

THE PRASNOTTARA (*Madras*).

In treating of the name "Son of the Earth," given to the planet Mars in the Purânas, P. N. S. quotes from the *Skanda*

Purāna (Kāshā Kandā, chap. xvii), and commentates as follows:

"Of yore, the separation of the daughter of Daksha caused one drop of perspiration to fall down from the forehead of Shiva upon Earth. From Earth was thus produced a boy of red body. Earth nourished this child with affection like a mother. For this reason Mars has always been called the 'Son of the Earth.'

"Divested of allegory, the story gives the following points:

"(1) Desire for some object of liking.

"(2) Growth of the desire, or Kāma, to such a pitch that it assumes some form or gives rise to a fecundating principle, symbolized by sweat.

"(3) Desires, in order to fructify, require field for growth. The Earth is the field for the satisfaction of Kāma. The Earth afforded the germ-cell, as it were, to the sweat of Kāma.

"(4) Mars is the progeny of Kāma in the field of the Earth. Hence Mars is called the 'Son of the Earth.'"

THE THEOSOPHICAL FORUM

(*New York City, U.S.A.*).

No 48: This number deals with the "selfishness" or otherwise of teaching in parables; on the attribution of "unconsciousness" to the "Absolute"; on the doctrine of "non-existence"; and on the "inharmoniousness" or otherwise of some answers in the *Forum*. The editor administers lengthy antidotes to the objections.

THE TRANSACTIONS OF THE SCOTTISH LODGE (*Edinburgh*).

Part VII: This part contains a clear paper by the President, entitled, "Elementary Notes on the First Root-Race," and an interesting paper by W. N., on an "Ancient Egyptian Horoscope, or Pantacle." The following on the Hierarchies of Formative Powers, according to the Egyptians, is worth quoting:

"Six orders of these dæmons are mentioned in one of their sacred books. The first order is the *sui generis*, who had a truly divine nature, and linked the souls to the bodies. The second order, celebrated for high intellectual attributes, had the supervision of the souls as they entered and left the body. The third

order imparted to the 'divine' souls who entered into the bodies for the benefit of 'common' souls, the second degree of creative power, thus effusing upon them the higher influences. The fourth order bestowed upon the individual nature, or distinct form of being, the active power, or principles of synthetic or concrete system—that is to say, of life, order, ideas, and the means of perfect ability, which were at the disposal of the gods. The fifth order possessed bodily similitude—holding together, sustaining, and preserving all the elements of the terrestrial body, after the sample of the eternal body, or the ideal body, and type and source of all bodies. While the sixth order was charged with the special care of matter, and to superintend the powers which descended from the heavenly *hyle* into the terrestrial *hyle*, and so preserved the outlines of the ideas of matter."

THE SPHINX (*Berlin*).

The chief contents of the July number are "Simon Magus," by Thomassin, giving a bibliography of authorities for his history, and an account of his life, leaving his teachings to be considered in a later number; "On the Influence of Psychic Factors in Occultism," by Du Prel, containing a plea for healing through the imagination and will, as against the use of poisonous drugs and injections; "The Problem of the Astral Body," by L. Deinhard; "The latest about Tolstoi," by Dr. Koeber; a Tea-Table Talk of personal experiences, under the title of "More than School-learning Dreams of."

THE THEOSOPHICAL THINKER

(*Bellary, Madras*).

Vol. I, Nos. 11-14:—We notice under the heading "Notes," that "Mr. Tookaram Tatya of Bombay has undertaken to publish in book form the many articles and correspondences published in the pages of *The Theosophist* and elsewhere, from the pen of the late T. Subba Row."

THE BUDDHIST (*Colombo*).

Vol. V, Nos. 16-20:—A translation of the Tirokuddha Sutra is commenced; the translator's comments are intelligent and to the point—not so the text, which is exactly the reverse. A letter from a

"Burmese Buddhist" shows how hopelessly misinformed the ordinary Western Orientalist is about the religions he attempts to expound. The writer of "Thoughts on Nirvâna and Karma," says that "the two aspects of the one eternal Be-ness, according to Buddhism, obtain the distinctive appellation of Nirvâna and Âkâsa respectively. By way of a poor illustration, the oil and the water of the one substance, milk, would perhaps serve our purpose. Though those two aspects are spoken of as separate entities existing from eternity, yet it is maintained that this duality must have started from one Zero, which is All-Spirit." We should be extremely glad to know the authority upon which D. C. P. bases his statements. A proper reference would be invaluable.

THE LIGHT OF THE EAST (Calcutta).

Vol I, No. 9:—We are glad to notice the commencement of a series of articles, to be afterwards published in book form, on "The Vedânta System: Theory and Practice." The editor announces that they will treat of "Râjyoga and Samâdhi"; the first two chapters to be theoretical and the last three to deal with practical Yoga.

PAUSES (Bombay).

Vol. II, No. 10:—We notice an excellent article by Sydney V. Edge on "The Necessity for Standing Alone." The remainder of this number consists of some well-chosen reprints.

SOPHIA (Madrid).

Vol. I, No. 6:—The translation of Annie Besant's "Seven Principles of Man," is brought to a conclusion, and a series of articles commenced on "Science: Oriental and Occidental," from the pen of our Brother B. de Toledo.

THEOSOPHIA (Amsterdam).

Vol. II, No. 14:—An article on "Thinking," over the well-known and valued signature of "Afra," forms the commencement of this number. The translations of the *Kêy* and of "Through Storm to Peace" are continued.

THE NEW CALIFORNIAN (Los Angeles, Calif., U.S.A.).

Vol. II, No. 11:—An interesting translation is given of a portion of the *Shronâ-pârantaka*—an extract from a lecture delivered by Prof. Roehrig before the San Francisco Lodge of the T. S. "Universal Law" by W. Main is excellent, due stress being laid upon the importance of defining terms used in controversy. The articles on "Symphony"; "The Way to Wisdom"; "A Scientific Analysis of the Units of Matter," by Dr. W. H. Masser; and some notes on "Elementals, or the Astral World," are also of interest. "L. A. O." takes a very charitable view of *Azoth* under "Reviews."

PEOPLE'S JOURNAL (Lahore).

Vol. VII, No. 11:—Our friend and colleague, Pandit Gopinath, devotes more space than ever in his excellent weekly to Theosophy and to the diffusion of its teachings. Much good work might be done in this way by our members in India, who either edit or are on the staff of native journals.

THE IRISH THEOSOPHIST (Dublin).

Vol. I, No. 9:—The series of articles on "Theosophy in Plain Language" is well continued in this number; M. F. W. and G. W. R., respectively, speculate as to the Tattvas; "Proteus" is epigrammatical and thoughtful, and some "First Thoughts on Theosophy" are simply and excellently put. A distinctly well-balanced number.

BOOK-NOTES (London).

Vol. I, No. 4:—We notice the announcement of a new work by Pandit Sharat Chandra Das—*Indian Pandits in the Land of Snow*. It is said to contain four lectures as follows: Student's Life in Tibet; Early Indian Pandits in China, Bengal Pandits in Tibet, The Doctrine of Transmigration.

GULAFSHÂN (Anglo-Gujerati, Bombay).

Vol. XV, No. 8:—The best of the few English articles in this number is that on "The Magnetization of Plants," from *The Irish Theosophist*. The Gujarati considerably predominates.

ANNIE BESANT ON THEOSOPHY.

A pamphlet made up of reprints of an interview with Annie Besant from the *New York World*, and an article taken from the *Weekly Star* on "How Annie Besant Works"—the latter containing some information decidedly novel to those who know her. There is a short Preface by Col. Olcott. Published at the office of *The Theosophist*, Madras.

THE SANMĀRGA BODHINĪ (*Telugu: Bellary*).

Vol. III, Nos. 1-22:—We have received copies of an old friend in a new and somewhat startling garb. The *Sanmārga Bodhinī* is now published entirely in Telugu, and this in spite of the fact that the *Theosophic Thinker* is still being published in English—a vast work for so small a staff. The headings are, fortunately, in English, and these suggest so much that is interesting that we are almost impelled to add a Telugu scholar to our staff for review purposes.

LA HAUTE SCIENCE (*Paris*).

Vol. I, No. 6:—In addition to the translations previously noticed and still running, there is a long paper, entitled "Études sur les Origines du Christianisme," by Louis Ménard. The first study is characteristic of a certain school of thought in France; it deals with "la femme" and the rôle she played in the early days of Christianity.

ORIENTAL DEPARTMENT

(*American Section*).

Second Year, No. 13:—We welcome the reappearance of this activity from temporary obscurity. Prof. M. N. Divedi abridges some "Tales from the Upanishads," and gives an interesting description with chart of the ancient Hindû "Game of Knowledge"—though we cannot quite agree with him that it should "satisfy the Âtmâ." Extracts are given from Mr. Rhys Davids' translation of the *Mahā-Parinibbāna Sutta*.

PAMPHLETS.

We have received the following pamphlets from India: issued by the Section, *Theosophical Gleanings, or Notes on the Secret Doctrine*, from LUCIFER; *Why you Should be a Theosophist* (reprint), Annie Besant; *The Second Object of the Theosophical Society, and its Mission in India*, Sydney V. Edge. Also *Theosophy and Life*, Herbert Burrows, from *The Irish Theosophist*, issued by the Surat Branch, T. S. All for free distribution.

[N.B.—We have been compelled to cut down our notices of "Theosophical and Mystic Publications." Neither our space nor time could suffice for the ever-growing number of notices that the plan previously followed necessitated. In future we shall only notice the more important articles and not print the contents tables as previously.]

LUCIFER.

VOL. XII.

LONDON, AUGUST 15TH, 1893.

No. 72.

The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine. Nor does the Editor necessarily agree with the opinions expressed in signed articles.

On the Watch-Tower.

ANOTHER year of LUCIFER'S life closes with this issue, and our next number will open the seventh year of his history. As this year ends, while there are many and heavy storm-clouds in the sky, in LUCIFER'S own home there is peace and there is strength. Each year seems to weld a few of us more closely together, and every blow that rings on the armour of the Society seems as though it hammered the nucleus more firmly into one mind and one heart. Two of those whose home is here, and who are knit with us heart and soul, have done yeoman service during the year to our sacred Cause—Claude Wright in America, and Isabel Cooper-Oakley in Australia and New Zealand. We proudly claim these as “ours,” however gladly we lend their services to other lands. With the opening year, too, there will be fresh changes, the Countess Wachtmeister and myself travelling to India, there to serve the same Cause. But we do not feel, we members of the Headquarters founded by H. P. B. and her pupils—as we gratefully and proudly call ourselves—that we are separated because we are thus scattered to the four quarters of the earth. And I like to think that if H. P. B. cast a look hitherward, that brave heart would feel that the teaching is not being wasted, and that the flames lit from the fire of that unique devotion are burning brightly and steadily, whether here “at home” or in other lands.

* * *

The keynote of the work of each of us is that of devotion to the MASTERS, as the great Servants of Humanity, and it is our constant experience that in proportion to our devotion to Them is the effect wrought on those with whom we come in contact. We never hesitate to speak out our certainty of their existence, and of their continued interest in and work through the Society. Here again the influence of H. P. B. makes itself strongly felt; for she trained

us to look on this work as theirs, and her constant reference to Them in all things, her habit of looking to Them for counsel and help, her reliance on their good will and readiness to help their weaker brethren—all this made Them a living reality to us, so that our lives revolved round this fact. And as, since she left us, the signs that some of us had learned to recognize as from Them continued to occur, and we found the communication was not broken, but remained open to us just to the extent that each was able to take advantage of it, our knowledge of Them has been a living and a growing knowledge, and the conviction of their grandeur of strength, of compassion, and of wisdom, has become so deeply rooted that no "strife of tongues" can avail to change it.

* * *

Nor do I fear to thus frankly state the fact of my knowledge of the existence of MASTERS and of the deep veneration I feel for the Members of the GREAT LODGE. From observations made in Europe and America of the many societies I have visited, I am able to say that just in so far as the MASTERS are recognized as "Facts and Ideals" by the members, so far also are the societies progressive and influential. While carefully guarding the Theosophical Society as a whole, and each of its branches, from erecting belief in the MASTERS into a dogma which members must tacitly, if not openly, accept, every member who does believe in Them should be ready to say so if challenged, and should never shrink from saying that he carries on his work on lines that he thinks They approve.

* * *

I am glad to hear an Australian voice speaking in accord on this important matter. *The Upādhi*, the little Theosophical monthly, speaks with much approval of Bro. Judge's "Interesting Letter" printed in the April number of LUCIFER, and remarks that

A straightforward plain assertion, supported by reasonable deductions and evidence, is not dogmatism. . . . We could never see the reasonableness of admitting that there was no proof of the existence of Masters except a sentient verification. In fact, in our small opinion, that is no proof at all! The question at issue with an intelligent enquirer to us would be: Does the Esoteric Philosophy exist? Once admit the existence of that Philosophy, the corollary is logically inevitable that the Masters must exist. Whether they exist in our midst or in countries distant, or 100 or 1,000 years ago, appears to us beside the question. That they have existed must be our inevitable conclusion, and that as they must have existed in order to produce that Philosophy, so it is reasonable to admit they must now exist, in order to introduce that Philosophy to modern ears in modern languages. . . . If we study the Esoteric Philosophy, especially those sections dealing with the septenary division of man, Reincarnation and Karma, and demonstrate the information thus received practically upon ourselves, we will have no difficulty in finding good sound arguments to enable us to support our straightforward plain assertions

that the Masters do exist, and say honestly with W. Q. Judge those bold and fearless words: "Well, then, if this is a correct statement of the case, why cannot you go on your own way of belief and concealment of it, and let me proceed with my proclamations?"

Now that this spirit has touched Australia, we need not wonder at the news of increasing work there.

* * *

It may be as well to remind the readers of LUCIFER that one of the lines laid down by H. P. B. for the conduct of this magazine—and she would not have adopted and carried on a policy in antagonism to the wish of her MASTER—was the admission to its pages of articles with which she totally or partially disagreed, where the articles raised questions bearing on Theosophical teachings or interests. Her statement is worth reproducing:

Free discussion, temperate, candid, undefiled by personalities and animosity, is, we think, the most efficacious means of getting rid of error and bringing out the underlying truth. . . . Keeping strictly in its editorials, and in articles by its individual editors, to the spirit and teachings of pure Theosophy, it [LUCIFER] nevertheless frequently gives room to articles and letters which diverge widely from the Esoteric teachings accepted by the editors, as also by the majority of Theosophists. Readers, therefore, who are accustomed to find in magazines and party publications only such opinions and arguments as the editor believes to be unmistakably orthodox—from his peculiar standpoint—must not condemn any article in LUCIFER with which they are not entirely in accord, or in which expressions are used that may be offensive from a sectarian or a prudish point of view, on the ground that such are unfitted for a Theosophical magazine. They should remember that precisely because LUCIFER is a Theosophical magazine, it opens its columns to writers whose views of life and things may not only slightly differ from its own, but even be diametrically opposed to the opinion of the editors.

This is the policy followed still by LUCIFER, and it should be understood that the publication of such articles, say, as those of Mr. Sinnett and of Mr. Sturdy in the present issue, by no means implies any agreement with the views put forward on the part of my colleague G. R. S. Mead or of myself.

* * *

Mrs. Frederika Macdonald, who on the platform with me at St. James's Hall was careful not to outrage the decencies of debate, is giving her tongue a most regrettable licence where no answer is permitted, and is placing herself outside the group of opponents whom one is able to respect. According to the *Daily Chronicle* she said, speaking at South Place Chapel:

But had the opinions that were the peculiar and private property of Theosophists any special tendency to strengthen in those who held them, this sentiment of the universal brotherhood of man? If so, it was a singular fact that these sentiments expressed themselves in an invariable tendency on the part of Theosophists to speak of the great mass of their fellow creatures as the "herd," "vulgar herd,"

"crawling multitude," "benighted crowd," "swine," who must be expected to behave badly if pearls were offered them. These were the pet terms with all Theosophists when they had occasion to speak of the human race outside the small inner circle of the Mahâtmâs and their worshippers.

This statement is a scandalous falsehood, and the only possible partial excuse that can be made for it is that Mrs. Macdonald is wholly ignorant of our writings. But ignorance is no excuse for thus libelling the men and women who are patiently working both with brain and hand for the alleviation of suffering and the enlightening of ignorance. Where Mrs. Macdonald found these statements, if she found them, I do not know, but I am one of the "all Theosophists," and I may safely put forward my writings in evidence of the falsehood of this charge. After this, it is not surprising to find equally reckless statements as to the Coulomb affair. Mrs. Macdonald said that:

After the discoveries which an accredited agent of the Psychical Society made in 1885 of Madame Blavatsky's trickery in India, and the documents he was able to obtain from her confederates, held to be in Madame's handwriting, the Theosophical Society should have prosecuted the Psychical Society for forgery if they really believed the documents were not genuine. Having failed to do this, Theosophy should then have died of pain and shame. And it would have done so, had it had the sensibility that was born of self-respect.

Passing the fact that Mr. Hodgson made no discoveries when he visited Adyar (in the winter following the real discovery made in the preceding spring of the treachery of the Coulombs, when their half-made trap-doors were "discovered" before their plot was complete), but merely recorded what he was told by the worthy pair, filling up what was lacking in personal discoveries by annexing Mr. Judge's plan and presenting it as his own, based on his own measurements—passing this by, it would be interesting to know how the Theosophical Society could prosecute anybody. Prosecution is a legal remedy, and can only be used in legal fashion. How a non-incorporated body can sue, Mrs. Macdonald might kindly explain to us. No one, of course, in the Society has any legal status in the matter. The only person who could have sued the publishers of Mr. Hodgson's report, or Mr. Hodgson himself, was Madame Blavatsky; she was eager to do so, but was persuaded to relinquish the idea by the leading members of the Society at that time. Ill as she was, ignorant of law, with no money to provide the enormous expenses such a trial would have entailed, it is little wonder that she did not press her own wish against the unanimous voice of her friends.

But why Theosophy should die of shame and pain it is hard to see. The shame is with the libellers, not with the libelled, with those who circulate falsehoods, not with those of whom the falsehoods are told. I have been accused of the foulest things, and have treated the libels with contempt, satisfied to place my life against the lie. I never felt inclined to die of shame and pain because these horrible things were said of me, and I did not condescend to prosecute my calumniators. The best answer to these things of the slime is to live nobly. And the noble life of H. P. Blavatsky did its work, despite the Coulombs and Hodgsons and Solovioffs. It bound to her in closest love and loyalty men and women of high intellect and pure character, and they will carry on her work, however furiously the Psychical Researchers rage together and the Macdonalds imagine a vain thing.

* * *

The Chinese are quite unique in their way of dealing with public questions that may arise, and there is a certain flavour of quaintness in their proceedings very delightful to the mental palate. Where, out of China, could the following decision have been given? I quote from the *Westminster Gazette*:

A curious example of the power of trade unions in China has just been afforded in Shanghai, where a particular pawnbroker made up his mind to charge only 16 per cent interest in future to his customers, instead of the usual 24 per cent, with the natural result that his business largely increased. The pawnbrokers' guild brought him before the local magistrates, who decided that he must charge the usual rate. He appealed to the treasurer of the province; but the result was disastrous; for this high official, while praising the pawnbroker's philanthropic intentions towards the poor, told him that these intentions should not be repeated. He therefore ordered him in future to charge 24 per cent interest; but to give the extra 8 per cent to the charitable institutions of the town. If he refuse to do this, a heavy penalty is to be levied on him.

Truly, a Solomon come to judgment. The due rate of interest—and what a rate!—is kept up, so that competition shall not arise, but the philanthropic [?] intentions of the charitable pawnbroker shall not be balked, for the 8 per cent he resigned shall be given to the poor. I think the "high official" must have had a twinkle at the back of his eyes when he pronounced that sentence.

* * *

A suggestion that may prove useful has been made to me by Bro. E. Adams. He proposes that a ledger shall be kept at Headquarters in which shall be entered the names, addresses and occupations or capacities of any Theosophists out of work. Also the names, addresses and requirements of any Theosophists who want work done. A Labour Bureau, in fact, on a small scale. Take an

instance: Mr. Adams lately knew of a paper wanting a sub-editor; I lately knew of a young man who wanted just that place; but I did not know that Mr. Adams had a place, and Mr. Adams did not know that I had a young man. If that ledger had been going we should have met in its pages. We have several times found work for people by mentioning their need at the Blavatsky Lodge, and this friendly kind of help might well be spread over a larger area.

* * *

Mr. Stead's *Borderland* is out, and promises well. Theosophy is very generously treated in it, and the list of our publications is quite impressive.

* * *

May I make an appeal to the readers of LUCIFER all the world over? Will each see what he or she can do to increase our circulation? The next issue begins our seventh volume, and a number of new subscribers would be a pleasant welcome to it. While I am speaking of literature I may add that in a few weeks' time Volume I of the new edition of *The Secret Doctrine* will be ready; anyone who likes to subscribe for the two volumes and Index can have the first volume sent on almost immediately, and the second will follow it during the autumn. A very full Index is being made, and this will be bound separately, so as not to unduly increase the bulk of the second volume. Students, further, are well aware that it is far more convenient to have the Index separately, when any special subject is being hunted up. No addition will be made to the price of the book for this Index. It will contain a key list of the pages both in the old edition and in the new, so that students who have the old edition can purchase the Index separately. The subscription price will be 35s. and must be forwarded with order.

* * *

By an accidental carelessness a letter from an active member of our body, Mrs. Sarah Corbett, sent in answer to a letter addressed to her as the writer of an article on Education in this journal last February—has escaped publication, though put in type at the time of its receipt. The main part of this letter is important and interesting, and by no means out of date, so I give it here.

* * *

"My correspondent is afraid that Froebel's proposition—'Whoever is to do with freedom that which is divine and eternal, must be at liberty to do that which is earthly and finite'—would lead to anarchy in politics and education. But if he will think a little he will see that 'good' actions which are performed on compulsion have

no effect in developing the character. And this is all the proposition means. It does not mean that there is to be no restraint in any case, but only that the sooner one can withdraw the restraint, and leave the individual free to choose, the sooner will he become a reasonable being instead of an animal. The object of education is to awaken the conscience.

"And now let me tell a true story to illustrate this point. There was a schoolmaster who did not believe that moral training could be accomplished by force. One day a boy brought a note of excuse for his lessons, professing to be written by his father, but really written by himself. What did the teacher do? Did he say, 'You have told a lie, you are a disgrace to the school'? No, he did not. He said nothing, but put the note in his pocket. After school he called the boy up and told him to do his lessons. He looked surprised, but said nothing, and did the lessons. Conscience had begun to act. Then the teacher, still saying nothing about the note, kept it for a fortnight, and at the end of that time, called the boy up after school, gave him the note, and told that he was to go into the schoolroom by himself, and write on the back of the note the name of the person who had written it, and that after that he might leave the note in the schoolroom and go home. Presently the teacher went into the schoolroom and found the boy had written, 'I wrote it myself, it was a fraud.' So by a little patience and forbearance the boy's conscience triumphed, and he would not be likely to commit a similar 'fraud' again.

"My correspondent thinks 'that the only hope for humanity is the rise of a universal Pontiff with autocratic powers, perfect wisdom, love, and justice.' But such a Pontiff, if he could be found, would not be useful to humanity, because the object of life is that each man should learn to consciously choose for himself the right path. It is an old saying that the man who makes no mistakes never makes anything else. By our mistakes we learn; our very sins are so many object lessons on the folly of wrong-doing, it is through suffering that our necessary experience is gained, only by the knowledge of flesh and matter can we learn to rise above flesh and matter, only by the knowledge of good and evil can we learn at last to refuse the evil and to choose the good.

"Many people think that the 'Pontiff' is at least necessary for children. I do not think so. I do not think children are animals. I think they are human beings."

* * *

The *Journal of the Polynesian Society* contains some interesting

matter about the Maories, and among other things mentions their extraordinary indifference to pain and recuperative power. To give but a single instance. A certain Mohi in battle had been pursuing his flying enemies, and had become so weary that he could no longer lift his hand. One of his foes turned on him and with a greenstone adze struck Mohi's head and split the skull completely open. The wound healed, but left a considerable depression, so that if the man sat in the rain a puddle of water would form on his head. He lived to extreme old age, but never showed any sign of brain-trouble, and was finally killed by over-leaping himself when mounting a horse. An article on the "Asiatic Origin of the Oceanic Numerals" brings another link to the chain connecting Polynesia—the tops of the ancient Lemurian mountains—with Asia.

* * *

A strange ceremony of passing through a "fiery furnace" is recounted. A plant called the Ti (*Dracæna terminalis*) has leaves supposed to possess magical powers, and is used for magical wands. The root is good for food, and is baked for three days before eating. The oven is often about thirty feet in diameter, and the floor is of stones, which are heated by logs of wood, and when thoroughly hot, after about twenty-four hours, these stones are flattened down with poles. Only two men now living are able to perform the incantation necessary for passing safely over the red-hot stones; one of these walks in front of a procession of people, and extending a wand made of ti-leaves, he says his incantation and leads the procession across, "barefooted or shod, and on their emergence not even smelling of fire." "All the white residents of the place, as well as the French officers, were present to see the ceremony, which is rarely performed now-a-days." Mr. Hastewell saw the ceremony on Sept. 25th, 1885, and says that the natives walked barefooted over the stones, "which were heated to a red and white heat," "without any preparation whatever on their feet, and without injury or discomfort from the heated stones." The *Journal* remarks:

No one has yet been able to solve the mystery of this surprising feat, but it is to be hoped that scientists will endeavour to do so while those men who practise it still live.

We may echo the wish, for the account, as it stands, is curious.

Elementals.

BY H. P. BLAVATSKY.

[Parts of *Isis Unveiled* have been utilized by H. P. B. in this article. It was intended to form a portion of a revised edition of that book, which was to have contained much additional matter and many emendations.—EDS.]

THE Universal Æther was not, in the eyes of the ancients, simply a tenantless something, stretching throughout the expanse of heaven; it was for them a boundless ocean, peopled like our familiar earthly seas, with Gods, Planetary Spirits, monstrous and minor creatures, and having in its every molecule the germs of life from the potential up to the most developed. Like the finny tribes which swarm in our oceans and familiar bodies of water, each kind having its *habitat* in some spot to which it is curiously adapted, some friendly, and some inimical to man, some pleasant and some frightful to behold, some seeking the refuge of quiet nooks and land-locked harbours, and some traversing great areas of water; so the various races of the Planetary, Elemental, and other Spirits, were believed by them to inhabit the different portions of the great ethereal ocean, and to be exactly adapted to their respective conditions.

According to the ancient doctrines, every member of this varied ethereal population, from the highest "Gods" down to the soulless Elementals, was evolved by the ceaseless motion inherent in the astral light. Light is force, and the latter is produced by the *will*. As this will proceeds from an intelligence which cannot err, for it is absolute and immutable and has nothing of the material organs of *human* thought in it, being the superfine pure emanation of the ONE LIFE itself, it proceeds from the beginning of time, according to immutable laws, to evolve the elementary fabric requisite for subsequent generations of what we term human races. All of the latter, whether belonging to this planet or to some other of the myriads in space, have their earthly bodies evolved in this matrix out of the bodies of a certain class of these elemental beings—the primordial germ of Gods and men—which have passed away into the invisible worlds. In the Ancient Philosophy there was no missing link to be supplied by what Tyndall calls an "educated imagination"; no hiatus to be filled with volumes of materialistic speculations made necessary by the absurd attempt to solve an equation with but one set of quantities; our "ignorant" ancestors traced the law of evolution throughout the whole universe.

As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the Universal Æther to the incarnate human spirit, they traced one uninterrupted series of entities. These evolutions were from the world of Spirit into the world of gross Matter: and through that back again to the source of all things. The "descent of species" was to them a descent from the Spirit, primal source of all, to the "degradation of Matter." In this complete chain of unfoldings the elementary, spiritual beings had as distinct a place, midway between the extremes, as Mr. Darwin's missing-link between the ape and man.

No author in the world of literature ever gave a more truthful or more poetical description of these beings than Sir E. Bulwer-Lytton, the author of *Zanoni*. Now, himself "a thing not of matter" but an "idea of joy and light," his words sound more like the faithful echo of memory than the exuberant outflow of mere imagination. He makes the wise Mejnour say to Glyndon:

Man is arrogant in proportion of his ignorance. For several ages he saw in the countless worlds that sparkle through space like the bubbles of a shoreless ocean, only the petty candles . . . that Providence has been pleased to light for no other purpose but to make the night more agreeable to man. . . . Astronomy has corrected this delusion of human vanity, and man now reluctantly confesses that the stars are worlds, larger and more glorious than his own. . . . Everywhere, in this immense design, science brings new life to light. . . . Reasoning, then, by evident analogy, if not a leaf, if not a drop of water, but is, no less than yonder star, a habitable and breathing world—nay, if even man himself is a world to other lives, and millions and myriads dwell in the rivers of his blood, and inhabit man's frame, as man inhabits earth—common sense (if our schoolmen had it) would suffice to teach that the circumfluent infinite which you call space—the boundless impalpable which divides earth from the moon and stars—is filled also with its correspondent and appropriate life. Is it not a visible absurdity to suppose that being is crowded upon every leaf, and yet absent from the immensities of space! The law of the great system forbids the waste even of an atom; it knows no spot where something of life does not breathe. . . . Well, then, can you conceive that space, which is the infinite itself, is alone a waste, is alone lifeless, is less useful to the one design of universal being . . . than the peopled leaf, than the swarming globule? The microscope shows you the creatures on the leaf; *no mechanical tube is yet invented to discover the nobler and more gifted things that hover in the illimitable air*. Yet between these last and man is a mysterious and terrible affinity. . . . But first, to penetrate this barrier, the soul with which you listen must be sharpened by intense enthusiasm, purified from all earthly desires. . . . When thus prepared, science can be brought to aid it; the sight itself may be rendered more subtile, the nerves more acute, the spirit more alive and outward, and the element itself—the air, the space—may be made, by certain secrets of the higher chemistry, more palpable and clear. And this, too, is not *Magic* as the credulous call it; as I have so often said before, Magic (a science that violates Nature) exists not; it is *but the science by which Nature can be controlled*. Now, in space there are millions of beings, *not literally spiritual*, for they have all, like the animalcule unseen by the naked eye, certain forms of matter, though matter so delicate, air-drawn, and subtile, that it is, as it were, but a film, a gossamer,

that clothes the spirit. . . . Yet, in truth, these races differ most widely . . . some of surpassing wisdom, some of horrible malignity; some hostile as fiends to men, others gentle as messengers between earth and heaven.¹

Such is the insufficient sketch of Elemental Beings void of Divine Spirit, given by one whom many with reason believed to know more than he was prepared to admit in the face of an incredulous public. We have underlined the few lines than *which nothing can be more graphically descriptive*. An Initiate, having a personal knowledge of these creatures, could do no better.

We may pass now to the "Gods," or Daimons, of the ancient Egyptians and Greeks, and from these to the Devas and Pitris of the still more ancient Hindû Âryans.

Who or what were the Gods, or Daimonia, of the Greeks and Romans? The name has since then been monopolized and disfigured to their own use by the Christian Fathers. Ever following in the footsteps of old Pagan Philosophers on the well-trodden highway of their speculations, while, as ever, trying to pass these off as new tracks on virgin soil, and themselves as the first pioneers in a hitherto pathless forest of eternal truths—they repeated the Zoroastrian ruse: to make a clean sweep of all the Hindû Gods and Deities, Zoroaster had called them all Devs, and adopted the name as designating only evil powers. So did the Christian Fathers. They applied the sacred name of Daimonia—the divine Egos of man—to their devils, a fiction of diseased brains, and thus dishonoured the anthropomorphized symbols of the natural sciences of wise antiquity, and made them all loathsome in the sight of the ignorant and the unlearned.

What the Gods and Daimonia, or Daimons, really were, we may learn from Socrates, Plato, Plutarch, and many other renowned Sages and Philosophers of pre-Christian, as well as post-Christian days. We will give some of their views.

Xenocrates, who expounded many of the unwritten theories and teachings of his master, and who surpassed Plato in his definition of the doctrine of invisible magnitudes, taught that the Daimons are intermediate beings between the divine perfection and human sinfulness,² and he divides them into classes, each subdivided into many others. But he states expressly that the individual or personal Soul is the leading guardian Daimon of every man, and that no Daimon has more power over us than our own. Thus the Daimonion of Socrates is the God or Divine Entity which inspired him all his life. It depends on man either to open or close his perceptions to the Divine voice.

Heracleides, who adopted fully the Pythagorean and Platonic views of the human Soul, its nature and faculties, speaking of Spirits, calls them "Daimons with airy and vaporous bodies," and affirms that

¹ Bulwer-Lytton, *Zanoni*.

² Plutarch, *De Isid.*, ch. xxv. p. 360.

Souls inhabit the Milky Way before descending "into generation" or sublunary existence.

Again, when the author of *Epinomis* locates between the highest and lowest Gods (embodied Souls) three classes of Daimons, and peoples the universe with invisible beings, he is more rational than either our modern Scientists, who make between the two extremes one vast hiatus of being, the playground of blind forces, or the Christian Theologians, who call every pagan God, a *dæmon*, or devil. Of these three classes the first two are invisible; their bodies are pure ether and fire (Planetary Spirits); the Daimons of the third class are clothed with vapoury bodies; they are usually invisible, but sometimes, making themselves concrete, become visible for a few seconds. These are the earthly spirits, or our astral souls.

The fact is, that the word Daimon was given by the ancients, and especially by the Philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise, but the appellation was often synonymous with that of Gods or angels. For instance, the "Samothracæ" was a designation of the Fane-gods worshipped at Samothracia in the Mysteries. They are considered as identical with the Cabeiri, Dioscuri, and Corybantes. Their names were mystical—denoting Pluto, Ceres or Proserpina, Bacchus, and Æsculapius or Hermes, and they were all referred to as Daimons.

Apuleius, speaking in the same symbolical and veiled language of the *two* Souls, the human and the divine, says:

The human soul is a demon that our language may name genius. She is an *immortal god*, though in a certain sense she is born at the same time as the man in whom she is. Consequently, we may say that she dies in the same way that she is born.

Eminent men were also called Gods by the ancients. Deified during life, even their "shells" were revered during a part of the Mysteries. Belief in Gods, in *Larvæ* and *Umbraë*, was a universal belief then, as it is fast becoming—*now*. Even the greatest Philosophers, men who have passed to posterity as the hardest Materialists and Atheists—only because they rejected the grotesque idea of a personal *extra-cosmic* God—such as Epicurus, for instance, believed in Gods and invisible beings. Going far back into antiquity, out of the great body of Philosophers of the pre-Christian ages, we may mention Cicero, as one who can least be accused of superstition and credulity. Speaking of those whom he calls Gods, and who are either human or atmospheric spirits, he says:

We know that of all living beings man is the best formed, and, as the gods belong to this number, they must have a human form. . . . I do not mean to say that the gods have body and blood in them; but I say that they *seem* as if they had bodies with blood in them. . . . Epicurus, for whom hidden things were as tangible as if he had touched them with his finger, teaches us that gods are not generally visible, but that they are *intelligible*; that they are not bodies having a

certain solidity . . . but that we can recognize them by their *passing* images; that as there are *atoms* enough in the infinite space to *produce such images*, these are produced before us . . . and make us realize what are these happy, immortal beings.¹

If, turning from Greece and Egypt to the cradle of universal civilization, India, we interrogate the Brâhmans and their most admirable Philosophies, we find them calling their Gods and their Daimonia by such a number and variety of appellations, that the thirty-three millions of these Deities would require a whole library to contain only their names and attributes. We will choose for the present time only two names out of the Pantheon. These groups are the most important as well as the least understood by the Orientalists—their true nature having been all along wrapped in obscurity by the unwillingness of the Brâhmans to divulge their philosophical secrets. We will speak of but the Devas and the Pitris.

The former aerial beings are some of them superior, others inferior, to man. The term means literally the Shining Ones, the resplendent; and it covers spiritual beings of various degrees, including entities from previous planetary periods, who take active part in the formation of new solar systems and the training of infant humanities, as well as unprogressed Planetary Spirits, who will, at spiritualistic *séances*, simulate human deities and even characters on the stage of human history.

As to the Deva Yonis, they are Elementals of a lower kind in comparison with the Kosmic "Gods," and are subjected to the will of even the sorcerer. To this class belong the gnomes, sylphs, fairies, djins, etc. They are the Soul of the elements, the capricious forces in Nature, acting under one immutable Law, inherent in these Centres of Force, with undeveloped consciousness and bodies of plastic mould, which can be shaped according to the conscious or unconscious will of the human being who puts himself *en rapport* with them. It is by attracting some of the beings of this class that our modern spiritualistic mediums invest the fading shells of deceased human beings with a kind of individual force. These beings have never been, but will, in myriads of ages hence, be evolved into men. *They belong to the three lower kingdoms*, and pertain to the Mysteries on account of their dangerous nature.

We have found a very erroneous opinion gaining ground not only among Spiritualists—who see the spirits of their disembodied fellow creatures everywhere—but even among several Orientalists who ought to know better. It is generally believed by them that the Sanskrit term Pitris means the spirits of our direct ancestors; of disembodied people. Hence the argument of some Spiritualists that fakirs, and other Eastern wonder-workers, are *mediums*; that they themselves confess to being unable to produce anything without the help of the Pitris,

¹ *De Natura Deorum*, lib. i. cap. xviii.

of whom they are the obedient instruments. This is in more than one sense erroneous, the error being first started, we believe, by M. L. Jacolliot, in his *Spiritisme dans le Monde*, and Govinda Swami; or, as he spells it, "the fakir Kovindasami's" phenomena. The Pitris are not the ancestors of the present living men, but those of the human kind or primitive race; the spirits of *human* races which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies. In *Mānava-Dharma-Shāstra* they are called the Lunar Ancestors. The Hindû—least of all the proud Brâhman—has no such great longing to return to this land of exile after he has shaken off his mortal coil, as has the average Spiritualist; nor has death for him any of the great terrors it has for the Christian. Thus, the most highly developed minds in India will always take care to declare, while in the act of leaving their tenements of clay, "Nachapunarāvartī," "I shall not come back," and by this very declaration is placed beyond the reach of any living man or medium. But, it may be asked, what then is meant by the Pitris? They are Devas, lunar and solar, closely connected with human evolution, for the Lunar Pitris are they who gave their Chhâyās as the models of the First Race in the Fourth Round, while the Solar Pitris endowed mankind with intellect. Not only so, but these Lunar Devas passed through all the kingdoms of the terrestrial Chain in the First Round, and during the Second and Third Rounds "lead and represent the human element."¹

A brief examination of the part they play will prevent all future confusion in the student's mind between the Pitris and the Elementals. In the *Rig Veda*, Vishnu (or the *pervading* Fire, Æther) is shown first striding through the seven regions of the World in *three* steps, being a manifestation of the *Central* Sun. Later on, he becomes a manifestation of *our* solar energy, and is connected with the septenary form and with the Gods Agni, Indra and other solar deities. Therefore, while the "Sons of Fire," the primeval Seven of our System, emanate from the primordial Flame, the "Seven Builders" of our Planetary Chain are the "Mind-born Sons" of the latter, and—their instructors likewise. For, though in one sense they are all Gods and are all called Pitris (Pitara, Patres, Fathers), a great though very subtle distinction (quite *Occult*) is made which must be noticed. In the *Rig Veda* they are divided into two classes—the Pitris Agni-dagdha ("Fire-givers"), and the Pitris Anagni-dagdha ("non-Fire-givers"),² *i.e.*, as explained *exoterically*—Pitris who sacrificed to the Gods and those who refused to do so at the

¹ Let the student consult the *Secret Doctrine* on this matter, and he will there find full explanations.

² In order to create a blind, or throw a veil upon the mystery of primordial Evolution, the later Brâhmans, with a view also to serve orthodoxy, explain the two, by an invented fable; the first Pitris were "Sons of God" and offended Brahmā by refusing to sacrifice to him, for which crime, the Creator cursed them to become fools, a curse they could escape only by accepting their own sons as instructors and addressing them as their Fathers—*Pitris*. This is the *exoteric* version.

"fire-sacrifice." But the Esoteric and true meaning is the following. The first or primordial Pitris the "Seven Sons of Fire" or of the Flame, are distinguished or divided into seven classes (like the Seven Sephiroth, and others, see *Vāyu Purāna* and *Harivamsha*, also *Rig Veda*); three of which classes are Arûpa, formless, "composed of intellectual not elementary substance," and four are corporeal. The first are pure Agni (fire) or Sapta-jīva ("seven lives," now become Sapta-jihva, seven-tongued, as Agni is represented with seven tongues and seven winds as the wheels of his car). As a formless, purely spiritual essence, in the first degree of evolution, they *could not create that, the prototypical form of which was not in their minds*, as this is the first requisite. They could only give birth to "mind-born" beings, their "Sons," the second class of Pitris (or Prajâpati, or Rishis, etc.), one degree more material; these, to the third—the last of the Arûpa class. It is only this last class that was enabled with the help of the Fourth principle of the Universal Soul (Aditi, Âkâsha) to produce beings that became objective and having a form.¹ But when these came to existence, they were found to possess such a small proportion of the divine immortal Soul or Fire in them, that they were considered failures. "The third appealed to the second, the second to the first, and the Three had to become Four (the perfect square or cube representing the 'Circle Squared' or immersion of pure Spirit), before the first could be instructed" (Sansk. *Comment.*). Then only, could perfect Beings—intellectually and physically—be shaped. This, though more philosophical, is still an allegory. But its meaning is plain, however absurd may seem the explanation from a scientific standpoint. The Doctrine teaches the Presence of a Universal Life (or motion) *within which all is*, and nothing *outside* of it can be. This is pure Spirit. Its manifested aspect is cosmic primordial Matter coeval with, since it is, *itself*. Semi-spiritual in comparison to the first, this vehicle of the Spirit-Life is what Science calls Ether, which fills the boundless space, and it is in this substance, the world-stuff, that germinates all the atoms and molecules of what is called matter. However homogeneous in its eternal origin, this Universal Element, once that its radiations were thrown into the space of the (to be) *manifested* Universe, the centripetal and centrifugal forces of perpetual motion, of attraction and repulsion, would soon polarize its scattered particles, endowing them with peculiar properties now regarded by Science as various elements distinct from each other. As a homo-

¹ We find an echo of this in the *Codex Nazaræus*. Bahak-Zivo, the "father of Genii" (the seven) is ordered to construct creatures. But, as he is "ignorant of Orcus" and unacquainted with "the consuming fire which is wanting in light," he fails to do so and calls in Fetahil, a still purer spirit, to his aid, who fails still worse and sits in the *mud* (Ilus, Chaos, Matter) and wonders why the *living fire* is so changed. It is only when the "Spirit" (Soul) steps on the stage of creation (the feminine *Anima Mundi* of the Nazarenes and Gnostics) and awakens Karabtanos—the spirit of matter and concupiscence—who consents to *help* his mother, that the "Spiritus" conceives and brings forth "Seven Figures," and again "Seven" and once more "Seven" (the Seven Virtues, Seven Sins and Seven Worlds). Then Fetahil dips his hand in the Chaos and creates *our* planet. (See *Isis Unveiled*, vol. i. 298-300 *et seqq.*)

geneous whole, the world-stuff in its primordial state is perfect; dis-integrated, it loses its property of *conditionless* creative power; it has to associate with its *contraries*. Thus, the first worlds and Cosmic Beings, save the "Self-Existent"—a mystery no one could attempt to touch upon seriously, as it is a mystery perceived by the divine eye of the highest Initiates, but one that no human language could explain to the children of our age—the first worlds and Beings were *failures*; inasmuch as the former lacked that inherent creative force in them necessary for their further and independent evolution, and that the first orders of Beings lacked the immortal soul. Part and parcel of Anima Mundi in its Prâkritic aspect, the Purusha element in them was too weak to allow of any consciousness in the intervals (*entr'actes*) between their existences during the evolutionary period and the cycle of Life. The three orders of Beings, the Pitri-Rishis, the Sons of Flame, had to merge and blend together their three higher principles with the Fourth (the Circle), and the Fifth (the *microcosmic*) principle before the necessary union could be obtained and result therefrom achieved. "There were old worlds, which perished as soon as they came into existence; were formless, as they were called sparks. These sparks are the primordial worlds which could not continue because the Sacred Aged had not as yet assumed the form"¹ (of perfect contraries not only in opposite sexes but of cosmical polarity). "Why were these primordial worlds destroyed? Because," answers the *Zohar*, "the man represented by the ten Sephiroth was not as yet. The human form contains everything [spirit, soul and body], and as it did not as yet exist the worlds were destroyed."

Far removed from the Pitris, then, it will readily be seen are all the various feats of Indian fakirs, jugglers and others, phenomena a hundred times more various and astounding than are ever seen in civilized Europe and America. The Pitris have naught to do with such public exhibitions, nor are the "spirits of the departed" concerned in them. We have but to consult the lists of the principal Daimons or Elemental Spirits to find that their very names indicate their professions, or, to express it clearly, the tricks for which each variety is best adapted. So we have the Mâdan, a generic name indicating wicked elemental spirits, half brutes, half monsters, for Mâdan signifies one that looks like a cow. He is the friend of the malicious sorcerers and helps them to effect their evil purposes of revenge by striking men and cattle with sudden illness and death.

The Shudâla-Mâdan, or graveyard fiend, answers to our ghouls. He delights where crime and murder were committed, near burial-spots and places of execution. He helps the juggler in all the fire phenomena as well as Kutti Shâtan, the little juggling imps. Shudâla, they say, is a half-fire, half-water demon, for he received from Shiva permission to assume any shape he chose, to transform one thing into another;

¹ *Idra Suta, Zohar, iii. 292b.*

and when he is not in fire, he is in water. It is he who blinds people "to see that which *they do not see*." Shûla Mâdan, is another mischievous spook. He is the *furnace*-demon, skilled in pottery and baking. If you keep friends with him, he will not injure you; but woe to him who incurs his wrath. Shûla likes compliments and flattery, and as he generally keeps underground it is to him that a juggler must look to help him raise a tree from a seed in a quarter of an hour and ripen its fruit.

Kumil-Mâdan, is the undine proper. He is an Elemental Spirit of the water, and his name means *blowing like a bubble*. He is a very merry imp, and will help a friend in anything relative to his department; he will shower rain and show the future and the present to those who will resort to hydromancy or divination by water.

Poruthû Mâdan, is the "wrestling" demon; he is the strongest of all; and whenever there are feats shown in which physical force is required, such as levitations, or taming of wild animals, he will help the performer by keeping him above the soil, or will overpower a wild beast before the tamer has time to utter his incantation. So, every "physical manifestation" has its own class of Elemental Spirits to superintend it. Besides these there are in India the Pishâchas, Daimons of the races of the gnomes, the giants and the vampires; the Gandharvas, good Daimons, celestial seraphs, singers; and Asuras and Nâgas, the Titanic spirits and the dragon or serpent-headed spirits.

These must not be confused with Elementaries, the souls and shells of departed human beings; and here again we have to distinguish between what has been called the astral soul, *i.e.*, the lower part of the dual Fifth Principle, joined to the animal, and the true Ego. For the doctrine of the Initiates is that no astral soul, even that of a pure, good, and virtuous man, is immortal in the strictest sense; "from elements it was formed—to elements it must return." We may stop here and say no more: every learned Brâhman, every Chelâ and thoughtful Theosophist will understand why. For he *knows* that while the soul of the wicked vanishes, and is absorbed without redemption, that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones; and, while there remains in it a spark of the *Divine*, the *god-like* man, or rather, his individual Ego, cannot die. Says Proclus:

After death, the soul (the spirit) continueth to linger in the aërial body (astral form), till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a second dying the aërial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous, and star-like—

while the purely human soul or the lower part of the Fifth Principle *is not*. The above explanations and the meaning and the *real* attributes

and mission of the Pitris, may help to better understand this passage of Plutarch:

And of these souls *the moon is the element, because souls resolve into her*, as the bodies of the deceased do into earth. Those, indeed, who have been virtuous and honest, living a quiet and philosophical life, without embroiling themselves in troublesome affairs, are quickly resolved; being left by the nous (understanding) and no longer using the corporeal passions, they incontinently vanish away.¹

The ancient Egyptians, who derived their knowledge from the Âryans of India, pushed their researches far into the kingdoms of the "elemental" and "elementary" beings. Modern archæologists have decided that the figures found depicted on the various papyri of *The Book of the Dead*, or other symbols relating to other subjects painted upon their mummy cases, the walls of their subterranean temples and sculptured on their buildings, are merely fanciful representations of their Gods on the one hand, and on the other, a proof of the worship by the Egyptians of cats, dogs, and all manner of creeping things. This modern idea is wholly wrong, and arises from ignorance of the astral world and its strange denizens.

There are many distinct classes of "Elementaries" and "Elementals." The highest of the former in intelligence and cunning are the so-called "terrestrial spirits." Of these it must suffice to say, for the present, that they are the Larvæ, or shadows of those who have lived on earth, alike of the good and of the bad. They are the lower principles of all disembodied beings, and may be divided into three general groups. The first are they who having refused all spiritual light, have died deeply immersed in the mire of matter, and from whose sinful Souls the immortal Spirit has gradually separated itself. These are, properly, the disembodied Souls of the depraved; these Souls having at some time prior to death separated themselves from their divine Spirits, and so lost their chance of immortality. Éliphas Lévi and some other Kabalists make little, if any, distinction between Elementary Spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their bodies, these Souls (also called "astral bodies"), especially those of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. From having never, during their natural lives, cultivated their spirituality, but subordinated it to the material and gross, they are now unfitted for the lofty career of the pure, disembodied being, for whom the atmosphere of earth is stifling and mephitic. Its attractions are not only away from earth, but it cannot, even if

¹ Of late, some narrow-minded critics—unable to understand the high philosophy of the above doctrine, the Esoteric meaning of which reveals when solved the widest horizons in astro-physical as well as in psychological sciences—chuckled over and pooh-poohed the idea of the eighth sphere, that could discover to their minds, befogged with old and mouldy dogmas of an unscientific faith, nothing better than *our* "moon in the shape of a dust-bin to collect the sins of men!"

it would, owing to its Devachanic condition, have aught to do with earth and its denizens *consciously*. Exceptions to this rule will be pointed out later on. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in the surrounding elements.

These are the "shells" which remain the longest period in the Kâma Loka; all saturated with terrestrial effluvia, their Kâma Rûpa (body of desire) thick with sensuality and made impenetrable to the spiritualizing influence of their higher principles, endures longer and fades out with difficulty. We are taught that these remain for centuries sometimes, before the final disintegration into their respective elements.

The second group includes all those, who, having had their common share of spirituality, have yet been more or less attached to things earthly and terrestrial life, having their aspirations and affections more centred on earth than in heaven; the stay in Kâma Loka of the *reliquiae* of this class or group of men, who belonged to the average human being, is of a far shorter duration, yet long in itself and proportionate to the intensity of their desire for life.

Remains, as a third class, the disembodied souls of those whose bodies have perished by violence, and these are men in all save the physical body, till their life-span is complete.

Among Elementaries are also reckoned by Kabalists what we have called psychic embryos, the "privation" of the form of the child that *is to be*. According to Aristotle's doctrine there are three principles of natural bodies: privation, matter, and form. These principles may be applied in this particular case. The "privation" of the child which is to be, we locate in the invisible mind of the Universal Soul, in which all types and forms exist from eternity—privation not being considered in the Aristotelic philosophy as a principle in the composition of bodies, but as an external property in their production; for the production is a change by which the matter passes from the shape it has not to that which it assumes. Though the privation of the unborn child's form, as well as of the future form of the unmade watch, is that which is neither substance nor extension nor quality as yet, nor any kind of existence, it is still something which *is*, though its outlines, in order to be, must acquire an objective form—the abstract must become concrete, in short. Thus, as soon as this privation of matter is transmitted by energy to universal Æther, it becomes a material form, however sublimated. If modern Science teaches that *human* thought "affects the matter of another universe simultaneously with this," how can he who believes in a Universal Mind deny that the divine thought is equally transmitted, by the same law of energy, to our common mediator, the universal Æther—the lower World-Soul? Very true, Occult Philosophy denies it intelligence and consciousness in relation to the finite and conditioned manifestations of this phenomenal world of

matter. But the Vedântin and Buddhist Philosophies alike, speaking of it as of *Absolute Consciousness*, show thereby that the form and progress of every atom of the conditioned universe must have existed in it throughout the infinite cycles of Eternity. And, if so, then it must follow that once there, the Divine Thought manifests itself objectively, energy faithfully reproducing the outlines of that whose "privation" is already in the divine mind. Only it must not be understood that this Thought *creates* matter, or even the privations. No; it develops from its latent outline but the design for the future form; the matter which serves to make this design having always been in existence, and having been prepared to form a human body, through a series of progressive transformations, as the result of evolution. Forms pass; ideas that created them and the material which gave them objectiveness, remain. These models, as yet devoid of immortal spirits, are "Elementals"—better yet, *psychic embryos*—which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving *in transitu* that Divine Breath called Spirit which completes the perfect man. This class cannot communicate, either subjectively or objectively, with men.

The essential difference between the body of such an embryo and an Elemental proper is that the embryo—the future man—contains in himself a portion of each of the four great kingdoms, to wit: fire, air, earth and water; while the Elemental has but a portion of one of such kingdoms. As for instance, the salamander, or the fire Elemental, which has but a portion of the primordial fire and none other. Man, being higher than they, the law of evolution finds its illustration of all four in him. It results therefore, that the Elementals of the fire are not found in water, nor those of air in the fire kingdom. And yet, inasmuch as a portion of water is found not only in man but also in other bodies, Elementals exist really in and among each other in every substance just as the spiritual world exists and is in the material. But the last are the Elementals in their most primordial and latent state.

(To be concluded.)

Doga in Linga Purana.

CHAPTER XCI.

WHEN any of the above mentioned inauspicious occurrences¹ happen, a wise man should infer that his end is approaching, and, giving up all grief and sorrow and becoming indifferent to all worldly concerns, should retire to a quiet place to the East or to the North of his house. The place should be open and without any dis-

¹ Most of these are symbolical dreams.

turbances. Sitting with his face to the East or the North, and rinsing his mouth and bowing down to Shiva, he should assume the Svastika posture¹ and engage in Yoga. His head, neck, and indeed the whole body should be straight. The sight should be fixed like a lamp in a place without any wind. The mind should be prevented from desiring or arguing, or thinking of attachment, joy, or sorrow. He should engage in Sâttvik Dhyâna.² Having learnt what the effect of Death (Kâla) is upon the astral bodies, he should place the primary qualities of touch, taste, sight, smell and hearing in his mind, Buddhi, and heart. This perseverance in Yoga (Yoga-dhâranâ) is called Dvâdashâdhyâtma³ (having twelve spirits?).

He should practise fifty or a hundred Dhâranâs (intense concentrations) in the brain. In this way the air (Vâyû) of the Yogî, who has been exhausted by the practice of Dhâranâ-Yoga, ascends up. Pronouncing OM, he should fill his body with this air.⁴ Then the Yogî becomes one with OM and attains Brahma-sâyujya,⁵ or intimate union with Brahma(n).

Now, we shall describe the signs of becoming one with OM or of attaining OM. In this Pranava (OM or AUM) there are three Mâtrâs (syllabic instants). The letter M represents Îshvara. The first Mâtrâ is Rajas, the second Tamas, and the third is Sattva, while the Anusvâra or M, representing half a syllabic instant, is without any qualities. The third Mâtrâ is called Gândhârî, because produced from the Gandhâra Svârâ.⁶ Its delicate movements can be perceived in the head like the contact of a moving ant.⁷ When the sound of OM comes out of the head, the Yogî becomes OM itself, and merges himself into the unchangeable Brahma. Pranava is the bow, Âtmâ is the arrow, and Brahma is the aim. The aim should be taken so carefully that the arrow (Âtmâ) will pierce Brahma, *i.e.*, merge itself into It. The One Eternal state of OM is hidden in a cave, *i.e.*, Buddhi.⁸ OM is the three worlds, the three Vedas, the three Fires, and the three Strides of Vishnu.⁹ There are three and a half Mâtrâs in OM. On account of OM a Yogî obtains the Brahma-sâyujya state. In the Pranava *a* is a letter, *u* forms a phonetic union (Sandhi), and with *m* with its nasal

¹ One of the easiest postures out of eighty-four in Hatha Yoga.

² Meditation or Dhyâna in which Sattva presides.

³ This part is quite unintelligible to me. I have translated in the best way I could. The term might mean the Sun also, but that does not remove the difficulty.

⁴ Can a Theosophical explanation of this be given? It might be very interesting. [If we mistake not, Vâyû is Lord of the Antariksham or Middle Space, between "Heaven" and "Earth," in other words, the Astral Region in a general sense. Vâyû would thus be the "Astral Fire."—Eds.]

⁵ One of the four grades of Mukti, or Nirvâna, according to some Hindû books.

⁶ The third of the seven primary notes of music, usually *ga* in India. This shows that the right pronunciation of OM must be learnt before using it for the purpose.

⁷ Perhaps the peculiarly pronounced sound sets into vibration some nerves in the brain or some of its parts.

⁸ Has this any reference to the Pineal Gland, the seat of the Higher Spiritual Consciousness? [There are several "caves" or "halls," of which the gland mentioned is one.—Eds.]

⁹ When he as a "dwarf" measured the Earth, the Sky, and the Nether World in his three strides, and took them from Bali, thus symbolizing the three Strides of Fohat.

sound it has three Mâtrâs (in one way). In OM, *a* is the Bhûr-loka, *u* the Bhuvar-loka, and *m* the Svar-loka. The three worlds are OM. Its head is the Svarga state (Heaven). That Mâtrâ of it which is related to Brahma (neuter) is Rudra-loka (or state). But the Shiva-pada or Shiva state is beyond the Mâtrâs. This knowledge enables one to meditate upon the Turiya¹ state. One desirous of eternal bliss should carefully meditate upon the eternal and Mâtrâ-less state. The first Mâtrâ is short, the second long, and the third is protracted (Plutâ). These are the three Mâtrâs.

The wise man should perform Dhâranâ according to his ability. One who meditates upon the organs, mind and Buddhi as the half Mâtrâ in the Âtmâ, gains the merit attained by performing monthly Ashva-medhas (Horse-sacrifices) for a hundred years.²

The Pluta-mâtrâ (lengthened syllable in OM) should be meditated upon by a Yogî and a householder. For the eight Siddhis³ also, this meditation is to be practised. He who becoming pure and having conquered his senses *knows himself* and his Âtmâ in this way, knows everything. A knower of self is always pure. The Brâhman who meditates in this way knows all the Vedas and Upanishads by means of his Yoga powers.

He, losing his astral body,⁴ becomes a God. He becomes free from birth and death, and attains the highest state.

Gyâ.

P. B. N.

Gurus and Chelas.⁵

THE question of the relationship between the teacher and disciple in Eastern countries has occupied the minds of many Western Theosophists. This relationship will be better understood when it is explained that there is no one system or attitude maintained, and that the position varies with nearly every group of teachers and disciples.

The important questions which a disciple must solve are—(1) In regard to such and such a man has he knowledge? (2) Will he use it unselfishly? (3) Will there be a personal affinity between him and me? Then in some schools—(4) Can I have such trust in him as to surrender

¹ Turiya is the fourth state, where consciousness is on the plane of Higher Manas, and is thus beyond the illusions of time and space.

² This is not clear. [The meaning seems to be that he who "identifies" his senses (Indriyas), mind (lower Manas), and Buddhi (mind also in another aspect), with the Âtmic consciousness, gains more spiritual enlightenment than if he were to perform twelve hundred of the most important sacrifices enjoined in Vaidik ritual. The term is here taken in its exoteric sense, but the real Ashva-medha was a mystical rite of immense sanctity. The Kalki Avatâra will descend on a "White Horse."—Eds.]

³ The eight Yogic powers.

⁴ The kâmic elements in the astral body may be meant.

⁵ Guru=a teacher, master, instructor, etc., in a spiritual sense (*Sanskrit*). Chelâ=(1) a disciple, (2) a pupil, (3) a slave brought up in the house (*uncertain*).

myself entirely into his hands and obey without any hesitation what I am told to do? It is on account of this latter question that Western students have found difficulty in understanding how a man could come into association with his Guru.

On the other hand the Guru has questions to ask himself in regard to the Chelâ—(1) What is his motive? (2) What is his stage of knowledge? (3) How will he use further knowledge? Is he to be trusted? The solution of these questions depends upon the development of the Guru and whether he can see beyond the evidence which is given to ordinary man, but even with the highest it is doubtful whether complete certainty can be made.

The whole question then resolves itself into one of mutual knowledge and trust. In the most reasonable and philosophical schools the association begins gradually. It commences by a disciple going to a teacher for advice and instruction upon some point. It may be a small affair and even a promise of secrecy is not taken from him. Then other philosophical doubts arise and he finds answers and explanations which are satisfactory to him in his Guru. Meanwhile the life and character of the teacher come more and more under the observation of the disciple and we will suppose he finds these exemplary from his standpoint. He has so far found that the advice and instruction given him have always been sound; thereby his confidence has increased. His Guru has never shown that he had any motive other than a purely unselfish desire to benefit. By this his reverence and affection have grown. He has not asked idly, he has been an earnest seeker; he has tried to act by what he has been taught and what he has been able to accept. The teacher too has observed the Chelâ, has studied his character and judged of his trustworthiness. This process may have taken months or years. It cannot be hurried by "faith"; each step has to be taken in the light of knowledge, not in the dark. If we take vast precautions in the entrusting of our mere self, how much more should a man discern and proceed warily, where so great a matter as the guidance of his very life is concerned.

At length the disciple has reached a point where he asks a question not to be solved from texts. Hitherto he has been helped in solving questions and doubts for which the teachings of various scriptures sufficed. Now, by his own perseverance and the guidance he has received he is brought face to face with a question which comes under a different category. The Guru has received this knowledge from *his* Guru, under the condition of handing it down to worthy disciples only, and even then only under the same conditions on which he received it. He may or may not, at first, permit his disciples so to communicate it in their turn. After long experience they may do so. Hence arises the necessity of the first promise. It is merely one of secrecy. The Guru has judged of his disciple and trusts him. He knows that long pledges

are useless, for men will pledge themselves blindly to anything in their hunger to gratify their curiosity, or to gain what they suppose are valuable secrets for their own ends. The Guru bases his actions on his knowledge and experience. The Chelâ does likewise with such as he has. There is no false mystery, no mere hypotheses, no straining of faith. And so time goes on, and the respect and love of the Chelâ grows as he is able to see deeper and deeper into his Guru's qualifications and character. He receives instruction as difficulties occur in his growth. No artificial pledges are needed. *The conditions of holding such knowledge are taught him; he accepts it under those conditions.* He does not receive it until he is judged fit. He knows when he fails that he brings upon himself inevitable results or karmic punishment.

A man instinctively obeys him whom he has found always right and always disinterested. His obedience springs from the very bottom of his heart. Any pledge of obedience would be a false prop and a sacrilege. How can he disobey him whom he has come so much to love and reverence? Great indeed must be the inducement before he does so and great indeed the disaster.

It is not difficult to understand the enthusiasm and love of a man who has beaten with weary brain and heart against the wall which bounds our ordinary knowledge when he finds someone who gives him even a grain of the knowledge which goes beyond. He needs no artificial props to keep him to his faithfulness. And so, in his love and confidence, if he bursts into expression some day of his ever-living devotion to every expressed wish of his Guru, it is because love has grown to that extent within him that words come as a relief.

His Guru accepts it, understanding how it has grown; he never asked for it. It is love which has caused love to grow.

The Eternal Âtman is the true Initiator, the true Guru. Nothing must eventually come between the aspirant and That. In his Guru he must worship That; in himself That. His love and devotion must not fall into a worship of form or feature or abode. His Guru is to him an expression of truth higher than himself. It is as that he worships him; but he distinguishes between the vessel and its content.

And so progress, bounded and assured in every direction by acquired knowledge, is made.

The association between Guru and Chelâ does not cease with death if both are sufficiently advanced. If the Chelâ is not sufficiently advanced, he may unknowingly receive much from his Guru, and may later learn to recognize its source.

Between the relationship as described, and the lowest forms of fanatical devotion of the ignorant to those who know little, the gradations are innumerable. It is no uncommon thing to hear a man talk of his Guru as if he were an omniscient, omnipresent and omnipotent being, who could do anything for the Chelâ if he chose; who is

always guiding and watching over him at any time or anywhere. To this Guru he has a pledge of absolute obedience and devotion. He seeks instruction upon every little detail of life which he carefully fulfils, or if he does not he feels guilty of a sin, like the devotee of a personal God. He in the first place became a Chelâ with very little previous knowledge of his Guru. It was not in him then, or since, to have much discrimination. He thought he saw a very great Yogî who would lead him to Moksha, and he caught on at once. He may some day alter his opinion, in which case he breaks his pledge and goes elsewhere.

These pledges of absolute obedience and surrender to the will of a Guru are fortunately rare. The chief condition is secrecy. *All the rest is part of the conditions of the knowledge given.* Such, for instance, as continence, abstinence from certain foods, and so on, the breaking of which conditions, once they are known, produce their own inevitable disasters. Hence a man may receive knowledge from one man for a time and afterwards go to another, and so to a third, fourth, fifth, etc., but he should remain under the tutelage of only one at a time, and where Yoga is being practised this is especially necessary to prevent confusion, if for no other reason. Of course where a Guru can continue or wishes to continue teaching various things, the Chelâ may never change, but the Guru himself may often refer his disciple to another Guru.

In a country like India, where a large number of people are more or less intently bent upon the search for Gurus, the cases of deception are constant and numerous, and cases frequently occur where the rascal masquerading as a Yogî manages to obtain very considerable sums of money from people whose credulity, or whose greed for acquiring knowledge, outweighs their discrimination.

The belief in the possibility of Yoga and the capacity of man to rise by it to the noblest and most sublime conditions, is so innate in the Indian mind, there is so much natural reverence in the people, that some centuries of imposture, which grows yearly more and more brazen-faced, have done little to decrease the reverence for the orange-red garment. This is also partly to be accounted for by the undoubted fact that many men of blameless life and great knowledge still continue to be found in India wandering as mendicants. It has become the custom for men to wander far and wide, through cities, and in wild places, hunting for a Guru to guide and instruct them. Whether this was always so is much to be doubted. With the decline of the search for true knowledge in India, those, in whose custody it is, have withdrawn more and more from the outer life of the world, and the difficulty in finding these custodians, no doubt, serves as a fair test to prove the determination of the seeker, whether his motive be pure or selfish. Others, remembering the failure of multitudes of those who wandered

and sought, make no such effort, believing either that the Guru will find them when their time has come, or that there are no Gurus, true Yogîs, or Mahâtmâs now existing.

This latter class is an increasing one, and its growth is no doubt assisted by the Agnostic influence of Western civilization, and also by a consideration of the vast numbers of men of small learning, beggars and idlers who are indifferently called Sannyâsi, Bairâgi, Swâmi, Yogi, Mahâtmâ, Paramahansa, etc., as the speaker may consider fitting. To hear a man say that he met "several Mahâtmâs" at a fair or festival sounds strange to Western Theosophists who have used that term in the original sense to signify those who stand where humanity merges into Deity. The meaning of the narrator was that he had met several men in the garb of ascetics who gave him a more or less favourable impression.

It will be seen, from what has been said, that chelâship, like every other wise institution, must be founded upon knowledge, experience and judgment. If these have to be exercised to the very highest degree where the Chelâ comes into direct communication with his Guru, whose knowledge and power, if he has any discrimination, will in time become known to him, how much more is it imperative upon him to be ever watchful and discriminating in the case of those who, having little or no further knowledge than himself, claim to teach through being in communication with beings whose knowledge in regard to things here is, by the conception we have of them, almost infallible. He can but fall back upon his own reason and his own light as to how to act in any emergency that may arise: he can take no directions from a source he does not know, through an agency he sees little, or not at all, different from himself. He might as well have remained under the dominion of a priest, as tread such treacherous ground.

What infinite claims have been made to being in communication with God and with superior beings! Not by deliberate impostors, not by men and women of impure or selfish lives; often quite the reverse of this. Perhaps they did evil that good might come of it, leading their fellows upon the path of virtue as they saw it, thinking that through the motive and the apparent result the means would be forgiven them. Dire illusion! A misrepresentation is only a bill drawn at long date: it will mature after the successes of having "raised the wind" have passed away. Truth cannot be juggled with or put off. Who can know another's heart? Who can know the springs of action in another, when he has not yet been able to sound the depths of good and evil within himself?

Or again, the claimant to mediatorship, either with a God, an Angelic Being, or a Mahâtmâ, for they are all the same as far as the recipient of messages and directions is concerned, may be utterly or

partially deceived either by himself or by some masquerading intelligence external to himself.

The Christian who tells you how you will "find Christ" and the mediator who tells you how you will "find your Guru" differ somewhat in their methods, but both begin with "if," and a long following list of ideal conditions, and therefore as regards proof, so far, both are equal.

The aspirant to chelâship must be tested in the world in every manner. Heavily indeed is he punished for lack of discrimination and for credulity, or for accepting claims and building on them without having probed these to the very bottom. Credulity is punished almost as heavily apparently as lack of heart, and on nothing than this latter can karmic blows fall heavier. And this is just; for discrimination, straightforward understanding of everything, as far as we can go, and then resisting the temptation to go further and treat hypotheses as facts, or take statements as such, however enticing, is the very root from which knowledge springs.

E. T. STURDY.

Trust, the Essence of True Religion.

WITH the recognition of the position that "Creation" (Emanation) is by process—that it is but the first step in the process by which the evolution of manifested life is produced and maintained; that it is as natural a process as generation and growth, being simply the origination of the matrix through, of and from which generation and growth proceed—comes the inevitable conclusion that to enter the sphere of manifested life, that which is outside nature, or as yet unmanifested, must have recourse to natural process or manifest itself through nature.

But if so, then such phenomena as man has been in the habit of regarding as "supernatural," when not illusions of sense or mere simulations of nature, can but have been and be the results of natural process induced and exhibited in an unexpected manner and as a surprise.

While again if so, then the supernatural, as it has been hitherto erroneously termed, when not a mere illusive semblance or personation, is but the unusual and unaccustomed, and can therefore be only rightly viewed as the abnormal.

Hence were "God" to seek to reveal Himself to man, or desire to come visibly and objectively—that is, personally, as personalized Being—into direct relations with the human, such a revelation, such a communication of His presence, such a communion would necessarily be

through the natural, under which the Divine would be veiled and disappear; for absolute Truth could not represent itself as other than it is, could not pretend to be what it is not or personate the personal. God could not pretend to be man. The Divine could not play the part of the human.

For this reason God does not reveal His existence and presence by personalized manifestations or personified apparitions. He could not do so if He would, not even by incarnation, for then the Divine would necessarily merge in the human. The operations of nature are the channel through which His workings are carried on. These, His sole witnesses, testify to the Divine character of their source. This is why there is nothing higher than the natural order, so that should man ever pass to another sphere of existence or plane of Being, he would enter thereinto by natural process, and lead therein a natural if ennobled life.

Now, since God does not manifest His presence to man by personal apparition, it is evident that there is some wise reason for this withholding; that it is for the good of man; that some advantage accrues to him thereby which could not be otherwise gained.

What can this benefit be?

If God personally revealed and presented Himself to man, what would be the inevitable consequence?

Man would render such homage to God, thus personally coming before him, that he would lose sight of the natural in the Divine, and through the worship thus evoked would be deprived of his inherent liberty of action—following God from without instead of from within. And then, when the Divine Manifestation ceased, misled by the too-easily acquired tendency to be drawn from without instead of from within, he would be tempted to lose sight of the Divine in the natural, and so become the idolatrous worshipper of an ideally deified nature.

The one inherent potency in the nature of man, the one fundamental principle which, within certain limits, enables him to direct his present course and determine his future career, is his liberty of choice in voluntary action, or, as it is technically termed, his "free will."

This free will would necessarily disappear in the presence of God.

Hence God withholds Himself from the observation, from the direct knowledge of man, to free him from the restraint the Divine Presence would impose, and from the obligations which, in his present state, would flow therefrom.

But in so withholding Himself, He voluntarily surrenders His right to the present homage of man, withdraws Himself from personal or objective worship, and renounces His claim to religious service.

Thus man is deprived of the direct knowledge of God in this life, that his service in the Divine regard may be perfect freedom.

This is obvious, for an unknown God, seeking the worship of man while withholding from him any natural way of learning that such was

His desire, could not justify His claim against those who failed to yield the expected worship through ignorance that it really was or could be required of them.

Still more obvious is it that:

(1) To assert that God, while withholding Himself from the cognizance of man, can be known by, that He has made Himself known to, certain chosen and favoured individuals, and commanded these to announce His existence, declare His Will, and enforce His claims under the threat of pains and penalties imposed here, to be inflicted hereafter, is

(2) To assume His injustice in thus doing for the favoured few what He might do, what under the circumstances He ought to do, for the not so favoured many, that all may have an equal knowledge of Him.

(3) To assert that He subverted His original design and contradicted Himself when, after withholding the knowledge of Himself from the many—from all—He ultimately found Himself obliged to accord this knowledge to, to accord it through the few.

(4) To impute ignorance to Him by implying that He did not perceive how, by a partial and incongruous manifestation of Himself, He made an opening for "Spirit" to personate Deity by apparitions and revelations, through which It could lead man into the delusion of supposing that he is obeying and serving God when actually doing that which is contrary to the Divine Mind in his regard.

(5) To set forth that His wisdom is foolishness, in that He attempted a work in man by means not adequate to its completion, and then supplemented these by methods not only partial and imperfect, as He uses them, but which He could have made completely effective for the end imputed to Him by simply doing for all what He has done and does for the few.

With such considerations before him who can doubt:

(1) That God withholds Himself from the knowledge of man for a purpose—that man may be without restraint in choosing and pursuing his course of life.

(2) That God does not desire the religious worship of man for a reason—that in his freedom man may serve Him through the uses he makes of the natural life he has received by natural process from the Author of nature.

But, since God withholds Himself from the direct knowledge of man in nature, and, in virtue of this withholding, does not claim religious worship from him, or invite him to overstep the limits of the natural conditions of his surroundings, then that which reveals itself in His name and claims the religious worship of man is not God. And this is why nature rebels against and revolts from the religious evolution of man.

God speaks to man through nature, and calls him, through its intuitions, from all that would separate him from his Divine Father by withdrawing him from a self-forgetting, loving course of life.

Spirit speaks to man as super-nature; invites him to set himself above nature by resisting natural impulse and closing his ears to the voice which addresses itself to him through nature, and urges him to seek the welfare of self through a spiritualizing course of life, in which the advancement of self is the first object.

Thus the teachings of Spirit are contrary to the teachings of God, for, while God invites man to a loving use of nature from which even a suggestion of religion is excluded, Spirit urges him to disregard, to raise himself out of, to place himself above nature by so-called spiritualizing practices, whose outcome is religion.

Hence to give up religion, and lead a life of simple, loving trust, is not to set oneself against God, for He demands no special service of man.

All He desires is that each human being should use the life He has given and maintains by natural process—should use it in trust and hope and love.

To turn from the natural order is to renounce God. This is what Spirit incites man to do, and it is through this antagonism in Its workings and Its work that man learns that Spirit is not God, and that in setting him against nature It is opposing him to the designs of God.

It is no more necessary that man should know whether a future state awaits him than that he should know God in the present order of nature. The greater ignorance here implies the lesser, and the reason for the one withholding covers the other. All that is necessary for, all that is expected of him, is that he should use the present—so use it as to promote the happiness of others, because, only by so using it, by so living, can he gain happiness for himself.

Ignorance of the "Beyond" is an essential condition of man's life on earth. The barriers to his knowledge here are inherent in his nature and cannot be surmounted. Such, therefore, is the Will of his Divine Father, who determined the conditions of that nature—subject to and through which his being is matured.

To that Will he cannot but submit. But the accompanying, the complementary, the compensating requirements of these conditions of his life are plain and obvious—to strive to make happy that he may be happy, and, by himself living in trust and hope and love, to encourage others so to live.

HENRY PRATT, M.D.

Selections from *The Philosophumena*.

(*Continued from page 508.*)

II.

THE NAASENI.

V. 6. THE time has now come for us to approach the direct treatment of our subject, and to begin with those who had the presumption to hymn the serpent¹ as the author of their erroneous belief by means of certain phrases they discovered through its inspiration. The priests and chiefs of this doctrine were first of all those who were called Naaseni, being so named in the Hebrew tongue, in which the serpent is called "naas."² Subsequently they called themselves Gnostics, pretending that they alone *knew* the "depths" [of knowledge]. From these there were many separatists forming a multifarious sect, which however was really only one sect, for though their dogmas were different the ideas were the same, as will be shown in the course of my treatise.

Besides their Logos, they honour "Man"³ and "Son of Man" as source of the universal [principles].⁴ And this Man is male-female and is called by them Adamas. And they have many hymns of double meaning⁵ addressed to him. And their hymns—to dispose of them in a few words—run somewhat as follows:

From thee "father" and through thee "mother," two immortal names, parents of the æons, O citizen of heaven, O Man of mighty names!

And they divide him into three, like Gêryonês,⁶ for he has, they say, an intelligible, psychic and choïc⁷ [aspect]; and they consider that the knowledge of this [principle] is the beginning of a possibility of the knowledge of God, saying as follows:

The beginning of perfection is the knowledge of Man, but the knowledge of God is complete perfection.

Now all these things (he says),⁸ both intelligible and psychic and choïc, made way,⁹ and descended together into one "man," Jesus born

¹ ὄφης; whence the general designation Ophites. The "serpent" in this sense connotes the idea of the Logos and those overshadowed by it, or Initiates. "Be ye wise as 'serpents.'"

² Nachash (נָחָשׁ); cf. Sanskrit Nāga, etc.

³ Sc., the "Manifested Logos."

⁴ The text as it stands is untranslatable. Fortunately a passage further on (x. 9) helps us to a partial interpretation.

⁵ That is, with an "esoteric" or hidden meaning.

⁶ The triple-headed giant who plays a prominent part in the myth of Hercules.

⁷ Earthy.

⁸ The Refutator had evidently the work of some Naasenian writer before him.

⁹ The text is imperfect.

of Mary. And these three "Men"¹ (he says) spoke together at the same time, each from their own essences to their own.² For there are three divisions of the universal [principles] with them, the angelic, the psychic and the choïc; and three assemblies [churches], the angelic, psychic and choïc, which are named the "elect," "called" and "bound."

7. These are the chief heads from a very large number of teachings which (he says) James, the Lord's brother, handed down to Mariamnê. But in order that we may put an end to the lying accounts of these impious [heretics] concerning Mariamnê, and James, and the Saviour himself, let us, if you please, come to the initiations, both foreign and Grecian (from which they have this myth), and see how, by making a synthesis of the occult and ineffable mysteries of all the Gentiles and by lying about the Christ, they have deceived those who did not know that these things were the secret rites of the Gentiles.

Now the foundation of their system is the Man Adamas, and they say that it is written concerning him:

Who shall tell of his origin?

And now you shall hear how they have taken the undiscoverable and equivocal origin of their Man bit by bit from the Gentiles and moulded it over the Christ.

Now the Greeks say:

Earth first brought forth man, bearing a fair gift—

desiring to be mother not of plants without feeling, nor of irrational wild beasts, but of a tamed and God-loving being.

Difficult is it (he says) to discover whether it was among Bœotians that Alalkomeneus rose as the first of men from the waters of the Kêphisian lake; or whether it was Idæan Kourêtes, race divine, or Phrygian Korybantes, whom Helios first saw springing up as trees; or whether Arkadia brought forth Pelasgos older than the moon; or Eleusis, Diaulos, the inhabitant of Raria; or Lemnos, Kabiros sire of fair arcane rites; or Phellênê [? Pallênê], Phlegræan Alcyoneus, eldest of giants. But the Libyans say that Iarbas, the first born, rose from parched plains and fed upon sweet date of Zeus. In Ægypt Neilos making fat the mud (he says) to this day breeds lives and brings forth living bodies fleshed³ by moist heat.

The Assyrians, however, [say] that it was Oannês, the fish-eater, that [first] arose among them, and the Chaldæans that it was Adam. And they pretend that he was the "man"⁴ whom the earth produced of herself, and that he lay prostrate, breathless, immovable, still as a statue, the first image of the "Man" Above, the Adamas whom they glorify with hymns, formed by the many powers concerning which they have much detailed teaching.

¹ *Sc.*, the three aspects of the "Man."

² *Sc.*, those of like nature.

³ This is a literal translation, but the text is obscure. The hymn is supposed by some scholars to have been an ode of Pindar; it is, however, out of metre and out of dialect so to speak.

⁴ *Sc.*, the Chhâyâ—or first astral form of the earliest races.

In order, then, that the Great Man Above—"from whom," as they say, "all paternity derives its name on earth and in the heavens"—might be finally mastered, there was given unto him¹ also a soul, that by the soul the enslaved plasm of the Great, most Fair, and Perfect Man—as they call him—might suffer and be chastened.

They, therefore, seek to discover again what is the soul, and whence, and of what origin is its nature, that, coming into man and endowing him with motion, it enslaves and chastens the plasm of the perfect Man. They try to discover this also, not from the scriptures, but from the mysteries.

They say that the soul is very difficult to discover and hard to understand, for it never remains of the same appearance, or form, or in the same state, so that it can be indicated by a sign or discovered essentially. And they find these manifold changes set forth in the gospel that is entitled "According to the Ægyptians." They are in doubt, therefore, like all the rest of the Gentiles, whether [the soul] is from the preëxistent, or the self-existent, or from chaotic matter.

And first of all they fly to the initiations of the Assyrians in their consideration of the triple division of man, for the Assyrians were the first to discover that it was threefold and [yet] a unity. For, they say, every nature is desirous of the soul, and one desiring in one way and another in another. For the soul is the cause of all things that are made, and everything that is nourished and increases (he says) needs soul. For no nourishment or increase is possible without the presence of soul. Stones even (he says) have souls [or are animated]; for they have the power of increasing, and increase could not take place without nourishment. For it is by supplementation [or accretion] that is the increase of things that are increased; and supplementation is the nourishment of that which is nourished. All nature, therefore (he says), both celestial and terrestrial and elemental [infernal] longs after the soul.

The Assyrians call this [concept of the soul] Adônîs, or Endymiôn, or Attis. When it is called Adônîs, Aphroditê (he says) loves and desires the soul under that name. And according to them Aphroditê is generation. But when Persephonê or Korê loves Adônîs, then the soul becomes a mortal thing being separated from Aphroditê.² But if Selênê is impassioned of Endymiôn and is in love of form, then (he says) it is the nature of the higher [powers] which desire the soul. But if (he says) the Mother of the Gods emasculates Attis while she still retains him as her lover, this (he says) is the blessed nature of the hypercosmic and eternal [powers] which summons home the male

¹ *Sc.*, the "man" below, the "plasm."

² That is, from earth-life. The dominion of Persephonê is that of the "shells"—the dead.

power of the soul to herself. For man [the soul-man] (he says) is male-female.¹

On this theory of theirs, according to their teaching, the intercourse between man and woman is explained as a vile practice and prohibited. For Attis (he says) is emasculated, that is to say, abandons the choic parts of the lower creation and mounts to the eternal essence above, where (he says) there is neither female nor male, but a new creation, a new Man, who is male-female. What they call "above," I will show when I come to the proper place.

And they say that their theory is supported not simply by [the myth of] Rhea, but, so to say, by the whole of creation; and this they declare is what was meant by the Word:

For the invisible things of Him [God] are understood and perceived by His works, from the foundation of the world, even His everlasting power and divinity, so that they [the Greeks and Barbarians] are without excuse. For knowing God, they did not glorify Him as God, nor gave thanks unto Him, but their foolish heart was rendered vain. Professing themselves to be wise they became fools and changed the glory of the incorruptible God into images of the likeness of corruptible man, and of birds and quadrupeds and creeping things. Wherefore also God gave them over to the affections of infamy; for their females changed the natural use into that which is against nature.²

What the natural use with them is, we will tell later on.

Likewise also their males abandoning the natural use of the female, were inflamed in their desire one toward another, males with males working unseemliness ["deformity," also "formlessness"]—

(And "deformity" is the first and blessed "formless" essence, according to them, the cause of all "forms" for things which are "formed.")³

—and receiving into themselves that recompense of their error which was meet.⁴

For in these words of Paul, they say, is contained the whole of their secret and ineffable mystery of the blessed bliss. For the promise of washing [? baptism] is nothing else, according to them, than the bringing into unfading bliss of him who is washed with what they call

¹ Perhaps the following correspondences may throw some light on the above.

Attis	Higher Manas	Dêmêtêr	Buddhi	
Endymiôn	Higher Manas	Selênê	Buddhi	
Adônîs	Lower Manas	Aphroditê	Kâma	
Adônîs	Lower Manas	Persephonê	Kâma	
	Hypercosmic	Sun	Nirvâna	Fire
	Celestial	Moon	Devachan	Air (higher Astral)
	Terrestrial	Earth	Waking consciousness	Earth
	Elemental	Underworld	Kâma Loka	Water (lower Astral)

² That is to say that the Naasenian view was that the physical procreation of children was not originally intended by those who were once creators of "mind-born" sons.

³ ἀσχημοσύνη δὲ ἐστὶν ἡ πρώτη καὶ μακαρία κατ' αὐτοὺς ἀσχημάτιστος οὐσία, ἡ πάντων σχημάτων τοῖς σχηματιζομένοις αἰτία. It is impossible to preserve the original word-play in English.

See *Romans*, i. 20-27.

"living water," and anointed with an unguent that no tongue can declare.¹

They say, moreover, that not only the Assyrian but also the Phrygian mysteries substantiate their teaching concerning the blessed hidden and manifested nature of all things which were, and are, and are still to be—which (he says) is the kingdom of the heavens *within*, the object of our search; concerning which they find an explicit tradition in the gospel which bears the inscription "According to Thomas," in the words:

He that seeks shall find me in children² from the age of seven years: for hidden in them I am manifested at the fourteenth age (æon).

But this is not of Christ, but of Hippokratês, who says:

The child of seven years is half a father.

Whence, placing the causative nature of the universe in the causative seed—[in this] following the dictum of Hippokratês that the child of seven years is half a father—they say that it is manifested in fourteen years—[which is] according to Thomas. This, then, is their unspeakable and mystic doctrine [or Logos].

And so, also, they say that the Ægyptians—who, after the Phrygians, were the most ancient of all men, and, at the same time, confessedly the first to communicate to the rest of mankind the initiations and secret rites of all the gods, and to proclaim their species and operations³—have their mysteries of Isis, holy and venerable and not to be told to the uninitiated. But these are nothing else than the stealing of the pudendum of Osiris⁴ and the finding of it again by the seven-robed sable-mantled [goddess]. And they say that Osiris is water.⁵

¹ The too zealous mind of the Refutator has led him into inextricable confusion and misrepresentation. The abuse of natural functions—that is to say, the using of them for sensual gratification instead of for the once holy office of pure procreation—was *and is* the "fall" of man. The Initiates of all times and climes knew the mystery of sex, because they had conquered their animal passions. The breaking of their vow of celibacy meant the loss of their knowledge.

I would, however, here submit a suggestion. *The Secret Doctrine* has set forth at length the evolution of the early races through the species, sexless, asexual, hermaphrodite, and separated. "Creation" in those early days was by "Will and Yoga," first the unconscious, then the conscious production of mind-born progeny, by Kriyâshakti, or will-power. With the separation into sex, "procreation" arose through the yet "mindless" portion of mankind copying the animals. This tradition of the outward evolution of sex was handed down in the mysteries, for the stages of the external physical *descent* marked also by correspondence the steps of the internal spiritual *ascent*, *here and now* for the spiritual man, and *in the course of long ages* for the race. Is it not possible to suppose that the above passage was originally some garbled misrepresentation of this tradition of the mysteries by an ignorant "apologist," and that the Naaseni knew its original source and the ungarbled version?

Finally, may not even the horrors suggested above, which have saddened and puzzled so many hearts and minds, find a solution by light of the above, and on the dual principle—*demon est deus inversus* and *corruptio optimi pessima*. (See also *The Secret Doctrine*, ii. 410, 411.)

² Innocents or Initiates, who were "twice-born." This evidently refers to the fourteen degrees (seven inferior, and seven superior) of the Greater Mysteries, culminating in full Christ-hood or Buddha-hood. The correspondences work out throughout the whole of nature, for real Initiation is a *process of nature*—a spiritual process, but still *natural*.

³ ἰδέας καὶ ἐνεργείας.

⁴ The "creative" power of the unmanifested triad or triangle, the triple Logos, which is recovered again by the "seven-fold" man through initiation.

⁵ Sc., Ākāsha.

And seven-robed nature, surrounded by and robed in seven æthereal mantles (for thus they allegorize the planets, calling them ethereal), according to them, is ever-changing generation, and it is by the metamorphozing of the ineffable, unimaginable, incomprehensible, and formless [principle]¹ that the manifestation of creation is brought about. And this is what is said (he says) in the scripture:

Seven times shall the just fall and rise.²

For these fallings [descents] (he says) are the changes of the stars [planetary spheres] set in motion by the mover of all.

Accordingly they say, concerning the essence of the seed which [essence] is the cause of all things which are, that it is none of these things [itself], but generates and makes all the things which are, saying:

I become what I will, and I am what I am; wherefore, say I, immovable is the mover of all. For it remains what it is, making all things, and is naught of the things which are.

This alone (he says) is "good," and concerning it was spoken the saying of the Saviour:

Why callest thou me good? One [only] is good, my Father in the heavens, who causes his sun to rise on the just and unjust, and sendeth rain on the righteous and sinners.³

And who are the righteous on whom he sendeth rain and the sinners on whom he also sendeth rain, this also I will set forth subsequently together with the rest. And this (he says) is the great hidden and unknown mystery of the universe with the Ægyptians, both concealed and revealed. For Osiris (he says) is in the temple before Isis, an ithyphallic statue crowned with all the fruits of existing things. And they say that it is set up in this form, as the first statue, not only in the most holy temples, but also for general inspection, like as a light, not set under a bushel, but on a candlestick, a proclamation proclaimed on the house-tops, on all roads and in all public places, and set up in front of their very doors as a limit and boundary of the dwelling, and that this is what is vulgarly called the "good." For they call it the "bringer of good," not knowing what they mean, and the Greeks got this mysterious custom from the Ægyptians and keep it up to the present day. At any rate (he says), we see the Hermes [*sc.*, statues of Hermes] honoured by them under this symbol.

So they pay Kyllênios [Hermes] excessive honour, calling him

¹ *Sc.*, the Unmanifested Logos.

² *Cf.*, *Luke*, xvii. 4: "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

³ *Cf.*, *Matth.*, xix. 17, v. 45; *Mark*, x. 18. No precise verbal accuracy in the quotation of these texts is to be expected, for no attempt was made at literal exactitude in quoting the Logia (or traditional sayings) of the Lord, which were handed down from memory. The verbal accuracy of the New Testament "scripture" is a vulgar error bred of the densest ignorance of the very elements of historical investigation.

Logios. For Hermes is the Logos [Word], who, as being the expounder¹ and demiurge of all things which were, and are, and are to come, was held in honour among them and symbolized by an ithyphallic statue.² And that he, the Hermes thus symbolized (he says), is the conductor and reconductor³ and originator of souls—this has not escaped the notice of the poets of the Gentiles, when saying:

Then Kyllênian Hermes summoned forth the souls of the "suitors" [or mindful]⁴—

Not the "suitors" of Pênelopê (says he), hapless wights, but those who are roused from sleep, and have "their memory [of sentient existence] restored to them."⁵

—out of such honour and so great a wealth of beatitude.

That is to say, from the Blessed Man Above, or Primal Man, or Adamas, as they think, they are thus brought down into the plasm of clay, to be the slaves of Ialdabaôth, the demiurge of this world, the fiery God, fourth in number,⁶ for this is the name they give to the demiurge and father of the formative world.⁷

And he holds a rod in his hands, beautiful, golden, wherewith he spell-binds the eyes of men whomsoever he would, and wakes them again from sleep.⁸

He also has (he says) the power of life and death. Concerning him (says he) it is written:

Thou shalt lead them with a rod of iron.⁹

But the poet (he says), in his desire to embellish the incomprehensibility of the blessed nature of the Logos, ascribed to him a golden instead of an iron rod. He spell-binds the eyes of the dead (says he), and wakes them again from sleep—[namely] those who are roused from sleep and get back their memory. Concerning them (he says) the scripture says:

Wake, thou that sleepest, and rise, and Christ shall give thee light.¹⁰

This (says he) is the Christ, the Son of the Man, in all who are born, delineated from the undelineable Logos. This (he says) is the

¹ ἑρμηνεύς, a play on Ἑρμῆς.

² Signifying the lower triangle ▽ reversed △, the spiritual triad (Âtmâ-Buddhi-Manas) in activity, and not "dead" as in most men.

³ The psychagogue and psychopomp.

⁴ Cf., Hom., *Od.*, xxiv. 1.

⁵ It is impossible to reproduce the original word-play in English; *μνηστῆρες* means both "suitors" and those who "remember" or are "mindful," and *ἀνεμνησμένοι* those who have their "memory restored."

⁶ This corresponds to Globe D in the Esoteric Philosophy.

⁷ τοῦ ἰδικοῦ κόσμου.

⁸ Cf., Hom., *Od.*, xxiv. 2.

⁹ Cf., *Psalms*, ii. 9. The "rod of iron" would correspond to the sway of Mars (iron) the God of Generation—the God of the Iron age; the "wand of gold," to spiritual life—the Golden Age, that is to come.

¹⁰ Cf., *Ephes.*, v. 14. This is a further key to the allegory, and refers to those neophytes who have the "memory" (either of their spiritual origin or past births) restored," by the Hermes of Wisdom or the Chief Initiator in the mysteries.

great and ineffable mystery of the Eleusinian rites, "Hue Kue."¹ And that (says he) all things are subordinated to him; this, too, has been said:

Their sound went forth into all the earth.²

And also:

Hermes by the motion of his rod leads them on, and they follow squeaking³—the cluster of souls; as the poet has shown by the following imagery:

As when bats fly squeaking into the corner of an awesome cave, should one fall from the cluster down from the rock, they cling to one another.⁴

The "rock" (he says) means Adamas. For this Adamas (says he) is:

The corner stone placed at the head of the corner—

(for in the head is the formative brain, the essence, from which all father-hood is formed)⁵—

—which (he says) I set as adamant [or which Adamas I set]⁶ in the foundations of Sion.⁷

By the foundations of Sion, he means (he says) the plasm of the Man allegorically.⁸ And the Adamas set [in the foundations] is . . . teeth,⁹ as Homêros says:

The enclosure of teeth.¹⁰

That is to say, the wall and palisade, in which is the Inner Man,¹¹ who has fallen into it from the Primal Man, the Adamas Above¹²—

He who is cut without the cutting of hands¹³—

—and brought down into the plasm of forgetfulness, the choïc [image] of clay. And he says that the squeaking souls follow him—him the Logos:

Thus they were following squeaking, and he led them on—

(That is, was leading)

—he, gracious Hermes, down the dank ways.

¹ Cf., Plutarch, *De Iside et Osiride*, xxxiv. "And 'son' (*υἱός*) [is] from 'water' (*ὕδωρ*) and 'to moisten' (*ὑδαί*), and Bacchus they [the Greeks] entitle 'Gus' (*γυς*), as being Lord of the moist principle, he being no other than Osiris." See also Lobeck's *Aglaophamus, sive de Theologiæ Mysticæ Græcorum Causis*, p. 150. This refers to the Astral Inner Man, the Son of the Man (Heavenly Man); the Astral being always symbolized by water.

² Cf., *Rom.*, x. 18.

³ Cf., Shakespeare, *Hamlet*, i. 1:

"And the sheeted dead

Did squeak and gibber in the Roman streets."

⁴ Cf., *Hom.*, *Od.*, xxiv. 6, *et seqq.*

⁵ Cf., *Ephes.*, iii. 15. The Authorized Version translates "fatherhood" as "family"!

⁶ ἀδάμαντα.

⁷ Cf., *Psalms*, cxviii. 22; and *Isaiah*, xxviii. 16.

⁸ The Chhâyâ, or Astral Man, the "foundation" of every man.

⁹ Some words are missing in the text; perhaps "that which is shut in by the teeth."

¹⁰ Cf., *Hom.*, *Il.*, iv. 350, *et alibi*.

¹¹ The upper triad.

¹² The unmanifested triad or the Logos.

¹³ Cf., *Dan.*, ii. 45.

That is to say (says he) into the eternal lands free from all ill. For whither went they (says he)?

And they passed by the streams of Ocean and by the bright rock, past the gates of the sun and the people of dreams.

This Ocean¹ (he says) is "the generation of gods and the generation of men,"² swirling with flux and reflux, now up, now down. When Ocean flows downward (says he) it is the generation of men, and when upward towards the wall and palisade³ and bright rock, it is the generation of gods. This (he says) is what was written:

I have said, Ye are all Gods and sons of the Highest, if ye haste to flee out of Ægypt and cross over the Red Sea into the desert.

That is to say, from the intercourse below⁴ to the Jerusalem Above, which is the mother of the living.

But if ye again return into Ægypt—

That is to say, to the intercourse below—

—ye shall die as men.⁵

For mortal (he says) is all generation below, but the generation above is immortal. For from water alone and spirit is born the spiritual [man], not the fleshly, for the fleshly is the lower [man]. That is (he says) what is written:

That which is born of the flesh is flesh, and that which is born of the spirit is spirit.⁶

For this is the spiritual generation according to them. This (he says) is the Great Jordan,⁷ which flows downwards and prevents the sons of Israel going forth out of Ægypt (or rather, from the lower intercourse, for Ægypt is the body, according to them), but Jesus sent it back and caused it to flow upward.

8. Following after these and such like [matters] these most wonderful Gnostics, discoverers [forsooth] of a new grammatical [or philosophical] art, profess that their prophet Homêros showed forth these things arcanelly, and leading astray those who are not initiated into the sacred scriptures, into such notions, they mock at them.

And they declare: he who says that all things arise from one, is in error; he who says [that they arise] from three, speaks rightly and will furnish the demonstration of the universe. For one (he says) is the blessed nature of the Blessed Man Above, Adamas; and one is the mortal [nature] below; and one is the unkinged race above,⁸ where (he

¹ The World-Soul, or Âkâsha, the "Water" spoken of above.

² Cf., Hom., *Il.*, v. 246; xxiv. 201.

³ An aspect of the "Ring Pass Not," the Horos or Boundary of the Valentinian System, which shuts out the mortal man from the divine Plerôma; that is to say, the four lower planes of the Kosmos from the three higher. See *infra*, vi. 31; also LUCIFER, Vol. VI, No. 33, p. 233, Art., "Pistis-Sophia."

⁴ The lower planes.

⁵ Cf., *Psalms*, lxxxii. 6, 7; and *Galat.*, iv. 26.

⁶ Cf., *John*, iii. 6.

⁷ The "will to live" a sentient and not a spiritual existence.

⁸ Probably the two upper planes of the four lower cosmic planes.

says) is Mariam, who is sought after, and Iothôr, the great wise one, and Sepphôra, the seeress, and Môsês, whose generation is not in Ægypt;¹ for children were born to him in Madiam;² and this (he said) did not escape the notice of the poets:

All things are threefold divided, and everyone has obtained his share of honour.³

For mighty subjects needs must be spoken of, but so told by all everywhere—

That hearing they may not hear, and seeing they may not see.⁴

For, unless the mighty subjects were spoken of, the world could not continue to hold together. Now these are their three swelling-named Logoi, Kaulakau, Saulasau, Zeêsar;⁵ Kaulakau of the Adamas Above, Saulasau of the mortal below, Zeêsar of the Jordan that flows upwards. This (he says) is the male-female Man in every one, whom the ignorant call the three-bodied Gêryonês, the “earth-flower,” as though flowing from the earth,⁶ while the Greeks generally call it “the heavenly horn of Mên [or Deus Lunus],” because he has mixed and mingled⁷ all things with all.

For all things (he says) are through him, and without him was no one thing. And that which was in him is life.⁸

For this life (he says) is the ineffable race of perfect men,⁹ which was unknown to former races. And the nothing,¹⁰ which was without him, is the formative world, for it was made without him through the third and the fourth.¹¹

This (he says) is the cup—

The drinking vessel in which the king drinketh and divineth.¹²

This (says he) was found hidden in the fair corn [lit., seeds], of

¹ Sc., the body.

² For above, cf. *Exodus*, xviii. 14-23; iv. 24, 25; ii. 21-23.

³ Cf., *Hom.*, *Il.*, xv. 189.

⁴ Cf., *Matth.*, xiii. 13; *Mark*, xiv. 12; *Luke*, viii. 10.

⁵ Epiphanius, in discussing the system of the Nicolaïtans (xxv. 4) finds a resemblance between these words and *Isaiah*, xxviii. 10, of which the authorized English version runs: “For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little.” Judging by the Septuagint and Vulgate the translators are entirely uncertain of the meaning of the original. The three names are most probably from the “mystery language,” and philological coincidences can throw no light on the matter. For the “mystery language” see the writer’s essay, *Simon Magus*, pp. 59, *et seqq.*

⁶ ὡς ἐκ γῆς πείοντα Γηρυόνην.

⁷ Another word-play or mnemonic—the only “philology” known to the ancients—“horn” || κέρας, and “mingled” = κεκέρακε; this is not reproducible in English.

⁸ Cf., *John*, i. 3, 4.

⁹ The “unkinged race.”

¹⁰ Either a play on the above, οὐδὲ ἓν being changed into οὐδέέν, or “nothing” was the reading of the original Johannine text.

¹¹ Ialdabaoth. Probably the two lower planes of the four lower cosmic planes.

¹² Cf., *Genesis*, xlv. 2, 5. Hermes Trismegistus identifies this “Cup” with the Mind—

“Dip and wash thyself, thou that are able, in this Cup or Bowl; thou that believest that thou shalt return to him that sent this cup; thou that acknowledgest whereunto thou wert made.”

“As many, therefore, as understood the proclamation, and were baptized, or dowsed in the Mind, these were made partakers of knowledge, and became perfect men, receiving the Mind.”

See *Simon Magus*, p. 50; compare also the Graal Legend, and the drinking songs of the Sûfi mystics.

Benjamin. The Greeks also speak of it (he says) as follows, with raving tongue:

Bring water, bring, boy, wine; make me drunk and lull me to slumber. My cup tells me of what origin I should be.¹

This alone (he says) was quite sufficient for men to understand that the cup of Anakreôn was mutely telling an ineffable mystery. For mute (says he) is the cup of Anakreôn, which, forsooth, Anakreôn says told him with mute voice of what origin he should be, that is to say, spiritual not fleshly, if only he should hear the hidden mystery in silence. And this is the water in that fair marriage which Jesus turned into wine.² This (he says) is the great and true origin of the wonders which Jesus wrought at Kana of Galilee, and [so] showed forth the kingdom of the heavens. For this (he says) is the kingdom of the heavens lying within us as a treasure, as leaven hid in three measures of flour.³

This (he says) is the great and ineffable mystery of the Samothracians, which it is lawful for those of us who are perfect alone to know.

For the Samothracians in the celebration of their mysteries explicitly pass on the tradition of that Adam as the Primal Man. Now in the temple of the Samothracians there are two ithyphallic statues of naked men with their hands raised aloft to heaven, just like the statue of Hermês on [Mount] Kyllênê. The said statues are images of the Primal Man, and of the regenerate and spiritual [man], in all things coëssential with that Man. This (he says) is what was said by the Saviour:

If ye drink not my blood and eat my flesh, ye shall by no means enter into the kingdom of the heavens; but even if ye drink (he says) of the cup which I drink of, whither I go ye cannot come.⁴

For he knew (he says) of what nature each of his disciples was, and that it needs must be that each of them should go to his own nature. For from the twelve tribes⁵ (he says) he chose twelve disciples, and through them he spake to every tribe. Wherefore (says he) neither have all men hearkened to the preaching of the twelve disciples, nor if they hearken, can they receive it. For those things which are not according to their nature are contrary to their nature.

G. R. S. MEAD.

(To be continued.)

¹ Cf., Anakreôn, l. 10.

² Cf., *John*, ii. 1-11.

³ The soul in its three vehicles. Cf., *Luke*, xvii. 21; *Matth.*, xiii. 44 and 33.

⁴ Cf., *John*, vi. 53; *Matth.*, xx. 22; *Mark*, x. 38; *John*, viii. 21, xiii. 33.

⁵ *Sc.*, hierarchies.

Theosophy and Occultism.

THEOSOPHY signifies "Divine Wisdom." It is neither a Science nor a Religion, but it is a Philosophy which embraces both. It is not a creation of the inventive genius of its modern founders, Madame Blavatsky and Col. Olcott, but simply a revival of that School of Philosophy which has existed from time immemorial. It was kept and taught in secret, and none except those who proved worthy after due trial were admitted to its mysteries, and advanced to its inner recesses of deeper and yet deeper knowledge according to the progress the aspirant made.

The School has never been extinct but has simply retreated from the inroads of profane Materialism on the one hand, and degrading superstition and idolatry on the other. It is in the sacred keeping of Adepts and Masters who have been all along working for the good of humanity and to that end communicate as much of their knowledge as is necessary from time to time.

A careful and attentive student of Theosophy is enabled to see that all religions—however divergent they may appear to a superficial observer—and all mankind—however different they may seem owing to their caste, colour or creed—owe their existence to a common origin. So long as man behaved towards man according to the pure ethical principles of his own religion, no special interference was called for. But now man and his religions have so far strayed away and degenerated, and the rapid strides which European civilization with its materialistic tendencies has made in all directions, have so much demoralized him, that the present was the time which required interference, and to this cause therefore do we attribute the revival of Theosophy and the advent of Madame Blavatsky and Col. Olcott as missionaries of this grand Ancient Philosophy.

Thus Theosophy supplies the bases of all religions, and proves that men, no matter what their nationality, what their religion, are after all but brethren—members of the same family—and as such under obligation to extend the hand of brotherly love to one another without distinction, to alleviate suffering, and to lead the erring to right. Hence it is that altruism has been made the first and essential object of the present Theosophical Society to which every member must subscribe it being left to his option to adopt the other objects or not.

Once this principle of altruism is clearly understood and realized,

it removes the barriers of caste, colour or creed, widens our sympathies and enables us to further realize that we are but a fraction of the whole human kind, and as no whole can be perfect if any fraction of it is left imperfect, so for the amelioration of the whole of mankind it is not enough that we attend to our own welfare, but that we unselfishly and unceasingly work for the well-being of suffering humanity and so in raising it raise ourselves.

Theosophy, thus establishing the principles of universal brotherhood, accounts for the differences and inequalities between man and man by the Law of Cause and Effect. It shows that instead of being a sport of fortune or misfortune—destiny, or a being at the whim or mercy of a partial and unjust God, a man is, with regard to his physical, mental and worldly conditions, a creature of his own making; that in the life he is living he is simply reaping the fruit of his own deeds in the past life, and at the same time sowing the seed the harvest of which he will gather in his next birth. This is the law of Karma and Reincarnation. It reconciles us to our lot on earth, supports and cheers us with hope for the future, and furnishes us with an incentive to make an effort to lead such a life as will ensure us a better state in our next rebirth. If the earth is the field where we sow our seed, it is there only we must expect to reap the corn, and not in a post mortem state.

But these births and rebirths could not be without an object. We see that the creature man is not a stationary being, like an animal bound by instinct, repeating the same acts over and over again without any consciousness of reasons which prompt him to those acts. Although in nature and essence the same all over the world, yet between the savage and the highly civilized states a human being displays various degrees of intelligence, showing the progress he has made and is still making to attain to a certain goal. He has something in him which ever impels him to work towards that end; the result, however, does not prove as gratifying as the anticipation, and it is seldom that a man dies without some earthly wish remaining ungratified, without some ambition remaining unfulfilled; and although death apparently severs the connection with the earth, yet the real man is still chained down to the earth by its earthly desires, and is brought back to it; and this goes on during the course of several lives till eventually the higher man begins to perceive and realize the chimerical nature of his objects, and to distinguish between the illusory and the real. Once arrived at this stage, his onward progress, though not strewn with roses, is comparatively a much more straight course, and it is now simply a question of time and intensity of purpose, after the experiences gained during the course of several lives, that must win for the man—sore and bruised by his efforts and failures—the emancipation from the attractions of the world and from the jaws of death.

Theosophy therefore teaches a man what he is, and his duty to his fellow creatures, weans him from the illusory objects of life, and enables him to effect his own salvation.

OCCULTISM.—While modern Science is helplessly bound down in its enquiry in all departments of knowledge to things or matter cognizable by our physical senses, Occultism is a Science which has a much wider scope, as its region of enquiry goes beyond or transcends matter, and treats of those forces in nature which are at the back of, or latent in, all matter, and which religionists and Theosophists very often call Spirit.

Science—or rather the modern or western Science—divides all matter into organic and inorganic, and denies life to the latter. Occultism ascribes life to all matter. According to the Occult theory all matter—organic or inorganic—in its rarest or grossest form, is the manifestation of that Universal Spirit or Force which pervades the whole universe, and has come to be in its present state by certain processes of evolution.

Modern Science is progressive and therefore imperfect. Occultism, on the contrary, is a perfect Science, but its knowledge is confined to a brotherhood of highly illuminated Adepts, and by them it is communicated to man according to his needs and advancement, through persons who by their training, discipline, and conduct have qualified themselves as fit vehicles for the retention and conveyance of such knowledge to humanity.

Such knowledge is obtainable by intuition and contemplation. As for the acquirement of knowledge—or rather scientific truths—clear intellect and the necessary apparatus are necessary, so for the acquirement of Occult knowledge a man has to so live and conduct himself as to develop within himself the power of self-concentration and inner perception.

Theosophically speaking, as the most highly sensed being on this sphere, Man is a sevenfold creature, he can be known in seven states; the four lower states are allied to his physical or earthly nature and are therefore perishable, the remaining three are of a higher nature, are not perishable, and the full development of these by the complete subjugation of his lower nature makes a man supernatural¹ in his capacities and abilities.

Several of the miracles spoken of in the religious books of different peoples, which a Scientist of the present day would call myth, or a superstitious person Black Art, or Magic, can be accounted for by Occultism.

AN INDIAN STUDENT.

¹ As understood in the vulgar sense. There is nothing really supernatural.

Science and the Esoteric Philosophy.

THE GOD OF SCIENCE.

WE saw in "On the Watch-Tower" for June how H. P. Blavatsky's prophecy, that the teachings of the Esoteric Philosophy would soon be verified from the mouths of our Scientists, was fulfilled in the cases of Lemuria and Atlantis; and now we find Scientists in America setting forth ideals of God which are most hopeful signs of the spread of Theosophic thought in the Astral Light. In the July *Review of Reviews* Mr. Stead notices the articles of Professor Jodl and Dr. Paul Carus, in the April number of the *Monist*, a Chicago quarterly.

Professor Jodl is very strong in his repudiation of Nature worship. Man, he maintains, is superior to Nature—looks down upon Nature; and it is essential to the idea of a god that he must be something to which men can look up. . . . The iron laws and the immeasurable cruelty of Nature seem to him quite irreconcilable with any theistic theory.

Here is a confirmation of Huxley's recent utterance as to the contrast between natural and ethical laws, which indicates that the pendulum, vibrating between mediæval superstition and modern scepticism, has swung as far as it will go in the latter direction, and tends to return towards the centre-point.

He says that he cannot find God in Nature, but that he does find God in man, or rather in the Divine Spirit, or that which is highest and best in man, which the Russian peasants call "the spark of God." "Nature did not whisper in our ears that in us which is best and highest. That did not come to us from heaven; *we ourselves* won it by hard struggles, by terribly severe, self-imposed discipline. It is not *of* Nature; it is *above* Nature. Through *us* something has come into the world that before us did not exist—something that the most exuberant creative magic, or Nature's grandest mechanical dreams, could never replace. The day on which first a human being pressed his weaker fellow-man to his breast and said, 'Brother, not mine, but thy will be done; I will give up my desires that thou also mayest be glad'; the day on which man first lifted up his head and said, 'Let us make the world *good* in the likeness of the picture that has become living in us, just as it should be'; this is the great and sanctified day in the history of our race on earth, the Christmas-day on which God was born. But not, as the religious fancy has expressed it, the day on which God became man, but the day on which man began to become God; that is, the day on which he began to feel spiritual powers in his breast that transcended his animal impulses—powers to which the majority of humanity was still as remote as heaven from earth."

Theosophy cannot find much fault with a man who holds that God resides in the spiritual part of man, that he acts through man, and that man can develop powers superior to those of ordinary humanity.

DR. CARUS'S VIEWS.

Though agreeing with Professor Jodl in the main, Dr. Carus adds even more. He thinks that Professor Jodl's recognition of God in man implies a denial of God in nature, and says :

Science has to recognize the reality of an All-presence in existence which is analogous to that which in a religious language is called God. . . . We agree with Professor Hæckel in his rejection of anthropotheism : God is no supernatural being nor is he a huge world-ego. But we cannot accept his view of God as being only matter and energy. The idea of God is and always has been a moral idea. . . . God is that quality of existence through which we originated as feeling, thinking, and aspiring beings. He is the prototype of the human soul, and the condition under which develop man's reason and morality. Obedience to him is indispensable for a continued existence, for further progress and a higher evolution of the human soul.

The recognition of God as the prototype of the human soul, whose nature must be copied in order that man may progress, is very important.

VIVISECTION AND DISSECTION.

The following remarks are from a letter by "An English Doctor" in the *Asiatic Quarterly Review* for July. We warmly second the writer in his protest against the introduction of the coarse methods of Modern Science into India, as will all those who have the anti-vivisection cause at heart.

I strongly protest against our Government identifying itself, in any way, with the brutalization of India by the introduction of Vivisection or by any interference with the time-honoured Pinjrapoles, in which old and disabled animals are fed and kept alive. The reverence felt for the sacredness of life by Indians should be rather fostered, for it is a feeling that is connected with their noblest associations, whereas with us mercy to animals, that have long served us, means to destroy them speedily, so as to be saved the trouble of looking after them, when they are "no longer of any use." . . . The dissection of paupers who die in our hospitals should also be stopped; I believe that few would subscribe to hospitals if it were known that such an outrage might be committed on patients, ignorant of their possible fate. . . . In Bombay, the Muhammadans have protested against the way in which their dissected co-religionists are disposed of; in the Punjab, a College was—some years ago—emptied of its Central Asian students—all possible pioneers of British civilization—when Moulvi Abdullah of Bokhara died in hospital and was dissected; but in England the want of consideration towards paupers, "the beloved of God," awakens no protest.

Such are the inconsistencies into which we fall between the two stools of an unscientific religion and an irreligious science.

MEDIÆVAL MEDICINE.

Though modern medicine may be in a bad way with regard to its theories of disease and its noxious medicaments, it cannot be said to be worse in this respect than mediæval medicine; and Mrs. King, the writer of an article under the above title in the July *Nineteenth Century*,

thinks it is better, as, indeed, in the matter of surgery, it probably is. The doctrine of sympathetic cures was, we are told, carried to greater extremes than now, for, in addition to the livers of cod-fish and the secretions of guinea-pigs, they prescribed the hearts, the eyes, the teeth, and what not, of various animals; and it was an essential point that the maimed animal should be set free. Agrippa, writing under date 1530, is quoted as saying that Physic is

A certaine Arte of manslaughter,

And that

Well neare alwaies there is more daunger in the Physition and the Medicine than in the sicknesse itselfe.

A most interesting point for students of Rama Prasad's *Nature's Finer Forces*, with its Idâ and Pingalâ Nâdis running along either side of the body, is this from an old German book, entitled, *A most excellent and perfecte homish apothecarye or physicke booke, for all the grefes and diseases of the bodye*, published 1561:

Somtyme is the cause of the palsye that the two stringes comminge doune from the brayne through the backbone into the fete—through the one goeth the naturall hete, and through the other the colde—that the same stringes, I saye, are stopped, either the one or both.

WHAT IS "INORGANIC"?

"The Inter-relation of Natural Forces," by A. H. Ivens in the *Westminster Review* for July, though rather confused in style, is interesting as containing an acknowledgment from a scientific writer that there is in reality no essential distinction between the organic and so-called inorganic kingdoms of nature, but that they only differ in degree, being successive gradations in the manifestation of the one life-principle. Speaking of sensitivity in plants, he says:

One of them, well known, is the *Dionæa muscipula*, or Venus' fly-trap, thus proving that plants have sensation and movement, and even powers of digestion. We know of no life without growth, nor of growth without matter; what, therefore, is the difference between so-called inorganic or more highly-organized structures? They are only differences of degree; the process is the same in both cases. Transformation and also structure are equally visible in the rocks and earths as they are in the more organized developments. Liebig states: "The formation of a crystal, of an octahedron, is not less incomprehensible than the production of a leaf or of muscular fibre; the production of vermilion from mercury and sulphur is as much an enigma as the formation of the eye from the substance of the blood." That the rocks have sensations is proved by their being acted on by magnetism, by electricity, by the action of the air, and by chemical affinities; in other words, that they have a sort of power of selection, as is shown particularly by the magnetic iron-stone, which can both attract and repel.

And in truth it is not easy to see how any distinction can possibly be made between organic and inorganic. Plants grow by accretion from the soil and from the air; so do stones; but in the former case the action is called vital, and in the latter chemical. Plants grow up

and die; stones grow from earth and crumble with age. Stones assume one kind of geometric form, plants another. Who that has watched the growth of a crystal under a microscope can say that the forces that work there are blind, and not intelligent? Occultists, as H. P. Blavatsky says in the *Secret Doctrine* (i. 603):

Recognize a distinct vital principle independent of the organism—material, of course, as *physical force cannot be divorced from matter*, but of a substance existing in a state unknown to Science. *Life for them is something more than the mere interaction of molecules and atoms.* There is a vital principle without which no molecular combinations could ever have resulted in a living organism, least of all in the so-called “inorganic” matter of our plane of consciousness.

H. T. E.

A Theosophical Discussion.

THE article that follows this brief note was sent to me by Mr. Sinnett with an earnest request that I would give it publicity, and though LUCIFER has taken no part in the discussion that has arisen over Mars and Mercury, Mr. Sinnett's position in the movement, and his many services to it, give him a right to the courtesy he asks at my hands. Not only so, but a letter similar in character was inserted by H. P. Blavatsky in an early issue of LUCIFER, and in her appended notes she laid stress on the importance of making clear the teachings contained in her own and in Mr. Sinnett's works, and gave warning of the danger involved in any claim to infallibility that might be made. Writing of the general endorsement given to *Esoteric Buddhism*, put forward then, as now, by Mr. Sinnett, she said:

“No one has ever dreamt of denying that *Esoteric Buddhism* was a ‘trustworthy presentation’ of the Master's teachings, as a whole. That which is asserted [in the criticism of it in *The Secret Doctrine*] is simply that some *personal* speculations of its author were faulty, and led to erroneous conclusions, (a) on account of their incompleteness, and (b) because of the evident anxiety to reconcile them with modern *physical* Science, instead of metaphysical Philosophy. Very likely errors, emanating from a desire diametrically opposite, will be found in *The Secret Doctrine*. Why should any of us—aye, even the most learned in Occult lore among Theosophists—pose for infallibility?”

Mr. Sinnett's contention is that *Esoteric Buddhism* contains no personal speculations of his own; but we cannot re-open the whole discussion on the main point.

With regard to H. P. Blavatsky's position in the movement, some of us are quite satisfied to know that she was a Chelâ of one of the Masters, helped and taught by and in constant communication with

Him; for the teaching she brought us we are deeply grateful, and we do not care to benefit by the message and constantly cavil at and find fault with the messenger. Because we are not continually "nagging" at and belittling her, we are often accused of setting her on too lofty a pedestal, of idolizing her, and claiming for her infallibility. We do nothing of the kind, though we prefer to leave to her ever-active adversaries the task of pulling her to pieces, and we listen in pained silence when those who should be her friends put weapons against her into her enemies' hands. For myself, the fire of loving gratitude to her burns ever in my heart, and while I recognize that she most probably made some errors in her writings, I recognize also that she knew far more than I do, that her teaching is invaluable to me, and that until I stand in knowledge where she stood any criticism by me is likely to be full of blunders.

Touching Mars and Mercury, each must decide for himself, if he feels it necessary to come to a decision. Having no personal knowledge on the subject, I am obliged to judge from general considerations. In any doubtful matter, I prefer to follow H. P. Blavatsky's teaching, and in this particular case it is more congruous with the whole evolutionary scheme than that of Mr. Sinnett, and therefore in itself it recommends itself more to my judgment.

In any case, discussion of these teachings among Theosophists—who can have but the one wish, to find the truth—must be useful. So I insert Mr. Sinnett's article.

ANNIE BESANT.

Esoteric Teaching.

SOME recent references in the *Path* to portions of the original Esoteric teaching embodied by me in *Esoteric Buddhism* seem to call for remarks on my part in reply. The line of criticism in question has culminated in an article which appears in the *Path* for July, entitled "Mars and Mercury."

The point at issue is this: In the original teaching which I received from the Masters, I was definitely informed that the planets Mars and Mercury formed part of the septenary chain to which our own world belongs. The question is one which, on its own merits, will only be of interest within the area of serious Theosophic study; but the controversy that has now arisen really involves some of the deepest questions affecting the future well-being of the Theosophical Society, and the progress of the movement. It is for this reason that I now feel bound to take it up.

For a long time after the publication of *Esoteric Buddhism*, the statement concerning Mars and Mercury remained unchallenged. It scarcely seemed possible that anyone imbued with respect for the Masters' teaching could challenge it, because, as has been publicly stated, after the publication of *Esoteric Buddhism*, the great Adept who gave me the information, wrote to me declaring explicitly that it constituted a correct exposition of his teaching. His words were: "Be certain that with the few undetectable mistakes and omissions notwithstanding, your *Esoteric Buddhism* is the only right exposition, however incomplete, of our Occult doctrines. You have made no cardinal fundamental mistakes, and whatever may be given to you hereafter will not clash with a single sentence in your book, but, on the contrary, will explain away any seeming contradiction." In later years when *The Secret Doctrine* was published by Madame Blavatsky, I found to my great surprise that she had asserted a new view of the planetary chain, altogether at variance with that previously given out, and had represented the seven planets of that chain as seven different states of this earth, making out Mars and Mercury to be in no way associated with the evolution of our human family, but simply to be themselves the objective planets, corresponding to the earth, of other chains. On the basis of this declaration some Theosophical students have felt bound by their loyalty to Madame Blavatsky to put aside the earlier teaching of the Masters conveyed through myself, and to argue that I misunderstood my instructions. This view is emphasized with great vigour in the *Path*, in the article above referred to, signed by Mr. Judge, and the really important point developed by the controversy has to do with the question, What was Madame Blavatsky's position really in the Occult world, and what kind of authority should be attached to the writings she has left behind her?

I hope no one will take the explanation I am now forced to give as implying any abandonment by me of the position respecting Madame Blavatsky I have always maintained. I showed in the fragmentary biography I put together at her own wish, with the assistance of herself and members of her family, under the title, *Incidents in the Life of Madame Blavatsky*, that she was truly in close relations with the great Masters of Esoteric wisdom. That she was one of their partially initiated disciples was also unquestionable for anyone who has been in independent touch with the realities of the Occult world. She was what she always called herself, a Chelâ, or pupil of the Masters, generally described by them by the term Upâsikâ, well-known in the East as signifying a female Chelâ; and when the teaching first came to me in preparation for the book which I ultimately wrote, Madame Blavatsky eagerly perused the letters I received in reply to my elaborate questions, assuring me constantly that the information they contained was almost as new to her as it was to me, except in so far as a part of

it was vaguely present to her mind without having ever been formulated with precision. Through her it was in the first instance undoubtedly that I came into communication with the Masters, and in many ways for many years, during some of which she had few other friends, I endeavoured to show my appreciation of the debt of gratitude, in this respect, I owed her. But the matter we have now to deal with has nothing to do with personal relationships. I have to defend the teaching of which I was made the exponent, and now the subject has been forced so prominently to the front, I cannot leave Theosophists to suppose I acquiesce in the claims that have been made to correct my faithful exposition of the Occult doctrine.

It is not my business here to offer hypotheses to account for the strange misapprehensions into which Madame Blavatsky fell when writing *The Secret Doctrine*, not merely as regards these questions of Mars and Mercury, but also in regard to some other points which have not yet attracted attention. That Madame Blavatsky was capable of making mistakes when endeavouring to amplify and expand the Occult teaching of the Masters is the all-important conclusion to which I think unbiassed minds in the Theosophical Society must be brought by a consideration of the matter under discussion. In endeavouring to show, on p. 163, vol. i. of *The Secret Doctrine* that I misunderstood the teaching in reference to Mars and Mercury, Madame Blavatsky quotes a question which I put to the Master, K. H., and his reply. Here I must add a few words of explanation of the circumstances under which the correspondence in question came to be available for quotation. When I returned to England in 1883 and published *Esoteric Buddhism*—long before Madame Blavatsky ever thought of returning to this country—the most earnest Theosophists of that day were exceedingly eager to see the original papers on the basis of which that volume had been written. I used to read portions of the correspondence at meetings of the Society, and many members pressed me eagerly for permission to take copies of them. I referred the matter to the Master himself and in the first instance he distinctly expressed disapproval of the idea. The letters, as he pointed out, were written to me, to inform my own mind, in order that I might in turn put out their substance in a suitable literary shape. They would not be intelligible to others unfamiliar with the course of the correspondence on both sides, and so on. The urgent desire, however, of certain Theosophists made me feel as though I were selfishly withholding from them documents which we all revered very sincerely, and at a later date—to my lasting regret—I was induced to apply a second time to the Master for leave to have some of these letters copied. He gave me that leave then, enjoining me to take a solemn pledge from persons to whom I gave the copies, that they would never be made use of in any way without my permission. Under these conditions the great bulk of my cor-

correspondence with the Mahâtmâs, in so far as it related to Theosophical teaching, was copied and treasured for a time by the persons to whom I gave it. Several years later, when Madame Blavatsky was living in this country, she naturally acquired overwhelming influence over a great many members of the Society. She desired one of these to give up to her the copies that had been received from me. The member in question conceived her orders to over-ride the original pledge, and gave them up. They have since been scattered about the world so that I have seen extracts from them in the *Path* and elsewhere, and for want of the interpretation that would have been suggested if the original letters of enquiry from me had also been printed, provoking misapprehensions on the part of those who only in this way read half the correspondence.

Now, the original question relating to Mars was as follows: "What planets of those known to ordinary science, besides Mercury, belong to our system of worlds?" The question took that form because information concerning the association of Mercury with our chain of worlds as the next planet on which this body of humanity was destined to evolve, had been given to me previously. The answer was, "Mars and four other planets, of which astronomy knows nothing. Neither A, B, nor Y, Z are known, nor can they be seen through physical means, however perfected." The answer is incorrectly quoted in *The Secret Doctrine*, and is made to run: "Mars, *etc.*, and four other planets. . . ." The interpolation of this "*etc.*" lends colour to the view Madame Blavatsky was at the time maintaining, viz., that while I had intended to ask a question concerning *our chain*, the Master thought I meant to ask a question about the *solar system* at large. This idea is a strange one for an Occultist to have accepted. An Adept dealing with his pupil could not make such a mistake about his meaning. But internal evidence makes it obvious that no such mistake was made. If the question had related to the solar system, it would have been absurd. "What planets besides Mercury belong to the solar system?" The question would have been ridiculous in that form, the answer almost more so: "Mars and four others, . . ." invisible to telescopes. What about Jupiter and Saturn, and all the invisible planets of the other world systems? Madame Blavatsky, as all who knew her intimately are well aware, was capable of making any imaginable mistake in matters relating to physical science. Her mind was out of tune with all such matters. But how the friends who helped her with the proofs of *The Secret Doctrine*, even without having their eyes opened by knowing that the "*etc.*" was an interpolation, could have let this passage pass, is very surprising. Finally, be it observed that "A, B, and Y, Z," were the names assigned by agreement at that period of my correspondence with the Master to the first, second, sixth, and seventh, globes of our chain. The notion that there could be any ambiguity

about my question or the answer, under the circumstances, is an insult to common sense, not to speak of Adept wisdom. I am entitled to add that, at a very recent date, within the last few months, since this subject has been under discussion, the Master himself, in communication with me, made the following comment on the situation: "If I had been capable of paltering with the truth, and playing with words in the way which has been attributed to me, not one line of all the manuscript of mine in your possession would have been worth the paper it is written on."

Few persons in touch with the principles of Occultism will be surprised to hear me quoting recent words addressed to me by the Master. Relations like those which were established between my humble self and Him in days gone by are of a kind that do not come to an end except through the misconduct or faithlessness of the pupil. During Madame Blavatsky's lifetime my privileges of communication with the Master through channels of which she knew nothing, were private and personal, and I was precluded from speaking of them. That prohibition has since been removed. Madame Blavatsky disliked anything that savoured of interference with her rights as founder of the Theosophical Society, and while she lived no one else would have been allowed to speak on behalf of the Masters to the Society at large. But it will be obvious, on reflection, that unless the whole design of Occult teaching is a delusion also, fresh neophytes, as time goes on, must come within the scope of the personal teaching of the Masters. In this respect we are moving forward now in a new era. I should be the last person to claim any monopoly—such as Madame Blavatsky in a certain sense enjoyed while she lived—of the honour of conveying teaching from the Masters. No one now left in the Society, I should think, could be so unwise as to make claims of that nature. But, as it has been my duty in the past to put the teaching of the Mahâtâmâs before the world, so it looks probable that such tasks will present themselves again, and on this account it is that I am bound at the present crisis to speak rather more plainly than inclination under other circumstances would have prompted. For many Theosophists, I know, Madame Blavatsky represented the whole movement; but, great as she was, the movement is something much greater. For many such persons Madame Blavatsky may have been the only teacher from whom they received Occult enlightenment. Immense as my respect is for her attainments, for her industry and devotion to the work she undertook, it is, nevertheless, a fact that I myself did not receive my Theosophic teaching directly from her, but in the way described; and long before her death my relations with the Master were carried on through the intermediation of one of his Chelâs, quite outside the range of Madame Blavatsky's connexions. It ought to be for all earnest workers in the Theosophical movement a matter of great satisfaction that this is so,

because in this way an entirely independent line of confirmation is provided for much that Madame Blavatsky has taught, for the *bona fides* of her position in its broadest aspects, and for the much-discussed existence of the Masters.

Following the quotation from my letter given in *The Secret Doctrine*, as above described, comes a letter as printed in that volume with many passages omitted, in which Madame Blavatsky seems to give a correction, derived by her from the Master Himself, confirming her view of the planetary chain. Here, again, minute comment upon the entangled situation is very difficult. I can only say that the omitted passages would materially alter the interpretation the letter seems to bear, and that some words obviously put in by Madame Blavatsky in parentheses must not be understood to have existed in the original.

Of course it matters very little for most people in this country first awakening to the significance of Theosophic teaching, whether Mars and Mercury are connected with this earth in the manner described or not; but what is of immense importance—in order that the movement, carried on loyally and rationally, shall always continue a healthy living organization, in touch with higher wisdom—is that all persons interested in its progress should shun the disastrous mistake of stereotyping the utterances of Madame Blavatsky, or of anyone else outside of the Masters, as the final word of Esoteric teaching, and an infallible testimony to constitute a new body of dogmatic scripture, and lead the human understanding once more into the quagmires of bigotry and sectarianism.

A few words must be given in conclusion to some points in Mr. Judge's recent article. When he says the two Masters who have had to do with *Esoteric Buddhism* and *The Secret Doctrine* have decided distinctly, first, that no other globes of the earth chain are visible from its surface, etc., etc., and that "Mr. Sinnett misunderstood them when he thought they meant to say Mars and Mercury were two of the six fellow-globes of the earth," I can only affirm for the guidance of those who may be able to feel that I speak with some claim to be listened to in such a matter, that I am quite sure Mr. Judge is entirely mistaken, and that the Masters in question never said anything of the sort. The argument, which endeavours to draw a correspondence between the organization of the septenary chain and the seven principles of man, is one which rests on an entirely false analogy. It would be as reasonable to attempt to trace an analogy between the seven principles of man and the seven days of the week. There is an analogy between the principles of man and the principles of the earth—or of any other individual planet, visible or invisible—but seven is a terrible stumbling-block for Theosophical students, who know there is something in it without knowing very much more.

Finally, in quoting from one of the letters to me by the Master,

which were got at under the circumstances I have described above, Mr. Judge represents Him as saying, "You are putting me questions pertaining to the highest initiation. I can give a general view, but I cannot and dare not enter upon details." It was scarcely fair of Mr. Judge to bring in the passage quoted, as though it bore on the matter in hand. It related to enquiries which had nothing to do with Mars and Mercury, but to a totally different question.

A. P. SINNETT.

Cause of Evil.

(Concluded from page 468.)

THE occasional criminal embraces all sorts and conditions of men; he forms the normal transitional stage from savage to civilized man; the intellectual and moral faculties are sufficiently developed to enable him to fully understand the necessity of controlling his will and forcing it into channels of morality, but as all new forms of energy require concentrated force to develop them, and there is the tendency in the individual to a division of force as the result of the consciousness of physical pleasures and pain, it follows that when the pursuance of a moral course inflicts too severe a stress upon an individual energy, he will succumb to a lower level. Environment is the magnet that attracts those qualities, whether latent or conspicuous, for which it has an affinity, and it is therefore only under the influence of good surroundings that virtuous instincts can be cultivated. This want of moral control may be due to congenital causes, which have arrested the processes of normal psychical development, or it may be caused by acquired pathological conditions which temporarily or permanently may oppose the power of the will or reason. Dr. Anna Kingsford says in the *Perfect Way*:

The normal mind perceives, recollects, and applies: these operations are analogous to the three physiological processes of nutrition—prehension, digestion, and absorption.

It is necessary to bear this in mind in order to understand and be patient with those whom we may strongly wish to help, and yet who are so frequently failing. The stomach of a baby cannot digest food suitable for an adult, neither can the mind of a dweller in a slum absorb the wisdom of an Occultist.

A clearer recognition of this fact whilst making us more forbearing with the weak would render us much more practical in our methods of instruction and relief. If the mental food is wholesome and adapted to the understanding, then the whole being expands and the mind goes out and grasps that which was before shrouded from its observation.

The professional criminal is one in whom the mental faculties have attained a high degree of development. Intellect is prostituted to the nurture of those instincts which specially contribute to personal gratification regardless of the harm such gratification may work to others; but the character of the crime, its commission, and after consequences, being strictly disciplined by the faculty of self-preservation, it follows that whilst guilty of the same crimes as the instinctive criminal he can so adjust his actions that his crimes are not so easily discovered.

Professional criminals may be divided into two classes—those who are guilty of crimes punishable by law, and those who are not yet recognized as criminals by law. Both are organizers of wrong-doing to others, and both live on the proceeds of that wrong; but the former are as a rule of a lower grade of intelligence, and their crimes are perpetrated against individuals, whereas criminals unrecognized by law perpetrate their crimes against communities.

Robberies, assaults, forgeries, disorderly houses, are punishable by law; but wars, under-payment of employees, marriage amongst the physically and mentally diseased, prostitution, the liquor traffic, lack of industrial training for the unskilled, the subjection of women, the encouragement of immorality in high places—these are all countenanced by society, and testify to the fact that human beings prostitute their intelligence to their instincts, instead of making intelligence subordinate to morality, thereby bringing into action that dual force which is necessary for the evolvment of altruistic perceptions.

The Report of the Elmira State Reformatory for 1891 shows that:

Fifty-two per cent of the prisoners had positively bad homes; 40 per cent fair homes; 7 per cent good homes; 19 per cent were illiterates; 50 per cent read and wrote with difficulty; 26 per cent ordinary school education; 3 per cent high school education; 42 per cent were Protestants; 46 per cent Roman Catholics; 5 per cent Hebrew; 5 per cent no belief; 87 per cent had good health; 4 per cent diseased; 66 per cent good mental capacity; 20 per cent fair mental capacity.

The statistics in regard to the prevalence of disease amongst criminals are at variance with the statistics of European authors on crime, but perhaps this may be accounted for by the supposition that American criminals belong to a less degenerated class.

Ninety-three per cent of the criminals at Elmira had committed crimes against property, whereas European statistics show a prevalence of crime against the person, which marks a lower grade.

The system of detention as practised in the larger number of our prisons is one of the most prolific causes of vice; the occasional criminal associating with those more vicious than himself, and, having no occupation calculated to draw out nobler faculties, rapidly becomes an adept in the ways of those more vicious than himself.

Taking morality as the sum or totality of those emotions which we call virtuous, such as affection, benevolence, sympathy, we can under-

stand how under the influence of teachings which limit the freedom of intellect by authority, a condition of society has been brought about in which the instincts and emotions have had free play, giving rise to a conventionalism whose tendency is to oppose moral evolution by prohibiting the search after the truths of Nature.

Under such a state of society, cruelty, jealousy, pride, hate, revenge, deceitfulness and fear, have held their own, and have brought about the persecutions of the Middle Ages and the conventionality peculiar to the present day.

In normal development all faculties develop in pairs; if one of these faculties is latent the active one takes on double activity, and, like a boat without ballast, is one-sided in all its movements. Intellect and morality are twins, and it is necessary for normal development that each faculty should receive an equal amount of culture.

What God has joined together let no man put asunder, may well be applied to the development of the mental faculties.

Morality may be taken as the sum of the emotions, intellect of the instincts, the union of the two producing the conscious entity of normal existence. If morality is developed without a counterbalancing fund of intellect we have the fanatic or morally insane person. If intellect stands alone we have the creature born of sensuous impulses, the money holder, the robber of the poor, the king of slaves.

The morally insane, being minus intellect, commits crime, believing it to be for the good of others; the intellectually insane commits crime for the good of self. When the emotional faculties of individuals are specialized we call it insanity; when the instinctive faculties are specialized we call it crime.

Weismann says that acquired faculties are not inherited; this is clear when we assume that our instincts and emotions are stages of sub-consciousness evoked during the progress of the race and during our individual evolution, collectively forming the conscious entity which reincarnates, forming our personality. Personalities are representations of Karmic law; through which law each being decides his future welfare. But individual responsibility does not one whit lessen the responsibility of parentage, for it is the earthly parent who provides the physical organism for reincarnating beings, and it is through the abuse of human powers that the abusers are self-damned by being compelled to live again in those forms which their own low passions have evoked. "As a man sows so shall he reap."

Unless we believe in miracles and deny free will, it is impossible for us to think that the Ego can ascend to higher planes in the subjective world until it has divested itself of tendencies productive of evil by welding or transforming them into their original force of good. If humanity is an offshoot of Divine Light and capable of returning to the All Good notwithstanding the grossness of the quaternary nature;

then it follows from our former premiss that each sub-consciousness which we possess, no matter how seemingly evil, must also have within it the germs of divinity.

Mr. Judge in the *Forum* for April says in answer to a question relating to the elementary beings of our lower nature:

If there is any point strongly made in Occultism it is that we are composed of lives, that every part of us is so made, and hence it follows that our lower nature is made up of these lives.

The greatest failure in human evolution lies in the sexual relation. Children enter the world unwelcomed and unwished for, marriage being, as is shown by our hospital clinics, but too often licensed prostitution. Disease has been defined as exaggerated physiological function. Mr. Bland Sutton, in his work entitled *Evolution and Disease*, has well illustrated this idea, and shown that a condition that may be abnormal in one animal may be a perfectly normal condition in another. He says:

There has been an evolution of disease with evolution of animal forms, but disease being controlled by natural condition cannot be regarded as unnatural.

Karma is that condition which adheres to our soul principle so long as we have any selfish thought, and is therefore the arbitrator of our successive incarnations. Pain is a necessity of creation, for how otherwise would we become aware of that which is evil? Until mind evolved there was no standard of justice; the instinct of self-preservation, which is the sum of the consciousness of lower forms, alone determined action. Pain is the outcome of a force which compels us to enquire into the cause of things, stimulating us into fresh energy and determination to avoid the cause of suffering. It is the work of Karma thus to modify consciousness.

Without doubt Karma can work and will work without aid from us, but Karma by its very nature has made each human being responsible for his fellow creature's condition. Karma does not allow anyone to fold his hands and say "It is fate," whilst wretchedness abounds, or perhaps give something that can be well spared towards the alleviation of the misery which it is the duty of everyone to learn how to prevent.

Each must give of his best gifts, the gift of intelligent thought for those who are too ignorant as yet to advance of their own free will.

Let those who live lives of ease become teachers, and provide for their pupils decent dwellings, instead of living vampire-like on the proceeds of human ignorance. Let those who have not the wealth see to it that human kindness is not forgotten in their daily lives. Karma works for the annihilation of self. How, then, can we rid ourselves of Karmic effects if we are contented with personalities? During life there is constant change of character, so that life as we call it is in reality death, whereas in death there is no change of character, the Ego is as the end of this earth life finds it. In old age, when the physical

powers are waning, the spiritual ought to be gaining in brightness, but this cannot be unless the individual has during life constantly striven to subordinate all self-consciousness that in any way militated against another's welfare, thereby rendering his body only susceptible to natural slowly decaying conditions peculiar to the physical organism. Forgetfulness of self is well known by Theosophists to be the requisition of White Adeptship, but there is often just as much selfishness shown in the striving for advancement in spiritual and Occult powers as there is in more physical pursuits—nay, often more, for many a so-called Materialist honestly labours solely for the good of his fellow-creatures, and that without any hope whatever of a future reward. The one who undertakes the study of Occultism without first realizing the faults inherent in his or her nature, who does not make a constant effort to subjugate the thoughts of self-interest that are constantly arising in the events of daily life, cannot attain to the power of White Magic. This power can only come to the one who studies for the purpose of preparing himself to help others, who has a greater thought for others' comfort and happiness than his own, who faithfully tries to carry out every daily duty of life which confronts him. Slow and tedious it may be, weary and monotonous these calls of duty when we fain would be pluming our wings to soar above them, but we must remember that we are placed just in the position that Karma adjudged us, and it is therefore only in the perfect fulfilment and consideration of our every-day duties that we are able to place ourselves in harmony with Divine Thought. When we disregard the comfort and welfare of others even in the smallest detail, just so much do we obstruct the influx of spiritual truth. Half an hour's study, with the rest of the day devoted to others, will bring more truth to our minds than twenty-three and a half hours devoted to self-meditation and only half an hour for our fellow-creatures. The thought of the Masters is to benefit humanity through the T. S., but how can They do this if Their pupils are bent on attaining Occult powers for individual advancement? The physical molecules of our brain must be made to vibrate on the divine plane, and this can only be done by the slow up-hill work of self-conquest, by the coördination of our instincts and emotions into oneness with the divine plan—this is the A B C of true Adeptship and the only path by which it can be attained. It is not in the monastery, in isolation from the world's temptation, that we make the most headway in spiritual life, but in the midst of the daily battles of life.

We may place ourselves where the faults of our nature have no need to rear their heads, where they can slumber so long that the possessor forgets that he ever owned them, and perhaps believes they are conquered: but no one can know how far he or she is towards saintship until trial comes.

It is in the family life, in our business, in our amusements, that we

most surely test our spiritual strength and pursue the best form of missionary work. There is no one whose life does not bring him into proximity with some fellow creature whom he can benefit mentally or physically. The one who positively wills to conquer self will acquire the power to influence others, for he will *possess sympathy* for weakness, knowing in his own person how difficult it is to conquer a pet fault. He *will give strength*, through the knowledge of having conquered. He *will show truth*, for he will unconsciously demonstrate in his own life the beauty of holiness.

Isolation from the world, from every-day companionship with our fellow creatures, can be only fitted for those who have passed through the struggles of physical existence and come out at last victorious, and such we feel sure still labour on higher planes for our benefit.

Temptations strengthen our will power for good; the one who isolates himself or herself before thoroughly understanding the weaknesses that may be latent in the mind is allowing *Mâyâ* or Illusion to weave its network more strongly around him.

Truth can only be tested by personal experience. That which is hidden will at some time come to light.

It is not when the mind has contentedly taken up some form of work which it believes is specially conducive to its advancement that the greatest progress is being made, but it is when the soul, striving towards purity, suddenly has the curtains of its contentment upraised and beholds itself with self still implanted in the every-day action of its life. To the earnest seeker after truth these stages always come, until self is merged in the divine.

Man, know thyself. The world is the battlefield of this existence, with its mingling of pleasure and pain, happiness and misery. In the groans of anguish that are wrung from the soul as it realizes its degradation are hidden the germs of future happiness. In the pleasure that we so readily lift our hands to grasp lie the thorns of misery. Wise are the laws of Karma, and wise are those who learn their truth through their own nature and teach others to do likewise. It is when the storm rolls over the soul, when in the knowledge of our past weakness, the longing for truth, and the hatred of evil, we concentrate all the forces of our nature in an invocation for guidance, when we will that if there are higher powers they shall manifest—it is then that we recognize the God within us, it is then, in obedience to the voice of the Universal Soul, that we plant our foot again on the trunk of the tree of life, and through our recognized experiences and failures “go up higher.”

CHARLOTTE D. ABNEY, M.D.

Theosophy and Christianity.

(Concluded from p. 504.)

THE truth of the Hermetic maxim, "Demon est Deus inversus" is borne in upon us when the Church lifts before our eyes the figure of the great "Angel of Darkness," and we see that his symbols are the same as those of the Christ. Satan has been painted as man's direst foe, as his adversary and accuser, his tempter and would-be destroyer; Christ is represented as the very antithesis of this: as man's most compassionate friend, as his helper and defender, his guide and would-be redeemer. How, then, comes it that two characters so diverse bear the same symbols, are presented under the same images? Lucifer is the Son of the Morning, the Star falling from heaven; Christ is the bright and morning Star. Lucifer is the Dragon, the Serpent, twined round the Tree of Knowledge; Christ is the Serpent lifted on the Cross, the Tree of Life. The characteristic attribute of the Serpent—Wisdom—gives us the key of the allegory, for both are types of the human mind, of the double-faced entity, by which alike we fall and rise. For the Star that fell is our Divine Ego, that was the bearer to animal man of the heavenly light, Lucifer, light-bearer, in very truth. And entering into man, it became indeed his tempter, for the very powers it brought made such evil possible as the animal could never know. And united in man with animal desire, it brought memory and subtlety of enjoyment, and anticipation of renewal, and so became man's ever present tempter, plunging him into evil in its search for sensation and for experience of material life. And then it became his accuser, when evil brought suffering, and sensation brought satiety, and ignorant desire worked out into pain; for it accused the body as its deluder when itself had guided the body, and the man of flesh had been but the instrument of the thinking man. Thus was the Ego the bringer of disharmony, for its own will ruled it and it was ignorant in matter, and blindly eager for experience, and its ignorance and eagerness wrought for pain and hence for its education. And then it began to turn its face upward instead of downward, and to aspire to the Divine instead of seeking for the brute, until striving ever towards the Spirit it lifted animal man from animality, and became his redeemer instead of his tempter, his purifier instead of his degrader. For as intellect materialized is Satan, so is intellect spiritualized the Christ, and therefore is it that both bear the same symbols, and the Fallen Angel becomes the Angel of Light.

As these conceptions of man's real nature become clear and definite, it is manifest that our whole method of dealing with men will change, and the popular ideas of virtue and vice, with heaven as the reward of virtue, and hell as the penalty of vice, will appear to us to be at once puerile and inefficient. And here we come into conflict with popular Christianity. For if man's heart be naturally corrupt, if that which is deepest in him be evil and not righteous, if he turn naturally towards the bad and can only with difficulty be turned towards the good, then it seems reasonable to allure him to the distasteful good with promises of future happiness, and to scare him from the fascinating bad with threats of future pain. Whereas, if man's nature be essentially noble, and the Divine Ego which is his very self be only blinded with matter, and even in its darkness seeks for light, and in its bondage yearns for liberty, then all this coaxing with heaven and threatening with hell becomes an irrelevant impertinence, for man's innermost longing is then for purity and not for heavenly pleasure, his innermost shrinking is from foulness and not from hellish pain.

What is virtue? It is being in perfect harmony with natural order, Nature being but the expression of the Divine Thought. It is the complete unfolding of every faculty, the full development of every power, and the subordination of all to the perfecting of the whole, each unit in rhythmical accord with the rest. It is not a blind submission to an external law imposed upon man by an extra-cosmic Deity; it is the glad unfolding of the inner life in conscious obedience to an internal impulse, which seeks expression in the external life. True and wise are the words of a Hindû in agony:

Virtue is a service man owes himself; and though there were no heaven nor any God to rule the world, it were not less the binding law of life. It is man's privilege to know the right and follow it. Betray and persecute me, brother men! Pour out your rage on me, O malignant devils. Smile, or watch my agony with cold disdain, ye blissful Gods. Earth, hell, heaven, combine your might to crush me—I will still hold fast by this inheritance. My strength is nothing—time can shake and cripple it; my youth is transient—already grief has withered up my days; my heart—alas! it seems well-nigh broken now! Anguish may crush it utterly, and life may fail; but even so my soul, that has not tripped, shall triumph, and, dying, give the lie to soulless destiny, that dares to boast itself man's master.¹

There speaks the heroic soul, and what need has such a soul of promise of happiness in heaven, since it seeks to do the right and not to enjoy?

And in truth, there is nothing that can pay virtue save continued opportunity for exercise, so accurate is the old proverb that "Virtue is its own reward." Only virtue can reward virtue, for *to be* is all that it desires. Tennyson caught a glimpse of this, and threw it into noble verse:

¹ *Râmâyana*. Quoted from Conway's *Sacred Anthology*, pp. 340, 341.

Glory of warrior, glory of orator, glory of song,
 Paid with a voice flying by to be lost on an endless sea—
 Glory of Virtue to fight, to struggle, to right the wrong—
 Nay, but she aimed not at glory, no lover of glory she;
 Give her the glory of going on, and still to be.

The wages of sin is death; if the wages of Virtue be dust,
 Would she have heart to endure for the life of the worm and the fly?
 She desires no isles of the blest, no quiet seats of the just,
 To rest in a golden grove, or to bask in a summer sky;
 Give her the wages of going on, and not to die.¹

To become what it longs for, to be what it adores: that is the goal towards which virtue strives, and that only can reward it. You cannot reward selflessness with pleasure; you cannot crown self-renunciation with gold; virtue asks naught at the hands of any God or any man, for its joy lies in its own exercise and in the opportunity of deathless service.

Some will say that such stimulus is insufficient, and that natures that do not respond to inspiration too lofty for them must have sanctions and threats fitted for their lower powers of apprehension. None the less should this Ideal be placed before them, for in them, at the core of their being, lies the Divine, even though it be too thickly crusted over with evil for the impulse to penetrate to it, or for it to respond. And experience proves to us that it is ever the noblest Ideal that stirs man into most passionate response, and even though he may be unable to emulate he feels in him the throb of yearning desire that is the first movement of the life within him, as the babe not yet ready for birth stirs beneath the mother's heart, and the movement is the prophecy of the future. Take any crowd, gathered together at hap-hazard, of the degraded as well as of the noble, and see what will move them to enthusiasm; you will find it will be the tale of some heroic deed, the story of some great sacrifice—for the human heart springs upward to the Right as the plant strives towards the sunshine.

But let us grant that something more than the presentation of a great Ideal is necessary to stimulate the progress of the less-developed souls. Then let us teach them, and prove to them, that pain follows the evil-doer as his shadow, or as the cart-wheel follows the ox. Let us make them understand that they are in a universe of law in things moral as in things physical, and that suffering and degradation are the fruits that are ripened from the blossoms of sin. Not misery in a far-off hell, which they can escape at the last moment by a prayer, but misery here on earth where the wrong was done, and where must be restored the equilibrium they have disturbed. Let us teach them Reincarnation, that brings the Soul back to the scene of its transgressions, and Karma, the Great Law, that sets each man reaping the

¹ "Wages," Tennyson's Works.

harvest he has sown. Thus may be chipped away the crust of ignorance that hinders the shining forth of the Light within them, and thus their responsiveness to the Ideal will increase. Yet in this process, let us frankly admit it, we are not making them truly virtuous, but are only destroying the ignorance which prevents the growth of virtue. Not till the longing for the Right for its own fair sake rises within them, can the first step in virtue be made. For to do even the right act from desire to gain happiness or to avoid pain, is not virtue, but merely enlightened and calculating selfishness; *right* action must spring from right thought, and not from selfish hopes or fears.

Apart from these considerations, it may be well argued that the fear of hell has directly worked for evil, and that it has proved to be a corrupting and degrading influence. On this, after quoting some descriptions of hell from Christian preachers, Canon Farrar has remarked:

There is overwhelming evidence to show that the outcome of such delineations taken alone—were they not rejected as they are by the instinctive faith of man—could only be hysteria, terror, and religious madness in the weak; indignant infidelity or incredulous abhorrence in the strong. "From the fear of hell," says the Rev. Rudolph Suffield, after twenty years' experience as confessor to thousands while working as "Apostolic Missionary" in most of the large towns of England, in many portions of Ireland, in part of Scotland, and also in France—"we never expected virtue or high motives or a noble life; but we practically found it useless as a deterrent. It always influenced the wrong people and in a wrong way. It caused infidelity to some, temptation to others, and misery without virtue to most. It appealed to the lowest motives and the lowest characters; not, however, to deter from vice, but to make them the willing subjects of sad and often puerile superstitions."¹

The effect caused by descriptions of eternal torture by Christian preachers can only be kept up by ever adding and adding to the horrors of the pictures—as the doses of a drug must be increased for confirmed eaters thereof—until at last we come to the hideous vilenesses of Father Furniss and Father Pinamonti.² It is good to know that in the Christian Churches many are waking up to a recognition of the evil wrought by such teachings, and they see that the other-world hell is an excrescence, that has grown on the tree of their faith, fed by the poisoned sap of human malice and hatred, that it is a travesty of the great truth that disregard of law is ever followed by suffering, suffering that in its turn brings wisdom and obedience in its train.

Just as the Esoteric Philosophy opposes the doctrine of hell, so must it needs oppose the exoteric presentments of the doctrines of vicarious atonement, imputed righteousness, and divine grace. For these strike at the root of human effort, and transfer to an external source that which comes from the God in man. To teach, as Christian teachers have taught, that Jesus Christ can make atonement for the sins

¹ *Eternal Hope*, Preface, pp. li, lii.

² *A Sight of Hell, and Hell Opened to Christians*.

of men, that his righteousness can be imputed to them, his grace give them salvation, is to remove man from the sway of law, to divorce effort from improvement, and to introduce the artificial methods of human legislation into the natural realm of inviolable order. As the incarnation of the Ego in animal man is the Esoteric truth underlying all legends of divine incarnations, so the work of that Ego with its human tabernacle is the Esoteric truth underlying the doctrines of atonement, imputed righteousness and divine grace. The Ego, uniting with itself the lower nature, gradually purifies it, makes it at one with itself, and constantly pours its own strength into the human personality, inspiring it, guiding it, lifting it, glorifying it. The Christ is builded from within by this slow process through countless incarnations, every step being made by the joint efforts of the higher and lower natures, which from being twain are gradually welded into one. Thus is taught a magnificent self-reliance, thus is built up by ever-renewed effort a strong and perfect man; thus only can the soul gain its independent conscious existence, acquiring

Individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant up to the holiest archangel (Dhyâni-Buddha). The pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.¹

Here, perhaps, is the strongest point of contrast between the Esoteric Philosophy and popular Christianity, and as this touches conduct and the spirit of our life, it is of the highest importance. Is man to rely on a force external to himself, or is he to seek strength in himself? On his answer to that question depends his future.

One great service that may be done by Theosophy to all religions is the softening of religious animosities by the revealing of the basis common to all. It cannot be that for ever the brotherhood preached by all religions shall be denied in practice, and Theosophy will deserve well of the world, if it can substitute knowledge for ignorance and peace for strife.

ANNIE BESANT.

"They that go Down into Silence."

MANY years have I waited, and now in the end have found one sensitive enough to be influenced by my will, and this tool, as he sits down to write, wonders to find words flow with such ease from his tired brain, and thanks God that his old power has once more returned to him.

¹ *Secret Doctrine*, vol. i. p. 17.

Speak softly, you who stand in the presence of your dead. Are you still blind and foolish enough to think that at the one moment when breath leaves the wasted body, sight and hearing and knowledge of the world depart also?

Do you dream that the spirit in one instant's freedom soars for ever beyond the sound of your tears and wailings? I had led what the world, in its careless shallowness, would call a good life, for I had not robbed my neighbour or cheated him, or used unlawful violence, I had spoken the truth always and gone to church once in the week, and though I had been called a hard man none ever said that I was an unjust one; and yet even my wife, the only person who ever loved me, had of late years seemed to lose her affection. She was a good woman, the best I ever knew—perfect wife and mother, following her duty in all things; but she and my children were afraid of me, and it pained me to see the little ones run to their mother at the sound of my step, and hushing their baby laughter when they saw my face; and because my pride would not let me show what I felt, I spoke to them but more harshly than before.

And yet, had they but known it, I was hungering all the time for their love, and strict with them only for their good, over-anxious lest they should grow up undisciplined.

I know now wherein my fault lay, although then I thought that I did but do my duty, and in the act rejoiced, even as the martyrs of old, when they tortured their bodies for the sake of the same slandered name.

The years passed on, and it was the same always, surrounded by my family, claiming acquaintanceship with many, I grew into a lonely and soured man. And then came the day upon which the long ladder fell across my body, and I was carried home to lie helpless and suffering for many weeks, and in those hours of agony I learnt the full extent of the work that my own hand had done.

Ellen, my wife, was gentle and uncomplaining, bearing all my fretfulness with never-failing patience, and waiting upon me hand and foot; but when I heard her quiet the children's voices, and starting nervously when I spoke, I realized that it was I myself who had estranged her love from me. I tried then, God knows, to be different, but it was too late, for fear is a lesson that once learnt is forgotten with difficulty.

One day, when I knew that death was near to me, I asked for Jack, my eldest boy, hoping that he would not remember that I had been used to speak to him in anger. He was so little, surely his memory could not be very long.

My wife went to call the boy, and I heard the glad voice that had been raised in play cease, and then came a half-cry, and Ellen's voice speaking soothingly, and then a storm of tears, and in a few moments she came back to me, with an anxious, troubled face.

"He is only a baby, John," she said pleadingly; "and it is the thought of seeing illness. He does not like to think of you suffering, and is afraid you will be changed. He sent his love, and is sorry you are ill."

Her voice faltered as she spoke, and I knew that she lied—as good women will at times, when by so doing they can save pain.

It was not of my illness but of me that Jack was afraid, but I said nothing, only turned my face to the wall to hide the tears that came in my weakness; but as I moved I saw on a shelf a whip, with which on the day of my accident I had struck the child for forgetting a message.

And on that night came the end, a wild struggle, a feeling as though some firm hand were pressed upon my throat, and then something seemed to give way, and I breathed freely.

I felt Ellen lay my head back gently, and the doctor loose my hand, and vaguely, foolishly, I wondered why they did so. And then—did I lay my own hand upon myself? for I felt a body that grew cold beneath my touch, and I found that I no longer lay upon the bed, but soared above, while down below me lay a stiffening form, with a grey and ashen face.

And so unfettered and boundless I felt, that it made me wonder if my glorious liberty could have once been restrained by that paltry prison. I tried to make my way through the open door, but could not, finding that I was confined by the walls of the room, so that I was forced to stay, and see all the last, sad, ghastly services done; and when my body had at last been made ready for entombment, by some invisible cord that tightened ever, I was drawn towards it; and I struggled, and tried to scream, but found that my voice was dead indeed, and nearer and nearer I was forced, until I gazed, closely as a stranger, upon that face, and saw there all the signs that anger and sternness had left.

And for two days and nights I watched over that form, growing more and more unlike an envelope of life, and at last a horror came over me. Was this what men in their ignorance call death, or was I indeed alive, to be buried while life was in me? But I looked and saw that the body and myself were two, for I was a shape, fashioned out of a blue vapour, so that it seemed incredible that no one saw me.

And the room door opened and Ellen entered, pale and worn, leading Jack and Nellie, the eldest of our children, but they drew back against her skirts.

"Can father hear us now?" whispered the boy.

"No, dear, he can never hear you again," I heard Ellen answer.

The child looked up, his face brightening.

"Are you not glad father is dead, mother?" he asked, gleefully; "he can never scold us now, and we shall not have to go to bed early again because he is at home."

"Hush, hush, my darling, it is very wrong to say such things, mother does not like it," she said; and then the children came and looked at what had once been I, as it lay there, and then they went, and my wife knelt alone by the bedside.

"Oh, my husband," she cried, "that I should have lived to say it! I am glad, glad that you are dead—glad for your sake and for the children's; now they will forget you; had they been older, they must have remembered you with bitterness. I know that it was only trouble and anxiety that made you harsh; you thought it right, but you did not know how women and children feel and think."

So—that was the best wish that even my wife held for me, that my children might forget, knowing that in my memory there could be no love.

At last the day came upon which my body was buried, and I followed the coaches of the mourners; I, too, stood by the open grave, and heard the solemn words, "earth to earth, dust to dust," then all knelt to join in the prayer, "We give thee hearty thanks that it hath pleased thee to deliver this our brother out of the miseries of this sinful world." How little those who said the words imagined that their "brother" was, at that moment, suffering far more anguish than they, while still militant on earth, could ever experience.

At that time I could only see what I had when alive, and I was as fully conscious of what was passing as I had ever been.

What mummery all these ceremonies seemed, and how strange it was to hear myself and my failings discussed with as much freedom as though I were a hundred miles distant.

I followed Ellen and our children back to their home, and saw the blinds drawn up and the round of daily duties once more begun.

A curious feeling came to me in those weeks—a sensation as though I were trying to get somewhere beyond myself; the whole world was accessible to me now, it was not locality I sought for, but even as I had once been freed from an earthly body, I now strove to be delivered from the elements that still held me.

After a while my eyes were to some extent opened, and I saw countless others, like myself, dead, but not yet dissevered from earth.

And for some the burden was made heavier, and the time of waiting much longer, by their friends who desired very wearily to see their lost ones again.

For although while in life I had scoffed at Spiritualism and séances, now I knew that the dead *can* be forced, sorely against their wills, to communicate with the living, but it is only the grosser and lower parts of their being that can thus be summoned; and each time this is done, it can only be accomplished by the grievous wrong of tying yet more securely and painfully to earth the higher principles.

And all the power that was left to us was the capability of sug-

gesting thoughts to the minds of the living; and some of the dead despaired of ever being free, so that their natures became bad and worse, until the only ideas they whispered were evil ones; but others, who, like myself were endeavouring to work out their redemption, strove to use their influence for good, but we could not strongly urge, or force any to comply, and who can understand with what heartache and despair we saw our directions disregarded. It was given to us to know something of the future, so that at times we were enabled to warn those who were sensitive enough, and not too dulled by the cares of the world to hear us, of what was to come; and some called our warnings a presentiment, and some but a curious coincidence, and our efforts to lead their steps aright men named the voice of conscience.

But what seemed to us most wonderful was, that some, amongst whom were nervous, delicate girls, should, without first undergoing a long discipline to cast out sin, lay themselves out, and work upon their health, until they became sufficiently enfeebled to be taken possession of by Elementals—for, as the evil in human nature is stronger than the good, it was invariably the wicked and malevolent amongst us who held them.

I found now that the harshness and want of sympathy and love that had been my chief faults in the world, were the very ones most adapted to hinder my progress over the threshold of the other.

Daily, hourly, I watched over my wife and little ones, advising, admonishing, but I had been so little in unison with them, that I now found that it was an almost hopeless task to get sufficiently near their hearts to make them listen to me. Although they had not loved me, my death had been something of a shock, but they had got over that now, and I saw that Ellen was thinking of marrying again.

For two reasons I did all that was in my power to prevent this act; in the first place I knew that the man, although plausible and well-looking, was, in reality, far from good or kind-hearted, and in the second, by another marriage, my wife would for ever separate herself from me.

The last connection on earth is always the stronger one, and I had been longing for the future, when my dear ones should join me, and I could prove how real, if restrained, my tenderness for them had been.

But now that hope was over, and I felt like Enoch Arden, and on the point of being separated, not for life only, but for eternity.

For as the bond of wedlock is not only the most sacred, but the closest, of all ties, so it remains after death a sacrament in which no third can share.

I saw Ellen long waver and hesitate, for the entreaties that I whispered came to her in the shape of doubtful misgivings; but at last her resolution was taken, the memory of my harshness and coldness turned the scale.

My conduct had brought its own punishment; it was no angry deity that tormented and persecuted me, my fate was a necessity, a law of nature, and as I at last realized this order of justice, I thought of Omar Khayyám, "Each soul makes in itself a heaven or hell."

I could do good in very few things, still I was progressing, working off some of the weight that dragged me to earth, and now and then, as the scales fell from my eyes, I saw the faces of those Spirits who had thrown off entirely the attributes of the Elementals, and I knew that they had indeed entered upon the time of perfect rest and joy that is apportioned to each before being once more sent into the world.

The one great object of each of us, was, like the rich man of old, to warn those whom we loved and had left behind, but because of my nature, I found this so difficult, and was able to do so little, that at times I almost rested from my task, despairing of ever working out my salvation. I knew that some of the living were susceptible to our influence in an extraordinary degree, and the idea haunted me that it might be possible to find one, to whom I could suggest this history, that all might profit from it.

But for many a weary year I sought in vain for a suitable subject; the greater part of those to whom I told it put carelessly aside what they thought was the memory of some fantastical and impossible dream.

But now at last I have succeeded. Jack, my son, is grown up now, and for very long he has tried in vain to make a living by his pen, and although I had many times endeavoured to use him as a medium through which to tell my message, I had always failed.

But now this night, when he threw himself upon his bed, despairing and worn out, he began to think of how his step-father had cast him off, so that he knew not where to turn for a meal; and then the memory of his own father came to him, who, if stern, had at least always provided for him plentifully. And the remembrance of the harshness once shown to him had softened with years, so that perhaps for the first time in his life he wished that his father had lived, and then my boy fell into the heavy sleep of exhaustion.

His last waking thoughts had enabled me to draw nearer to him than I had ever done before, and as in a dream I told him what is written here; and when he awoke, so vivid and realistic a vision did it seem, that he rose, even in the night, and wrote it down.

And, as he writes, clearer and clearer do I see the faces of the happy ones and more misty grow the forms of earth. The cord that binds me slackens—it breaks—I am free.

And he who has written these things has done so without effort of his own. But to those alone who know fully the apathy of a weary brain can this explanation appear rational.

EDITH A. JONES.

The Theosophy of Schopenhauer.

SCHOPENHAUER writes in 1818, in the introduction to his principal work:

* * *

To my idea, the greatest advantage which this century, still in its infancy, has over the preceding one, is that the knowledge of the Vedas has been imparted to it, through the translation of the Upanishads. Indeed, I might almost presume to affirm that the influence of Sanskrit literature in Europe will equal that caused by the revival of Greek Letters, which took place in the fourteenth century.

* * *

As long as the “negation of will” has not taken place, that part of our being which death leaves intact is the root and cause of another existence, in which a new personality finds itself again, so fresh and so new, that it considers itself with wonder.

* * *

That which sleep is to every human being, death is to the will, which is *das Ding an sich*—the cause in itself.

* * *

Man could not bear to continue for ever the same busy life, its misery and pain, without any real gain to be gotten by it, if he retained throughout it his personality and memory. At death he abandons them both, and taking this draught of Lethe returns refreshed through that sleep of death, to take his place in life, gifted with another intellect, a new personality.

* * *

Death is, and remains for us, something negative—the ending of life. But it must also have a positive side, which, however, is hidden to our sight because our intellect is totally impotent to grasp it.

Thus do we understand what we lose through death, but not that which we gain through it.

* * *

In his *Parerga and Paralipomena* Schopenhauer writes:

* * *

If we thoroughly understood the real nature of our innermost Being, we should see how absurd it is to desire that the Individual, as such, should exist for ever. To wish for this means giving up Being itself for one of its innumerable manifestations.

No individuality is fitted for an eternal duration. It disappears in death; but we lose nothing by this, for this individuality is only the manifestation of an entirely different being—a being that knows nothing of time, and therefore nothing either of life or death.

* * *

The loss of the intellect, which the will sustains at death (the will being the cause of the individual manifestation which has ceased to be), is the Lethe without which it would remember the different apparitions of which it has already been the cause.

* * *

When we die we ought to throw off our individuality like a worn-out garment, and rejoice over the new and better one which we are about to receive, after having learnt a new lesson.

* * *

This world is hell, and the men in it are, some of them, tormented souls, others demons.

* * *

Asceticism is, in reality, the soul of the New Testament, and what is asceticism if not the negation of the will to live.

* * *

My ethic shows theoretically the metaphysical reason for justice and love of humanity, and shows also to what end these feelings, being perfected, must bring you. At the same time, it points to the negation of the will (to live) as the only way of salvation from the wickedness of the world. It is, therefore, according to the spirit of the New Testament; while other ethics are written in the spirit of the Old Testament, and all end in a despotic theism. My teaching could be called the Christian Philosophy, however paradoxical this may seem to those who only judge things superficially.

* * *

Whoever, through meditation (on this subject), has persuaded himself how necessary for our salvation trouble and pain generally are, will readily admit that we ought not to envy others their happiness, but their misfortunes.

H.



PATIENCE is the column which sustains Prudence. It is not the human force which hurls a man to the ground, but that which restrains the power that might do so. The only way to answer a fool is to answer nothing. Each word of reply can only recoil from the insensate to thyself. To return insult to the insulter is to increase his disrespect, as fuel feeds flame; but he who meets an accuser with calmness has already confuted him.—*Persian Precepts*. (Moncure Conway, *Sacred Anthology*, p. 213.)

Edgar Allan Poe and Occultism.

[The following passage is quoted to show how identical the Truth is, wherever and by whatever means attained. Edgar Poe has, by the independent action of his powerful intellect, arrived at conclusions with regard to ultimate Philosophy which will be familiar to all students of the Wisdom-Religion. The quotation forms the peroration of *Eureka*.—H. T. E.]

THERE was an epoch in the Night of Time, when a still-existent Being existed—one of an absolutely infinite number of similar Beings that people the absolutely infinite space. It was not and is not in the power of this Being—any more than it is in your own—to extend, by actual increase, the joy of his existence; but just as it *is* in your power to expand or to concentrate your pleasures (the absolute amount of happiness remaining always the same) so did and does a similar capability appertain to this Divine Being, who thus passes his eternity in perpetual variation of Concentrated Self and almost Infinite Self-Diffusion. What you call the Universe is but his present expansive existence. He now feels his life through an infinity of imperfect pleasures—the partial and pain-entangled pleasures of those inconceivably numerous things which you designate as his creatures, but, which are really but infinite individualizations of Himself. All these creatures—*all*—those which you term animate, as well as those to whom you deny life for no better reason than that you do not behold it in operation—*all* these creatures have, in a greater or less degree, a capacity for pleasure and for pain:—*but the general sum of their sensations is precisely that amount of Happiness which appertains by right to the Divine Being when concentrated within Himself.* These creatures are all, too, more or less conscious Intelligences; conscious, first, of a proper identity; conscious secondly, and by faint indeterminate glimpses, of an identity with the Divine Being of whom we speak—of an identity with God. Of the two classes of consciousness, fancy that the former will grow weaker, the latter stronger, during the long succession of ages which must elapse before these myriads of individual Intelligences become blended—when the bright stars become blended—into One. Think that the sense of individual identity will be gradually merged in the general consciousness—that Man, for example, ceasing imperceptibly to feel himself Man, will at length attain that awfully triumphant epoch when he shall recognize his existence as that of Jehovah. In the meantime bear in mind that all is Life—Life—Life within Life—the less within the greater, and all within the *Spirit Divine*.

Notes and Queries.

UNDER this heading we propose to insert monthly notes and questions that may help students in their work, references to quotations bearing on Theosophical doctrines, and other matters of interest. Readers would much help us if they would send us passages they meet with in their own studies, copying the passage and giving *exact* reference—name of book, volume, page, and date of edition. All useful references will be classified, and entered up in a book under their several heads, and a mass of matter useful to students will be thus accumulated. Questions will be numbered, and the number must be given in sending an answer.

QUERIES.

Q. 1.—I have heard it stated that the "Lord's Prayer" is not original to the Gospels, but is to be found in the Jewish "Kadish." What is the authority for this, and what date would be ascribed to it?—W. K.

Q. 2.—Who was it said: "Death is too universal to be an evil," or words to that effect, and where is the quotation to be found?—W. K.

Q. 3.—I should be very glad if a reader of LUCIFER could give me a direct reference to any of the Buddhist Scriptures—whether of Ceylon, China, Tibet, etc.—which describes Gautama Buddha as "born of a virgin."—E. T. H.

Q. 4.—Can anyone possessing a complete copy of the *Rāmāyana* send me the exact reference to the passage quoted on p. 590 of the present issue of LUCIFER? I have access only to the first six Kandas, and it does not occur in that portion. I want the name of the speaker.—ANNIE BESANT.

NOTES.

Occidental and Oriental Orientalism.

Nihil est veritatis luce dulcius. Nothing is more pleasing than the light of Truth.—CIC., *Acad. Quæst.*, iv. 10.

Professor Max Müller, *Nineteenth Century*, May, 1893:

At present I only wish to show that, if there is any religion entirely free from esoteric doctrines, it is Buddhism. There never was any such thing as mystery in Buddhism.

Saddharma-Pundarika, *Sacred Books of the East*, vol. xxi, edited by Professor Max Müller:

Such is the mastership of the leaders, that is, their skilfulness. They have spoken in many mysteries; hence it is difficult to understand (them).

Therefore try to understand the mystery of the Buddhas, the holy masters of the world; forsake all doubt and uncertainty: you shall become Buddhas; rejoice! (P. 59.)

I am he, Kāshyapa, who, knowing the law which is of but one essence, viz., the essence of deliverance (the law), ever peaceful, ending

in Nirvâna . . . do not on a sudden reveal to all the knowledge of the all-knowing, since I pay regard to the dispositions of all beings.

You are astonished, Kâshyapa, that you cannot fathom the mystery expounded by the Tathâgata. It is, Kâshyapa, because the mystery expounded by the Tathâgatas, the Arhats, etc., is difficult to be understood.

And, on that occasion, the more fully to explain the same subject, the Lord uttered the following stanzas:

1. I am the Dharmarâja, born in the world as the destroyer of existence. I declare the law to all beings after discriminating their dispositions.

2. Superior men of wise understanding guard the word, guard the mystery, and do not reveal it to living beings.

3. That science is difficult to be understood; the simple, if hearing it on a sudden, would be perplexed; they would, in their ignorance, fall out of the way and go astray.

4. I speak according to their reach and faculty; by means of various meanings I accommodate my view (or the theory). (Pp. 121, 122.)

Reviews.

ELVES, FAUNS, AND FAIRIES.¹

IN reprinting and commenting upon a somewhat rare tract, Mr. Andrew Lang has made an addition to the bibliography of nature-spirits. The Rev. Robert Kirk, author of *The Secret Commonwealth*, was a student of Theology at St. Andrews and an M.A. of Edinburgh; was minister at Aberfoyle, and a student of psychism. His book was written in 1691, and

Treats the land of faery as a mere fact in nature, a world with its own laws, which he investigates without fear of the Accuser of the Brethren. . . . Firm in his belief, he treats his matter in a scientific spirit, as if he were dealing with generally recognized physical phenomena.

The introduction is in Mr. Lang's usual chatty and discursive style, and frequent mention is made of the Psychical Research Society, which on one important point he justly arraigns as follows:

But, as far as the writer has read the Society's proceedings, it "takes no keep," as Malory says, of these affairs in their historical aspect. Whatever hallucination, or illusion, or imposture, or the "subliminal self" can do to-day, has always been done among peoples in every degree of civilization. An historical study of the topic, as contained in trials for witchcraft, in the reports of travellers and missionaries, in the works of the seventeenth-century Platonists, More, Glanvill, Sinclair and others . . . is as necessary to the psychologist as to the folk-lorist. . . . Assuredly the Psychologists should have an historical department.

As to the text, it is divided into chapters on "The Subterranean Inhabitants," and "Predictions made by Seers." Regarding the former we are told:

These *Siths*, or Fairies, they call *Sleagh Maith*, or the Good People, it would seem, to prevent the Dint of their ill Attempts, (for the Irish use to bless all they fear Harme of;) and are said to be of a middle Nature betuixt Man and Angel, as were Dæmons thought to be of old; of intelligent studious Spirits, and light changable Bodies, lyke those called Astral, somewhat of the Nature of a condensed Cloud, and best seen in Twilight. . . .

They avouch that a Heluo, or Great-Eater, hath a voracious Elve to be his

¹ *The Secret Commonwealth of Elves, Fauns, and Fairies*. Text by Robert Kirk, M.A., Introduction and notes by Andrew Lang. David Nutt, 1893, price 7s. 6d.

attender, called a Joint-eater or Just-halver, feeding on the Pith or Quintessence of what the Man eats; and that therefor he continues Lean like a Hawke or Heron, notwithstanding his devouring Appetite. . . .

And so on, with an account of the appearance, habits, laws, etc., of the fairies, which is not unlike that given by Paracelsus. The last chapter deals with Second-sight and how to develop it.

Interesting as Robert Kirk's quaint treatise may be to the psychological folk-lorist, it is difficult to find reason for its selection out of so many other works of greater value written by far more experienced Occultists. Perhaps the folk-lore has had more to do with the choice than the psychology. The reprint appears in the luxurious dress of Mr. Nutt's "Bibliothèque de Carabas" and the edition is limited to 500 copies.

H. T. E.

REINCARNATION: A STUDY OF THE HUMAN SOUL.¹

DR. JEROME A. ANDERSON, one of the most devoted workers on the Pacific Coast, has filled an empty place in Theosophical literature by this useful book. He tells us in his preface that when he first met the idea of Reincarnation in Theosophical literature, he was "bitterly antagonized" by it, but was finally "compelled by sheer force of facts and logic to accept it." We may let the author describe his own method and object:

These pages are intended to present, in as concise a form as possible, an outline of certain phenomena in nature, together with logical and philosophical deductions therefrom, which go to prove, first, the existence of a soul, and second, the repeated incarnation of this soul in physical bodies. No phenomena will be considered except such as have been fully verified and accepted as a portion of the *armamentarium* of modern science. . . . The purpose of this book is to establish the fact of the existence and repeated rebirth of the soul by an appeal to logic and reason alone, based upon phenomena of such universal and every-day experience that all who choose may verify each successive step taken, or phenomenon to which reference is had.

In a brief introduction Soul is defined as a vehicle for consciousness, having its essence in the Substance Aspect of the Unknowable, this material aspect being a condition of manifestation. As human, it is a self-conscious centre of consciousness, substance limiting, defining, and thus making possible, the existence of this individualized centre.

The first evidence of the existence of the soul is sought in human Physiology, and this proves the existence of an energy, variously styled mind, soul, Ego—according to the opinions of the particular writer—that controls the mechanism of the body. It is contended that this mind cannot be the result of external stimuli only, for unless there were a potential centre of consciousness that could be aroused by the stimuli they might strike for ever without response. The gap between nervous action and sense-impression is impassable, and we are compelled to assume therefore two factors, the receiver and transmitter of the stimulus on the one hand, and on the other the inner observer of the nervous commotion registered by molecular changes in the brain. Dr. Anderson traces, step by step, the proofs of the existence and action of this inner observer, and thus lays a sound physiological basis for further study.

Our author next takes up the psychological evidence for the Soul's existence, dealing with self-consciousness and its varied functions, and examining the information to be gained from trance, dream, etc., and then passes onwards to the evolution and individualization of the Soul. He is peculiarly happy in some of his illustrations drawn from Science, which illumine, as by a flash, obscure metaphysical conceptions.

We then come to the question of Reincarnation, recognized by Dr. Anderson from his own experience as distasteful to Western minds. This distaste arises, he thinks, from the habit of basing all concepts on

¹ By Jerome A. Anderson, M.D. Lotus Publishing Co., 1504, Market Street, San Francisco.

personality and separateness, and the wish to persist after death, if persistence is to be admitted, as "the entire Mr. Smith, minus his body but plus a pair of wings." The proof of the existence of the Soul as an entity independent of the body having been furnished, and this Soul bringing with it certain faculties and powers which it takes with it on its departure, the next stage of the argument is to connect the Soul with successive bodies; three hypotheses present themselves: Reincarnation; a single incarnation, as believed in by most Christians and Spiritualists; that the Soul is the product of the molecular and chemical activities in the body, and ceases with their cessation. These must be tested like any other hypotheses, by their power of accounting for the phenomena under observation. Reincarnation is then shown to hold its ground, while the other hypotheses are proved inadequate.

Next is marshalled the scientific evidence in its favour. Elementary entities as guiding vegetable evolution, metamorphosis in the animal kingdom, are brought to strengthen the argument. Then man is studied in his composite nature, that the Reincarnating Ego may be distinguished, and next the Personality is analyzed; here we have an ingenious table, showing the animal quality first intellectualized and then spiritualized. Then follows a chapter on the post mortem states of consciousness, with the moral:

Life in and out of the body pursues its eternal course in obedience to the absolute law of cause and effect, to which it forms no exception; and that therefore man cannot enter upon a wiser course of study than that which relates to his own nature, origin and destiny. The object of our most strenuous exertions ought to be to transfer our consciousness from the impermanent to the permanent; from the mortal to the immortal.

A useful chapter on Hypnotism and the Human Soul finishes the argument for the Soul, and then Objections to Reincarnation are met, but this is the least effective chapter in the book. A few pages on Karma and on Ethical Conclusions finish this admirable treatise. An Appendix contains some suggestive remarks on Embryology and Reincarnation.

LUCIFER heartily congratulates Dr. Anderson on doing a very helpful service to students by the best presentment of Reincarnation from the scientific standpoint that we have yet had.

Theosophical Activities.

INDIAN SECTION.

We learn from the President-Founder that our Bro. Dhammapala will soon be in England, on his way to the Parliament of Religions in Chicago. It will be pleasant to welcome here one of the most devoted Buddhist members of the Society.

Bro. Gyanendra Nath Chakravarti will also shortly arrive in England; he, too, is wending his way to the Chicago Parliament as one of the representatives of the Theosophical Society. He is the President of the Prayag Students' Theosophical Association at Allahabad, as well as a distinguished scholar.

Our hard-working brothers, R. Jagannathiah and T. A. Swaminatha Aiyar, of the Sanmārga Samāj, Bellary, send us a circular in which they say: "We beg to announce for the information of the public, and especially the Members of the Theosophical Society, that we have started a Fund, called the Vernacular Theosophical Publication Fund, confined *at present* to the Telugu and the Tamil publications only, and which will be extended to other Vernaculars when the means enable us to do so. We earnestly wish that gentlemen who have the good of the people at

heart and who wish for the elevation of the masses in mental, moral and spiritual development, will come forward to assist us to the extent of their power and means, by contributing to this Fund. In starting this Fund, we are solely actuated by the philanthropic motive of placing Vernacular translations of the Theosophical works within the easy reach of the people who are ignorant of English, and thus allowing them every chance of knowing full well the doctrines inculcated in Theosophical literature." We congratulate our brothers on so useful a departure.

CEYLON LETTER.

July, 1893.

We are in for another dull season in Theosophy, but occasional paragraphs in the local press about Mrs. Besant and her proposed visit to the East, set the "clogged wheels" moving a little. Her movements are eagerly discussed, and she can be assured of a hearty welcome from our "tight little island."

Mr. Dhammapala, of the Buddha Gayâ Mission, is expected at Colombo from Calcutta in a few days. He is on his way to Chicago to represent the Southern Buddhists at the Parliament of Religions. Our brother has been away from Ceylon at Calcutta for nearly three years, and our poor island sadly misses his valuable services to Theosophy. We wish the Buddha Gayâ Mission every success under Mr. Dhammapala's supervision; but, however, it may be reminded that he owes a great debt to his countrymen, who need his services more than the Buddha Gayâ Mission.

Ceylon offers to any philanthropist or Theosophist a large field for the exercise of benevolence and work for humanity. Buddhism and its glorious founder's name are degraded by Buddhists, and Theosophy alone is the motive power to rescue Buddhism and the Buddhists.

There is still the bitter cry from all around of the misappropriation of the funds of the Temple Land Revenues. The corrupt priesthood, aided and abetted by their relative head-men of the villages, are at the bottom of this whole mischief. Government has organized and framed an ordinance to protect the interests of the Temple Lands, but it is a lamentable fact to note that the ordinance is to all appearances a dead letter. A European gentleman from the English Civil Service must be at the helm of affairs; we will then hear no more cries. If any of our English brothers could move the authorities to put an English civil servant to be the commissioner of Temple Lands in Ceylon, they would be doing a great service to the island and Buddhism.

The friends of the Sangamitta Girls' School will be glad to hear that that institution is getting daily more popular among all classes. Even Roman Catholic parents are sending their children to Mrs. Higgins. The institution is truly a Theosophical one. It is now quite full, and Mrs. Higgins and her staff of assistants are daily working hard to raise the Building Fund. It is sincerely hoped that Mrs. Higgins' and others' efforts in aid of this grand and noble work will be crowned with success.

SINHALA PUTRA.

EUROPEAN SECTION.

Blavatsky Lodge.—The new syllabus was commenced by W. Q. Judge with the lecture on *Theosophy and Spiritualism*. He gave a most interesting exposition of the attitude taken by Theosophy with reference to the phenomena of Spiritualism. A good discussion followed, and many questions were asked, which Mr. Judge answered very fully. The lecture arranged to be taken by G. R. S. Mead on July 20th was changed, and it was given by Miss F. H. Müller, who spoke on *Indian Yogis*. This alteration was necessary, as Miss Müller had been appointed as a delegate of the European Section T. S. to the Religious Parliament in Chicago by the Convention. The Lodge was crowded

on the 27th to hear Annie Besant on *Buddhism*—a most interesting lecture, and really helpful to those who wished to make a study of Buddhism. The Countess Wachtmeister left for Sweden on July 14th. The Lodge has so long looked upon her as an integral part of itself that her genial presence will be sorely missed during the coming winter. All the members look forward to her return at no very distant period.

Bow Club.—The Bazaar not having been so successful this year, the Club Committee wish to reserve their statement of accounts until after a Sale of Work which they propose to hold on the first Saturday in September, at the Club, to try and dispose of all the pretty things left on their hands from lack of purchasers. It is disappointing for the girls to have such poor results from all their hard work, but they have done their utmost, and hope to clear about £15 for their Club when all is sold off. This later sale will defer the next "Jumble" until October, but all contributions of old clothes, boots, etc., will be gratefully welcomed at any time, and are often of the greatest service to both men and women who have to go in search of work, and to many girls seeking respectable situations. May it be repeated once more that *nothing* is too old to be of use, and that boots of all sizes are specially needed.

Two excursions have been successfully organized, and nearly 300 girls have thoroughly enjoyed themselves. One party went to Gravesend, the other to Epping Forest.

Visits to Lodges.—Bro. Kingsland has commenced his projected tour round the South Coast towns and branches. The tour will include visits to Brighton, Eastbourne, Hastings, Bournemouth, Southampton, Exmouth, Bristol and Bath. On July 4th he lectured at the Eastbourne Town Hall, on *Theosophy, its Aims and Methods*. All those who can help or coöperate in any way in these lectures or visits will oblige by communicating with Bro. Kingsland, at 17 Avenue Road, Regent's Park, N.W., and by also interesting their friends. Due notice will be given in the various towns of the proposed dates of the various meetings, through the local Lodges or Members.

The Theosophical Van.—Our van has been, and still is, travelling through the hop-covered Kentish land, and after various difficulties, incidental to inexperience and to a horse inadequate to his duties, this messenger of wisdom and peace is making its way successfully. A member of the T. S. out on a holiday at Herne Bay, writes enthusiastically of his meeting with Bros. Campbell and Hodder; he listened with much pleasure to Bro. Campbell's lecture, at which two clergymen were present, who afterwards took part in the discussion, and says the meeting lasted from 8 till after 10. He concludes: "There can be no doubt that this fresh step in the Theosophical movement is in the right direction, and I venture to predict that the van (or Vahan) in the hands of Bros. Campbell and Hodder, will carry the food of enlightenment to many a hungry soul." Our propagandists distribute freely simple pamphlets and leaflets, and these with the lectures should awaken interest in places whither the teachings of Theosophy might not otherwise have spread. As a variety from the lane and the village green, a drawing-room meeting has been planned for them at Ramsgate.

We should like to keep the van going during the next two months, but this must depend on the amount of help sent us. If any of our richer readers sympathize in this effort to reach the poor, will they kindly send me along some money without any delay, as the funds are nearly exhausted, and when the van reaches London once more it cannot be sent out again this season.

ANNIE BESANT.

Birmingham Lodge.—On Sunday, July 23rd, the annual lectures by Mrs. Besant were given to crowded audiences. In the morning Mrs.

Besant attracted an audience of 800 people to the Midland Institute, where she delivered an excellent address on *Death—and After?* In the evening she again lectured to some 750 persons on *Adcepts, as Facts and Ideals*. In the afternoon a free lecture was given by her in the Town Hall to an audience of 2,500 or more. Her subject was *Theosophy and Materialism*. The Rev. J. C. Street, the successor of George Dawson, took the chair at this lecture, and opened with an excellent address, gaining the ears and eliciting the admiration of his hearers.

On the Sunday following, July 30th, Bro. G. R. S. Mead visited the Birmingham Lodge and spoke to an audience of seventy-seven persons on *Some Concepts of Theosophy*. Several enquiries have been made regarding membership, and it is hoped that much good has been done by these lectures. Press reports were long and favourable.

SYDNEY H. OLD, Sec.

Southport Centre.—On the evening of Friday, June 2nd, a few interested enquirers met in the Temperance Institute, Southport, for the purpose of considering the advisability of forming a centre at Southport, for the study of Theosophical questions; it was then and there resolved to form a centre, and seven of those present gave in their names as members; the centre has held three ordinary meetings since, and the membership has already doubled; and as the meetings have been held without any previous notice to the public, there is evidently a great interest manifested in these absorbing subjects. J. K. Gardner, F.T.S., of the Liverpool Lodge, has been elected first president, and through the kindness of the Countess Wachtmeister, the nucleus of a library has already been formed.

On Friday, July 21st, a special meeting was held for the purpose of listening to an able address by Sydney G. P. Coryn (President of the Croydon Lodge, London) on the *Evidences of Theosophy*, and there was an interested and fairly large audience.

The lecture was intensely appreciated, as was evident by the many questions and the extreme interest manifested: the Southport Centre will remember Mr. Coryn's visit for some time to come. C.

Manchester City Lodge.—We have sent out about a hundred circulars to Coöperative Societies, Working Men's Clubs, etc., offering lectures on Theosophy free of charge for their winter programmes. We have also sent a few similar circulars to literary societies and debating societies connected with churches and chapels, but not so many as we should like, owing to the difficulty of getting the addresses of secretaries.

The President lectured on *Theosophy and Reincarnation* at the Moss Side Free Church on June 18th and July 2nd. There was an attendance of about forty on each occasion. The attendance at our weekly lodge meetings during the past month has varied from twenty to fourteen. On July 11th, C. Corbett gave an account of the Convention; on July 18th, J. Barron read a paper on *Universal Brotherhood*; on July 25th, F. D. Harrison of Bradford read a paper on *The Loss of the Soul*, which gave rise to an interesting discussion, and on August 1st, C. Corbett gave an address on *Theosophy and Professor Max Müller*.

We have also weekly meetings for study, at which *Death—and After?* is read and discussed.

SARAH CORBETT, Sec.

AUSTRALASIA.

MELBOURNE,

June 26th, 1893.

Our last news of Mrs. Cooper-Oakley dates from Wellington, New Zealand, a couple of days ago, and tells us to expect her back amongst us in about another fortnight. She was very successful at Auckland, lecturing, as I said in my last letter, to upwards of 1,000 people. It is

probable that she may visit Dunedin, Napier, and Hobart (Tasmania) before arriving here. She will stay with us about a week and then go on to Sydney. In anticipation of her arrival we are organizing a conversazione, to be the first of a series designed to draw towards the Theosophical Society those who would be attracted only by its ethics, and not at all by its philosophy or science. In connection with these social evenings a Glee Club has been formed, and promises to be useful.

The *Age*, commenting a fortnight ago on Prof. Max Müller's article on "Esoteric Buddhism," which appeared in the *Nineteenth Century* for May, drew down upon itself a host of indignant letters from members, denying the statements about H. P. B. Six letters in all were inserted, a whole column being devoted to the subject one day, and half a column again a few days later. This was very good, for the *Age* is generally intolerant of any contradiction. The members watch the papers eagerly, and whenever the slightest opportunity presents itself, a number seize upon it. One of the best of the letters was from Mr. Hunt, President of the Theosophic League, from whose communication I venture to quote a passage just to show you with what vigour our members can, when occasion offers itself, defend their principles and the reputations of their leaders. After expressing surprise at such a statement that there were no secret MSS. in India, Mr. Hunt goes on to say:

Finding that it was our old friend Max Müller, the Orientalist, my surprise considerably abated. Madame Blavatsky, in her great work, *The Secret Doctrine*, refers to Müller and his writings, some twenty or thirty times, and never fails to show that, learned as he is, he fails to understand in numberless instances the real meaning of the works he translates; and she herself was the first to predict the treatment her works would receive from Max Müller and his fellow Orientalists. Still it is a bold assertion, and one which I doubt the learned professor would find it hard to prove. India is a large place. Does Max Müller know it all? Has he been admitted to all the sacred temples and monasteries or lamaseries? If not, how can he with such confidence say that does not exist which he can in truth only say he has not found? It is perhaps a pity that the great man should have descended to personal abuse of Madame Blavatsky. This might have been left to the vulgar, who believe that abuse wins an argument. But there is nothing new about his attack, and the phenomena he ridicules are not more wonderful in themselves than many of those believed in and attested by the thousands of spiritualists spread over the two hemispheres, or, to take it from the religious side, than those related in the *Bible* itself. We have, moreover, the positive evidence of Madame Blavatsky's co-workers, men and women who can themselves be trusted, as to the cleanness of her life and the nobility of her character. Mrs. Cooper-Oakley, who was lately with us, is one of these.

The *Evening Standard*—there are only four papers in Melbourne, two morning and two evening—had a leader on June 10th commenting on the depositing of H. P. B.'s ashes in a mausoleum at New York. The leader also mentions that Mrs. Besant will probably "shortly be on her way to us." The same paper, four days later, had an article strongly condemning Madame Blavatsky and her miracles. It concluded by saying:

Her successors in her Theosophic priesthood now assure the world that they hold communication with unseen spirits, that showers of flowers descend from the ceilings, that voices are heard from mysterious cabinets, and that letters fly through the air from Thibet to Regent's Park [!].

The Sunday evening lectures are continued with satisfactory attendances. About fifty have been present on an average, chiefly strangers—for members find so many of their evenings are taken up with Theosophical gatherings of one sort and another. A fortnight ago Mr. Hunt gave an interesting lecture on *Esoteric Buddhism*, in which he went through Max Müller's article very carefully, and, as one of our members put it, "did not leave him a leg to stand on." Mr. Besant-Scott's paper on *The Place of Theosophy in Modern Thought* was very interesting; it dealt particularly with Dr. Pearson's new book, *National*

Life and Character, controverting its dreary outlook for the future of humanity, and showing how Theosophy is attempting to combat the pessimistic tone of the age. Mr. Leader gave two papers, one a very interesting one on *Reincarnation*, in which he made use of Walker's book of that name, to show how this theory has appealed to many great thinkers.

To turn to the work that is being done by the members. *The Secret Doctrine* classes are being continued satisfactorily in both branches. The Melbourne Branch at one of its meetings read and discussed Mr. Machell's article on "The Beautiful" (*LUCIFER*, March, 1893). They have now drawn up a syllabus to date from July 26th. The Debating Club, following the example of both branches, has also drawn up a syllabus dating from June 12th to September 4th inclusive. The syllabus of the Maybank Branch is drawn up for ten weeks, beginning on July 25th. Previous to this they are to have a recess of three weeks, for the meetings are held in a room kindly lent for the purpose by Mrs. Parker, who wishes to go away with her sister, Miss Minet, for a holiday. One evening in the syllabus is to be devoted to *Annie Besant and her Writings*. It is worth mentioning that several new members have joined, and that a marked improvement has taken place in the attendance and in the interest shown. The Branch feels the loss of Mrs. Pickett, who has gone to Adelaide as Secretary to help the students there. She writes cheerfully of the work being done; two *Secret Doctrine* classes are held weekly for different students, and much interest is shown. There is talk of forming a Debating Club, and of starting other activities. The press opens its columns freely for discussion, and also in some churches discussions take place in which the members join. So altogether the news from Adelaide is encouraging.

To return to Melbourne, I should add that we are doing what we can to improve the appearance of our League room, which is at present rather bare, though the books give it a comfortably intellectual look. Miss Price, an artist member, is decorating the walls with Theosophic symbols, and when she has done this will probably paint the signs of the Zodiac or some other appropriate designs on the ceilings and walls. Our books do not sell very quickly, but the financial crisis, of which you have no doubt heard, has emptied the pockets of people so thoroughly that none of the members, nor, indeed, anybody else, has much money to spare. We cannot complain, however, for all, or nearly all, do their best. The outside public is more or less apathetic about Theosophy and everything else, but that is the inevitable reaction from the great excitement during the land boom, a couple of years ago. As much interest is shown as we can expect, if not more, and we work on steadily, always remembering how H. P. B. said we must work and not bother our heads about the results, but, having done the best we can, leave the rest to the Masters.

MABEL BESANT-SCOTT.

Our Budget.

BOW CLUB.

FIRST EXCURSION.

				£	s.	d.
In hand last month	-	-	-	2	10	0
Final payment for expenses	-	-	-	2	2	6
				£0	7	6

SECOND EXCURSION.

	£	s.	d.
Already acknowledged - - -	27	13	6
From First Excursion - - -	0	7	6
A few Friends, per W. F. Russell - -	1	0	0
	<hr/>		
	£29	1	0
Cost of taking 200 Match Girls to Chingford; breaks, tea, etc. - - - -	19	0	2
	<hr/>		
	£10	0	10
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The surplus handed to Club.

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Erik Bogren - - - - -	5	0	0
S. E. G., Fal. - - - - -	0	5	0
	<hr/>		
	£5	5	0
	<hr/>		

DONATIONS.

	£	s.	d.
Miss Immerzeel - - - - -	0	10	0
Miss Johnson - - - - -	0	5	0
Allen and Norman - - - - -	0	5	0
Mrs. Corbett - - - - -	0	2	6
Barclay Day - - - - -	1	1	0
Miss Pope - - - - -	0	5	0
Plumstead Centre - - - - -	1	3	0
Per Miss Leake - - - - -	2	0	0
Anon - - - - -	5	0	0
Anon - - - - -	0	10	0
S. F. C. - - - - -	2	0	0
Mr. and Mrs. Rushton - - - - -	2	10	0
	<hr/>		
	15	11	6
From Excursion - - - - -	10	0	10
	<hr/>		
	£25	12	4
	<hr/>		

ST. JAMES'S HALL DEBATE.

RECEIPTS.				EXPENDITURE.			
	£	s.	d.		£	s.	d.
Sale of tickets - - -	116	6	6	Rent of Hall - - -	31	10	0
Expenses - - -	65	7	10	Charges at Hall - - -	9	14	0
	<hr/>			Printing - - -	6	5	0
Net surplus - - -	£50	18	8	Posting - - -	4	4	6
	<hr/>			Advertisements - - -	7	3	4
	£	s.	d.	Stamps and wrappers - - -	1	5	9
Half surplus to Crêche	25	9	4	Boardmen - - -	5	0	0
Donation - - -	0	2	6	Petty expenses - - -	0	5	3
	<hr/>				<hr/>		
	£25	11	10		£65	7	10
	<hr/>				<hr/>		

Half surplus to Mrs. Macdonald
for Children's Holiday in Country.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIV, No. 10:—"Old Diary Leaves" are becoming more and more interesting and should be widely read. In addition to the personal narrative of Colonel Olcott, four pages are devoted to an exposition of the Siddhi or psychic power called by Hindû Occultists *Āvesha*—"the occupancy by living persons of another living person's body." Purnendu Narayana Sinha's article on colours is continued, and is a valuable contribution with quotations from the *Shāstras*, the most remarkable of which is taken from the *Shānti Parvan* of the *Mahābhārata*. "Olla Podrida" is an interesting collection of scraps by A. Banon. "The Law of Psychic Phenomena" is an able review, by R. H., of a recently published work of Mr. Thomas Jay Hudson, of Washington, U.S.A. The book is mixed, but has evidently some good things in it. The number further contains a good paper from the pen of F. W. Thurston, M.A., on "Divination and Augury in a Modern Light."

THE PATH (*New York City, U.S.A.*).

Vol. VIII, No. 4:—"Mars and Mercury," by William Q. Judge, deals with the problem of the Planetary Chain. This is followed by some wise "Cautions in Paragraphs," by Rodriguez Undiano. "Faces of Friends" gives us a photograph of T. Subba Row, with an interesting page of letterpress. "Korean Stories" are two interesting Buddhist folk-lore tales by a Korean member of the T. S., resident in Washington. This is followed by "A White Lotus Day Address," by Alexander Fullerton, who pays a high tribute to the work and influence of H. P. B. in the T. S. Jasper Niemand

next gives us a very interesting vision of the process of the reincarnation of the devachanic entity, entitled, "The Sleeping Spheres," which will repay close study. "Regarding Islamism" is a friendly criticism on the religion of Mahommed, which has been brought into much prominence lately by the propaganda started in America by Mr. Alexander Russel Webb. "The Rig Veda on Gambling" is a translation from *Rig-Veda Sanhitā*, x. 34; and the number concludes with a most interesting study in symbology under the familiar heading "Tea-Table Talk," for which, as usual, Julius is responsible.

THEOSOPHICAL SIFTINGS (*London*).

Vol. VI, No. 8:—P. W. Bullock writes a very readable paper on "Egyptian Belief"—Theosophically considered. The author touches on the most important points of that absorbingly interesting "Wisdom of the Egyptians" that has so deservedly left a lasting reputation to the world. We are to-day but on the threshold of Egyptology. Who can say what a century of additional research will bring forth? Even to-day there is much to show that the main stream that swelled the sources of what is now called Christianity came from Egypt, and there is little doubt but that as the years roll on the claim of exclusive possession put forward by the ill-instructed of the Christian name will vanish into thin air—into the limbo of the rest of the strange illusions with which religionists of all men are especially afflicted. We have one fault however to find with the paper, and it is a serious one. No references are given, and the work will have to be all done again.

Herbert Coryn's article "What is

Prâna?"—is as capable a paper as all that comes from his pen.

LE LOTUS BLEU (*Paris*).

Vol. IV, No. 5:—A very interesting number, but rather too stiff for the general reader. "Notes on Nirvâna," by G. R. S. Mead, is well translated; "Les Élémentaux," by Guymiot, contains a well-considered study of the Elementals and their relation to the Tattvas; our Brother, E. J. Coulomb, commences a series of articles on "Les Cycles" that promise excellently, and under the title "Pourquoi nous Devons Développer nos Pouvoirs Psychiques," Dr. Pascal writes eloquently of what the Theosophist may do if he will.

THE PRASNOTTARA (*Madras*).

Vol. III, No. 30:—The most interesting part of this number is the attempt to elucidate the precise meaning of Ichchhâ-shakti, one of the forms of will-power. The very difficult question of what are called "black magicians" is discussed, and shows that we are without sufficient information to deal intelligibly with the subject. We rejoice that Mr. Edge has printed a simple method of Sanskrit transliteration from both the Devanâgari and Tamil characters, and devoutly hope that our literary brethren in India will pay close attention to the matter.

THE THEOSOPHICAL FORUM
(*New York City, U.S.A.*).

No. 49:—The first question deals with a problem in Karma. The answers bring out two opposed views on the meaning of the term "Karmic agent." W. Q. J. especially lays stress on the danger of anyone imagining that he is a divinely appointed agent for meting out discipline or justice to others. Somebody propounds a conundrum about "downcast cyclic impressions." What these shame-faced impressions may be no one can tell. The terms "selfish" and "unselfish" with regard to Nirvâna are discussed, and followed by a consideration as to whether any, even the most minute link in the chain of causation, can be considered "trivial."

THE VÂHAN (*London*).

Vol. III, No. 1:—*The Vâhan* has now

entered on its third year of existence, and continues to touch on the most heterogeneous subjects, such as the "cord" of the astral body, the philosophy of the *Bhagavad Gîtâ*, and that of the Tao-sse, the Christian's view of Jesus, and the Theosophical idea of a Mahâtma, brotherhood, the "sixth sense," the "resurrection of the body," etc. The number concludes with a very full list of activities.

THE IRISH THEOSOPHIST (*Dublin*).

Vol. I, No. 10:—"Meditation, Concentration, Will," by W. Q. Judge, should be read by everybody, and we shall therefore refrain from making extracts. "A Priestess of the Woods" is a charmingly poetical story; "Proteus" is well continued, the author breaking out into more than one *jeu d'esprit*, telling us of the type of man "erect in form, on all-fours in thought," who, "if he looks at the universe at all, it is through a Jewish pin-hole." G. W. R.'s articles on the "Element Language" are particularly good, and approach ground not as yet dealt with in our published literature.

THE THEOSOPHICAL RAY (*Boston*).

Vol. I, Nos. 6, 7:—These contain reprints of a lecture delivered by W. Q. Judge on "Reincarnation," from the *New Californian*; and of an article on "Karma," from *The Path*, Sept., 1886—perhaps the best exposition of the subject that has yet appeared in Theosophical literature.

THE LIGHT OF THE EAST
(*Calcutta*).

Vol. I, No. 10:—A good number, containing some excellent articles. "The Vedânta System" promises well, but we sincerely hope that as the series proceeds proper references will be given and the authorities cited. The editor comes to grief over his upholding of "forms," basing his arguments on the statement that purification must *commence* with the physical body. The Râja Yoga, at any rate, teaches that true and lasting purification must originate in the sphere of the mind, and that the *result* will be the purification of the body. But "forms" are probably necessary for many people, and a Theosophist would be the last to grudge a man any one of his moral props.

THE MOSLEM WORLD (*New York City, U.S.A.*).

Vol. I, No. 3:—This number consists for the most part of extracts from the American press on the publication of a Mohammedan paper in America. An interesting article—the first of a series—on “The Moslem Wars,” by Moulavi Cheragh Ali, endeavours to prove that the wars of the early Moslems were wholly defensive. “Converted to Islam” gives a quaint account of a change of belief some 450 years ago.

SPHINX (*Berlin*).

In August *Sphinx* Dr. Karl du Prel writes on the influence of the psychic factor in Occultism, and not only accounts for many so-called miraculous cures, such as those at Lourdes, by the force of “suggestion,” but justifies the practice of the physician, who utilizes and works upon this tendency in the patient, even though he himself regards it as a superstition. If a doctor, Du Prel argues, can cure by faith, he has a right to do so, as his business is to cure. A case is cited of a woman whose sight was being restored by some such means, but the healing process suddenly ceased on her marriage with a sceptic. Dr. Hähnle argues in favour of Reincarnation on the scientific ground of the higher evolution of man. Thomassin concludes his paper on Simon Magus.

THE THEOSOPHICAL THINKER (*Bellary, Madras*).

Vol. I, Nos. 15-19:—A Hindû writer makes short work of Prof. Max Müller's recent criticism of “Esoteric Buddhism,” and reminds us that “Swami Bhaskaranand Saraswati, of Jodpore, the renowned disciple of the late Swami Dayanand Saraswati, says that, ‘Prof. Max Müller has made over 600 important mistakes in his translation of Vedic hymns and other Sanskrit works.’” We still prefer to get our Orientalism from the Orient. Amongst many other articles of interest we cannot pass that on “Kâshi” without notice; it deals amongst other things with the real process of “dying,” and quaintly describes how “many are the cases of men who have talked about this life change and travel, prior to their death, and have closed their objective

life with the remark, ‘My friends, I will have to go away in three minutes more, since *my life is coming from the navel to the heart*, and so please lift me up and put me on that bed of kushagrass.’” Some notes on “The Duad, or Universe,” by K. N. I., are remarkably lucid and well put.

THE PACIFIC THEOSOPHIST (*Seattle, Wash., U.S.A.*).

Vol. II, No. 4:—Contains two good articles on, “What is Theosophy Doing for Us?” and “Ennobling Philosophy.” The publication office of this paper has been changed from Seattle to San Francisco; Dr. J. A. Anderson has taken over the editorship, and the next and subsequent issues will take the form of a sixteen-page magazine.

THE BUDDHIST (*Colombo*).

Vol. V, Nos. 21-24:—These numbers deal principally with the rather severe struggle carried on between the Christian missionaries and the Buddhists of Ceylon. The missionaries, both Protestant and Catholic, are evidently bigots of the first water, but their advantage lies in their wealth—the more ignorant of the Tathâgata's followers being terribly poor, and therefore easily “converted.”

THEOSOPHIA (*Amsterdam*).

Vol. II, No. 15:—Commences with an article by Afra, on “Seek and Thou Shalt Find”; continues “Through Storm to Peace” and “The Key to Theosophy”; contains “A Word on White Lotus Day,” by C. I., a translation by the same of part of the “Introduction to *The Secret Doctrine*,” and what must be an interesting article by H. de N., on “Sound from the Occult Standpoint.”

ADHYÂTMÂ MÂLÂ (*Gujerâti: Surat*).

Vol. I, Nos. 7, 8:—Many well-chosen translations are given, each number opening with a “General Survey.” The translation of the late T. Subba Row's able “Discourses on the *Bhagavad Gîtâ*,” should be especially useful.

PAUSES (*Bombay*).

Vol. II, Nos. 11:—Under the title of “Prof. Max Müller on ‘Esoteric Buddhism,’” some very pointed remarks are

levelled at the learned philologist by a Hindû. The writer says: "Of all the heedless ventures that have brought bitter discomfiture to men, from a too free indulgence in the liberty of criticism upon things with which they are imperfectly acquainted, that of attacking a science that has survived terrible moral cataclysms of mankind, through ages of appalling duration, carries with it a stain of moral weakness which it is not easy to efface." "The Great Brotherhood" is a deeply-felt but temperate letter on Theosophy by W. Beale; some interesting reprints are continued.

JOURNAL OF THE MAHÂ BODHI SOCIETY (*Calcutta*).

Vol. II, No. 2:—This is the best number that has appeared for a long time past. A useful and well-known translation is given of parts of the *Mahâparinibbâna Sutta*, and under the title of "Buddha and the Vedic Brâhmans," some Buddhist gems are taken from Prof. Rhys Davids' translation of the *Tevijja Sutta* (of the *Digha Nikâya*), from which we select the following: He who has faith in the Tathâgata, and would follow in his footsteps, "sees danger in the least of those things he should avoid, he adopts and trains himself with holiness in word and deed; he sustains his life by means that are quite pure; good is his conduct, guarded the door of his senses, mindful and self-possessed, he is altogether happy! He is compassionate and kind to all creatures that have life. . . . He speaks truth, is faithful and trustworthy; he injures not his fellow-men by deceit, putting away slander, he abstains from calumny. What he hears here he repeats not elsewhere. Thus he lives as a binder together of those who are divided, an encourager of those who are friends, a peacemaker, a lover of peace, a speaker of words that make for peace. He abstains from harsh language. Whatever word is humane, pleasant to the ear, lovely, reaching to the heart, pleasing to the people—such are the words he speaks."

It is to be regretted that the Mahâ Bodhi Society does not give Prof. Rhys Davids the credit for this translation, which is to be found in his *Hibbert Lectures*, 1881, and in his *Buddhist Suttas*,

"Sacred Books of the East," vol. xi. We welcome the announcement that an Englishman has offered Rs.5,000 towards the publication of an English translation of the Pitakas.

THE NEW CALIFORNIAN (*Los Angeles, Calif., U.S.A.*).

Vol. II, No. 12:—This number contains a really beautiful "Brâhminic Legend"; a clearly put and able article by Dr. J. A. Anderson on "Dealings with the Dead"; a "Dream-Fragment of History," which really reads like history, and the continuation of Dr. Masser's scholarly "Scientific Analysis of the Units of Matter." The Editor deals with the question of Adeptship in her "Key-notes," and these, with "The Universal Ideal," by Dr. Buck, and "The Way to Wisdom," are all well worth reading.

No. 1, Vol. III. comes in time only for mention.

SOPHIA (*Madrid*).

Vol. I, No. 7:—This opens with a promised series on "Reincarnation"; the notes on "Science: Oriental and Occidental," are continued, and some well-chosen translations of articles from *The Theosophist* and LUCIFER make up a very good number.

THE UPÂDHI (*Sydney, N.S.W.*).

Vol. I, Nos. 7, 8:—Australian activities seem to be almost daily increasing to judge from the list here given. Several questions are exceedingly well answered, and some well-reasoned "Notes" deal with Bro. Judge's "Interesting Letter," and strongly support it. We hear that the editor is misinformed as to Mr. Burrows' visit to Australia; he has no intention of going this year in any case.

GUL AFSHÂN (*Anglo-Gujerati: Bombay*).

Vol. XV, No. 9:—We welcome what is apparently an original article in this number, "Religious Injunctions," by E. Rehatsek. It deals with sexual continence as inculcated by various Eastern religions. "The Symbolology of 'Wine'" is reprinted from the *Oriental Department*.

THE SANMÂRGA BODHINĪ
(Telugu: Bellary).

Vol. III, Nos. 22-25:—The reviewer has not yet acquired sufficient knowledge of Telugu to translate the best passages *exactly*, but judging from the titles of the articles much has been lost through his ignorance. The following sound especially interesting: "The Art of Breathing," "The Hour and the Men," "The Qualifications of a Brâhman," and "Habit." Excellent work will surely be done by this vernacular Theosophical weekly.

LA HAUTE SCIENCE (Paris).

Vol. I, No. 7:—The papers already mentioned are continued. Perhaps the most interesting is the able article of Louis Ménéard, entitled "Études sur les Origines du Christianisme"; though the writer breaks no original ground he deals very fairly with all parties, and is free from the bias of orthodoxy.

VIDYODAYA (Calcutta).

No. 12:—*The Vidyodaya*, or "Sanskrit Critical Journal," which we have already several times noticed in our columns, contains some valuable notes on Sanskrit grammar, and reprints two interesting treatises, "Âtmatattvaviveka," or a discourse on the existence of the soul, and "Kusumânjalih," a treatise on the existence of God, both with commentaries. But what is of more interest to the general Theosophic reader is that William Q. Judge's "Address to the Brâhmins of

India," appears now in Sanskrit garb, and will be read by many of the learned natives of India in that classical language. It is entitled "Bhâratiyân prati Savinayanivedanam," and W. Q. J.'s name retransliterated appears comically as "Villyama Kyû Jaja."

—
In the *Grazer Wochenblatt* for May 21st is a review of the first two volumes of the *Theosophische Bibliothek*, published by Schwetschke and Son, Braunschweig, viz., *The Path to Immortality*, and *The Key to the Spirit-World*, by J. Kernning. The reviewer points out the distinction between the popular notion of Theosophy and Mysticism, as meaningless extravagance, and true Theosophy, which is self-study and conquest of the lower nature; welcomes Dr. Franz Hartmann's exposition of Indian philosophy, and enters a plea for the study of the mediæval German mystics.

The same paper, for July 16th, reviews *Lotusblüthen*, which is described as not likely to share the fate of so many mystical journals, of being read once and then laid aside for ever. It renders accessible many inaccessible Indian books, thereby displaying the basis of Schopenhauer's and Edward Hartmann's systems. Mysticism is not a religion, but is self-knowledge. Dr. Franz Hartmann's life and work are summarized, and his intention declared of doing in his native country the good literary work he has done in English-speaking lands.

H. T. E.



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